Sri Guru Granth Sahib

Vol. 3

Agamnigam Digital Preservation Foundation, Chandigarh

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Sri
Guru-Granth Sahib

(English Version)

VOL. III

(Revised in modern idiom)

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ENGLISH TRANSLATION

OF THE

ORIGINAL TEXT

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By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Dhanāsri M. 1 : Chaupadās

My mind (oppressed by its Sins) is afraid : to whom shall I go to tell of my Woes ? **P. 660**
So I Serve my God, the Dispeller of Sorrow, who is ever, ever Beneficent to me. *[1]*
My Master is Ever-new, Ever-fresh ; He is ever Benevolent to me. *[1–Pause]*
So I Serve Him, my Overlord, who Redeems me in the end.
Hearing His Name, O my mate[1], I am Ferried Across (the Sea of Material Existence). *[2]*
O Merciful Lord, Thy Name makes me Swim Across, So I am ever a Sacrifice to Thy Name. *[1–Pause]*
The True Lord of all is the One alone : there is not another.
And he alone Serves Him on whom is His Grace. *[3]*
O Love, how can I be without Thee ?
Bless me Thou with Glory That I'm Attuned to Thy Name.
There is not another that I may go to, to tell (of my inner Pain). *[1–Pause]*
I Serve my only Master : I seek not another.
I am the Slave of my Master and I am every bit a Sacrifice unto Him. *[4]*
O God, let me be every bit a Sacrifice unto Thy Name. *[1–Pause–4–1]*

Dhanāsri M. 1

We are men of brief moments : we know not the span of our days.
So let us Serve our God to whom belong our Soul and the vital breath. *[1]*
O Blind one, see how brief is thy stay in the world ! *[1–Pause]*
O God, my breath and flesh[2] and Soul belong to Thee : I am deeply Attached to Thee.
Nānak, the poet, says thus, O Thou, True Sustainer of all life. *[2]*
If Thou, of Thyself, givest not to one, of what avail are one's merits[3] ?
Prays Nānak : "We receive only what is in the Writ of our past". *[3]*
One Cherishes not God, and practises Deceit,
But when one is driven towards the *Yama's* Abode, one Regrets and Grieves. *[4]* **P. 661**
So long as one lives in the world, O Nānak, one should Hear and Tell (the Lord's Name).
And, as one stays not in the world for ever, one should Die to the self, while yet alive. *[5–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 1

How am I to Dwell upon my God, for I cannot rest my mind upon Him,
Though my mind is Anguished and my Soul Wails ?
He, the True One, Creates and then Embellishes He :
Then, how can I become Good, forsaking that God ?
Neither through cleverness nor through command is He to be Attained :
Then, O mother, how I am to Meet with my True Lord ? *[1–Pause]*
Rare is the one who goes out to search for the Thing, yea, the Lord's Name ;
And none there is who Practises[4] it.
If one pleases the people, one is Honoured not (by God), and, one attains True Glory (only) if the Lord so Blesses. *[2]*
Wherever I See, I See the One Lord Pervading all.
O God, there is no other Refuge for me to seek but Thine.
If someone tries, will he ever succeed ?
For, he alone is Blessed, whom Thou, O God, Blessest. *[3]*

---

1. ਕਾਮਣੀ (कामणी) : (Sans. कामिनी), a loving, affectionate or fond woman.
2. *i.e.* body.
3. ਕਿਆ ਕੋ ਕਢੈ ਗਹਣਾ (किआ को कढै गहणा) : *lit.* what can one pledge with Thee to receive Thy Bounties ?
4. ਨਾ ਕੋ ਚਾਖੈ ਨਾ ਕੋ ਖਾਇ (ना को चाखै ना को खाइ) : *lit.* no one tastes or eats it.

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I have to leave in a moment, in the clapping of hands.
How am I to face my God when I am devoid of all Virtues ?
As the Lord Blesses, so is one Blest.
Says Nānak, "Without the Lord's Grace, not one is Redeemed". *[4–1–3]*

Dhanāsri M. 1

When the Lord is in Mercy, one Contemplates Him :
And tender becomes one's Soul, and one is Attuned to Him.
And then one's Soul Merges in the Oversoul,
And the complexes of the mind are re-absorbed in the Mind. *[1]*
It is through the Guru's Grace that one Attains unto the Lord :
And, Cherishing God in the Mind, death Destroys one not. *[1–Pause]*
When one Cherishes the (Lord's) Truth, one's mind is Illumined :
And, then, one remains Detached in the midst of attachments.
Such is the Glory of the True Guru,
That, in the midst of the household, one is Emancipated. *[2]*
Such Service the Servant renders unto his Lord,
That he surrenders his life to the One to whom it belongs,
And accepts whatever is in the Will of his Lord :
Then, such a Servant is Accepted in the Court of God. *[3]*
He Enshrines the Image of the True Guru in his Mind,
And then whatever he wishes for, unto that he attains.
When the True Master is Merciful to one,
One is afraid not of death. *[4]*
Prays Nānak, "If one Reflects on the True Word with Devotion,
He attains to the Gate of Salvation.
For, in the Contemplation of the Lord's Name is contained the essence of all penances and meditations". *[5–2–4]*

Dhanāsri M. 1

My Soul is in immense Anguish
And this Anguish leads to Pain and Sin[1].
He, who forsakes the Word,
Wails like one gripped by a chronic malady. *[1]*
Why prattle over much, all prattle is vain :
For, the Lord Knows all, without being told. *[1–Pause]*
He who Blest us with the ears, eyes and nose,
And the tongue too, which speaks with a flourish, **P. 662**
And built and saved our bodies[2] in the mother's womb,
And made the wind carry to the ears the speech on its wings,
(Let us Reflect upon Him). *[2]*
All attachment and its snares
Are but black spots that Stain our immaculate Souls.
He, who Stains his Countenance with Sin,
Gets not Refuge in the Lord's Court. *[3]*
Through Thy Grace, O God, we Utter Thy Name :
This is how we are Emancipated, yea, in no other wise.
He, who is Drowned, is also Saved thus :
For, the True Lord is Beneficent to all. *[4–3–5]*

Dhanāsri M. 1

If a thief praises one, it impresses no one :
And if he slanders someone, then too it is of no account.
No one defends a thief :
And, whatever the thief does is of no avail. *[1]*
Hear thou, O my mind, O thou Blind and False cur,
That the True Lord Knows even if one speaks not. *[1–Pause]*

---

1. ਬੇਕਾਰ (बेकार)=विकार : badness, sin.
2. *Lit.* mind.

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Even if a thief is handsome and poses to be clever and wise,
He remains false and without Honour and Worthless[1],
If one mixes up the false with the true coins,
Whenever the coins are tested, the false one rings false. *[2]*
As one does, so is one rewarded :
As one sows, so also one reaps.
If one praises oneself over much, it is of no avail :
For, as is the state of one's Consciousness, so does one follow the Way. *[3]*
Even if the False one tries a hundred tricks,
And even if the world is led to believe in what he says, (he is Approved not by God).
Even the Unwise[2] one is Approved, if Thou Approvest of Him, O God !
For, Thou, the Wise Lord, Knowest all. *[4-4-6]*

Dhanāsri M. 1

The body is the paper, the Mind what is writ on it.
But the fool reads not the Writ inscribed in the Mind.
It is in the Lord's Court that the Writ of three kinds[3] is forged.
And lo, the False one is of no account to anyone. *[1]*
But, if there be silver in some coin,
Then everyone proclaims : 'It is true,it is true'. *[1-Pause]*
The Qāzi utters falsehood and so eats Dirt.
The Brahmin slays life and then bathes (at the pilgrim-stations).
The Blind Yogi knows not the Way :
And so all the three are laid waste. *[2]*
He alone is a Yogi who Knows the Way,
And, by the Guru's Grace, Knows the One alone.
He alone is a Qāzi who turns his mind away (from Sin) :
And, by the Guru's Grace, Dies (to his self) even while yet alive.
He alone is a Brahmin who Reflects on the Brahma,
And so Saves himself and also all his 'kindreds'. *[3]*
He alone is Wise[4] who purges his mind (of Evil),
He alone is a Muslim who scrubs his mind clean.
He alone is a man of Knowledge who is also Wise,
And who is stamped with the Mercy of the Lord. *[4-5-7]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Dhanāsri M. 1

Those times are past when men knew the True way of Yoga and Truth.
All places of worship are now polluted, and so is the world being Drowned. *[1]*
In the Kali age, the most sublime thing is the Lord's Name,
But some men beguile others by closing their eyes and nostrils (to pass for a Yogi). *[1-Pause]*
They close the nostrils with their three fingers and say they've seen the three worlds, **P. 663**
But they see not even what's behind them : O, strange is this lotus-posture[5] !
The Kshatriyas have given up their moral duty, and taken to the foreign tongue[6] :
The distinction of Good and Bad[7] is obliterated, and no one thinks of Religion. *[3]*
Knowing all the rules of analysis and grammar, they study the Purānas and the Vedas,
But, prays Nānak, the God's Servant : "Without the Lord's Name, no one is Emancipated". *[4-1-6-8]*

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1. ਦੁਗਾਣਾ (ਦੁਗਾਣਾ)=ਦੁ (two) ਗਾਣਾ (ਗੰਡੇ, ਗੰਡਾ, is equal to four '*Kauris*').
2. ਅਧੀ (ਅਬੀ) : (Sans. ਅ+ਬੀ :), unwise.
3. *i.e.* for Brahmins, Yogis and Qāzis.
4. ਦਾਨਸਬੰਦੁ (ਦਾਨਸਬੰਦ) (Persian ਦਾਨਸ਼ਮੰਦ), wise.
5. ਪਦਮੁ (ਪਦਮੁ) : (Sans. ਪਦ੍ਮਾਸਨ), a certain posture practised by Hindu ascetics when absorbed in religious meditation, in which they sit with the thighs crossed, one hand resting on the left thigh and the other held up with the thumb upon the heart, the eyes being concentrated on the tip of the nose.
6. ਮਲੇਛ ਭਾਖਿਆ (ਮਲੇਛ ਭਾਖਿਆ) : the speech (ਭਾਖਿਆ, ਭਾਸ਼ਾ) of the '*malechhas*' (*lit.* unclean persons, *i.e.*, the foreign usurpers). The protest here is not against a foreign tongue but against a foreign language being forced on others as a symbol of their political subjugation.
7. *Lit.* all have assumed the same caste *i.e.* accepted the ways of the foreign hordes.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 1 : Ārati

The sky is the salver, the sun and the moon are the lamps ;
The spheres of stars are studded in it as jewels :
The *Chandan*-scented winds from the Malai mountains wave
And scatter across the fragrance of myriads of flowers. *[1]*

(Thus) is Thy Worship performed,
O Thou Destroyer of fear.
Thy Unstruck Melody rings,
And makes music of the Word as if on the tender lips of a flute. *[1–Pause]*

Thousands are Thy eyes, yet hast Thou eyes ?
Thousands are Thy forms, yet hast Thou a form ?
Thousands are Thy lotus-feet, yet hast Thou feet ?
Thousands are Thy noses to smell, yet hast Thou a nose,
O Wonder of wonders ? *[2]*

Thou art the Spirit that Pervadeth all.
It is Thy Light that lights all hearts.
Through the Guru's Wisdom does Thy Light burnish,
And that what Pleases Thee becomes Thy Worship. *[3]*

(Like the black-bee), I crave day and night for the honey of Thy Lotus-feet.
Grant Nānak, the *Chātrik*, the Nectar of Thy Mercy, O Lord,
That he Merges in Thy Name. *[4–1–7–9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 3 : Chaupadās

Inexhaustible is the Treasure (of the Lord's Name) ; it increases as it is expended.
It is through the Perfect Guru that I have Seen this Treasure.
I am ever a Sacrific unto the True Guru.
It is by the Guru's Grace that I have enshrined my God in the Mind. *[1]*

They alone are Rich who are Attuned to the Lord.
It is through the Perfect Guru that one becomes aware of the Lord's Treasure, and enshrines it in the Mind by God's Grace. *[Pause]*

One rids oneself of Demerits and cherishes Merit,
Attaining to the Poise of the Perfect Guru.
True is the Word of the Perfect Guru,
(Through which) the *Sushmana*[1] rests in a state of Equipoise. *[2]*

See the Wonder of it all, O friends,
That one slays one's Duality and enshrines the Lord in the Mind!
The Priceless Name one Attains not in any other wise :
But, through the Guru's Grace, the Name is enshrined in the Mind. *[3]*
The One God Permeates the hearts of all :
(But), it is through the Guru's Wisdom that one Sees the Lord in the heart. **P. 664**
He, who Knows the Lord all-too-spontaneously,
He, Nānak, Attains to the Lord's Name and his Mind Believes. *[4–1]*

Dhanāsri M. 3

Infinite and Immaculate are the Riches of the Lord's Name.
Yea, it is through the Guru's Word that one treasures them.
Without the (Lord's) Name, all other riches are as poison,
And the Egotist burns in the Fire of Māyā. *[1]*

Rare is the one who, by the Guru's Grace, Tastes the Essence of the (Lord's) Name,
And is ever in Bliss. But, it is through Perfect Destiny that one Attains to the Name. *[Pause]*

1. A supposed vein, according to yoga, along the spinal cord, in which by regulating the breath, one "hears" the Unstruck Melody.

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The Light of the Word Permeates the three worlds :
And, whosoever basks in it, becomes Immaculate.
The Immaculate Name washes off the Dirt of Ego :
And, through True Devotion to God, one is ever in Bliss. *[2]*
He, who Tastes the Lord's Essence, belongs to the Lord,
And he is ever in Bliss and never in Sorrow.
He is himself Emancipated and Emancipates others too,
And, Contemplating the Lord's Name, he receives Bliss from God. *[3]*
Without the Guru's Grace, all are Wasted away, Wailing :
They are ever in Fire, and are never at Peace.
Meeting with the True Guru, ended is all one's Craving,
And, one is Blest, O Nānak, with Bliss and Peace. *[4–2]*

Dhanāsri M. 3

One should Cherish within one the Lord's Name :
Yea, the Lord, who Sustains all life, all creatures.
They alone are Blest with the Bounty of Emancipation,
Who, Imbued with the Lord's Name, are Attuned to it. *[1]*
It is through the Guru's Service that man is Blest with the Treasure of the (Lord's) Name,
And his within is Illumined and he Dwells on God. *[Pause]*
Intense is this Love[1] of the Lord, like a bride's for her groom :
Yea, the Bride, which Decks herself with Poise, Enjoys the Love of her Lord.
In Ego, one finds not the Lord,
And one Wastes one's life away ; for, one strays away from the Path. *[2]*
Through the Guru one attains Contentment, Poise, Bliss and the Guru's Word.
True is the Service of the Guru through which one Merges in the Lord's Name.
When one is Blest with the Word, one Dwells on the Lord :
Through the True Name, one is Blest with eternal Glory. *[3]*
The One Creator-Lord Abides through the ages,
And when He is in Mercy, one Meets with one's God.
Through the Guru's Word is the Lord Enshrined in the Mind.
Nānak : he, who is Imbued with (the Lord's) Truth, him the Lord, of Himself, Unites with Himself.
[4–3]

Dhanāsri M. 3

The world is Soiled : so one attached to the world is also Soiled ;
And one comes and goes, lured by the Other.
The sense of Duality has Wasted away the whole world :
Yea, the Egocentric is Punished and loses his Honour. *[1]*
It is through the Guru's Service, that one becomes Immaculate ;
And within one is Enshrined the Lord's Name and one's Glory is Acclaimed. *[Pause]*
Those, who followed the Guru's Way and took to the Guru's Refuge, were Saved :
Imbued with the Lord's Name, they Enshrined the Lord's Devotion in the Mind.
Through Devotion, the Devotee attains Glory,
And, Imbued with Truth, he Merges in the Peace of Poise. *[2]*
Rare is the Customer of Truth in the world :
(And) it is through the Guru's Word that one Realises oneself.
True is the Trade, True the Capital-stock :
Yea, Blessed is the one who Loves the Lord's Name. *[3]*
Some the Lord has Yoked to the Service of Truth, **P. 665**
And they Hear the Sublime Word :
Such is the True Task of the True Lord.
Says Nānak, "The Lord Embellishes us through His Blessed Name". *[4–4]*

Dhanāsri 3

I am a Sacrifice unto those who Serve their Lord.
They Enshrine Truth in their heart and on their tongues is the True Name.
Cherishing the True One, they are rid of their Pain :
And, through the True Word, the Lord Comes into their Minds. *[1]*

1. ਰੰਗੁ (रंगु) (Sans. रागः), love, passion, affection.

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Hearing the Guru's Word, their Soiled minds are cleansed,
And, all-too-spontaneously, the Lord's Name enters their Minds. *[1–Pause]*

Their Craving is stilled : their Evil intent is eradicated,
And, within them abide Peace and Poise and Bliss.
If they walk in the Guru's Way, their self is Silenced.
And they Attain unto the Lord's True Mansion and Sing the Lord's Praise. *[2]*

The Egocentric Knows not the Guru's Word,
And so he, the Blind one, passes his days in Woe.
When he Meets with the True Guru, he attains Bliss.
And lo, the Ego within him is stilled. *[3]*

To whom shall we go to tell when the Beneficent Lord is the One alone ?
And it is when He is in Mercy that one is Attuned to the Word.
Meeting with the Loved Lord, I Sing His Praise.
Nānak says : "It is by being True that one Loves the True Lord." *[4–5]*

Dhanāsri M. 3

If one overpowers one 's mind, one's outgoings cease :
But, if the mind remains unconquered, how is one to Attain to the Lord ?
Rare's the one who knows how to subdue this mind :
But he who Knows that it is through the Lord's Name that one overcomes the mind, alone Knows. *[1]*

He, whom the God Blessess with Glory,
Into his Mind Comes God, by the Guru's Grace. *[Pause]*

One then goes only the Guru's Way,
And then alone Knows he this mind.
The mind is intoxicated like the elephant's,
And, the Guru is the goad that keeps it straight on the Path of Life. *[2]*

Wild is the mind ; it is disciplined only by some :
It is when one eats the uneatable[1], that (the mind) is purged (of Evil).
Through the Guru is this Mind Embellished,
And one sheds from within the Vice of Ego. *[3]*

They, whom the Lord Himself Attunes to Himself,
They are Separated not and they Merge in the Word.
Yea, the Lord alone Knows His Own Powers ;
And, it is through the Guru that one Realises the Lord's Name. *[4–6]*

Dhanāsri M. 3

O, ye Unwise folk, why ye gather that what is Illusory and False ?
O, ye Egocentrics, ye are strayed from the Path, being Blind.
Ye treasure up the False Riches and so come to Grief :
For, they go not along with ye, nor yield any yield. *[1]*

The True Riches are in the Guru's Word,
But the False riches go as they come. *[Pause]*

The Egocentrics stray away from the Path, and so are Wasted away :
They are Drowned in the middle, and get neither to this Shore not that.
By Good Fortune, they Meet with the True Guru,
And, Imbued with Truth, they are eternally Detached. *[2]*

Through the four ages, the True Word is the only Nectar.
But, it is through Good Fortune that one Merges in the Lord's Name.
The seekers and the adepts, yea, the (three) worlds, all crave (for the Lord's Name) :
But, it is through Perfect Destiny that one Attains to it. *[3]*

All is He—the True One—
But rare is the one who Knows Him.
True is He and He Makes us Imbibe the Truth.
Nānak : the Lord Himself See-eth all and Yoketh all to His Truth. *[4–7]* **P. 666**

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1. *i.e.* vices.

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Dhanāsri M. 3

One can say not how Precious is the Lord's Name.
Yea, Blessed are they who are Attuned only to the Name.
True is the Guru's Way, True its Contemplation :
The Lord Himself Blesses one with its Contemplation. *[1]*
Wondrous is the Lord's Name which we Hear from the Lord.
In the Kali age, it is the God-conscious being who Attains to it. *[1–Pause]*
We are Unwise, O God ; our minds are filled with Unwisdom,
And we act ever in Ego.
It is through the Guru's Grace that this Ego is eradicated,
And Thou, of Thyself, Forgivest us and Unitest us with Thyself. *[2]*
The riches of the world are as Poison : they give rise to Ego,
And one is Drowned and loses Honour.
When one forsakes the sense of self, one is ever at Peace,
And, through the Guru's Word, one Praises one's True Lord. *[3]*
He, the Creator-Lord, Himself Creates all,
For there is not another without Him.
He alone is Dedicated to Truth who by God is made so to be Dedicated.
Nānak : one is ever at Peace, through the Lord's Name, (even) in the Yond. *[4–8]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Dhanāsri M. 3

I am but a beggar at Thy Door, O Lord ; Thou art the only Beneficent, Self-dependent Being.
Be Merciful and Bless me with Thy Name that I am ever Imbued with Thy Love. *[1]*
O God, I am a Sacrifice unto Thy True Name.
For, Thou art the Cause of causes : and there's not another without Thee. *[1–Pause]*
I, the Unwise one[1], have wandered through many lives.
O God, Bless me with Thy Vision : and be Thou Beneficent to me. *[2]*
Says Nānak, "The Partition of Doubt is removed when, by the Guru's Grace, one Knows one's God.
And one's Within is truly Attuned (to one's Master), and one's Mind is Pleased with the Guru." *[3–1–9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 4 Chaupadās

The Devotees who Serve Thee, O God, all their Sins Thou Washest off.
Be Thou Merciful to us (too) O Master, and keep us in the Society which is dear to Thee. *[1]*
O God, I can say not all Thy Praises.
We are great Sinners, yea, the Sinking Stones ; be Merciful and make us Swim Across. *[Pause]*
The Poisonous Soil[2] of ages sticks to us : Lead us on, O Lord, to the Society of the Saints that we are rid of it,
As gold, heated by fire, is rid of its impurities. *[2]*
O God, let me Dwell on Thee ever, and Enshrine Thee in the Mind. **P. 667**
For, Thou art the only Cure of my Maladies, and it is through Thee that I am rid of my Ego. *[3]*
Thou, O Lord, art Unfathomable, Unknowable, Transcendent and Infinite.
O Life of all life, Bless me Thou with Thy Mercy and Save my Honour. *[4–1]*

Dhanāsri M. 4

The Lord's Saints Dwell on the Lord and they get rid of their Woes, Doubt and Fears.
The Lord Yokes them to His Service and the Guru's Light Illumines their hearts. *[1]*
He alone is truly Detached who is Imbued with the Lord's Name ;
For, he Hears and Loves the Gospel of the Lord, and is Attuned to the Guru's Word. *[1–Pause]*
The Lord is the Caste of the Saints : For, He is the Prime-player and they His Puppets.
O God, I utter as Thou Instructest me. *[2]*

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1. ਕਿਰਪਨ (किरपन) : (Sans. कृपण), *lit.* poor, pitiable, wretched, helpless, low, mean, vile, miserly, stingy.
2. ਮੋਰਚਾ (मोरचा) (Persian : ਮੋਰਚਾ), *lit.* rust.

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We are but as little worms : Thou art the most Sublime Master, the Person on High.
I can visualise not Thy State, O Lord : how am I, the Unfortunate one, to Meet with Thee ? *[3]*
O God, Blees me with Thy Mercy that I am Yoked to Thy Service.
O Lord, make me a Slave of Thy Slaves that I ever utter nothing but Thy Name[1]. *[4-2]*

Dhanāsri M. 4

The Lord's Saint is the True Guru, yea, the True Purusha who utters ever the Lord's Word.
For, he who Hears or Utters the Lord's Word is Emancipated, and I am ever a Sacrifice unto him. *[1]*
O Lord's Saints, hear ye the Lord's Praise with your ears :
Hear ye the Lord's Word even for a moment, that ye are Purged of all your Sins. *[1-Pause]*
He. who attains to such a Saint, he is the Person Sublime.
O Lord, I seek but the Dust of the Feet of such beings, for I crave ever to See Thee (in them). *[2]*
The Lord is the Fruit-bearing Tree, and whosoever Dwells on Him is Satiated ;
All his Hungers are sated, Drinking the Nectar of the Lord. *[3]*
They, whose Destiny is Awake, Dwell on the Lord.
O God, let me be in their society, for I seek to become the Slave of their Slaves. *[4-3]*

Dhanāsri M. 4

We, the Blind ones, are attached to the Poison (of Illusion) : O, how are we to walk in the Guru's Way ?
If the True Bliss-giving Guru be in Mercy, we cling to his Garment. *[1]*
O Devotees of the Guru, walk ye in the Guru's Way,
And whatever the Guru Utters, accept ye its Truth : for Wondrou s is the Gospel of t he Lord. *[1-Pause]*
Hearken, O Lord's Saints, Serve the Guru here and now[2],
And, Serving the Guru, treasure the Lord in the heart to sustain ye on the Journey in the Yond, for one knows not when is one to be no more. *[2]*
O Lord's Saints, Dwell on the Lord ; for, the Lord alone goes along with ye.
They, who Contemplate the Lord, become like unto Him, and then Meets them He, the Lord of Wonder. *[3]*
I crave to Mediate on Thee, my Lord ; O God, Bless me with Thy Mercy. **P. 668**
O Lord, lead me on to the Society of the Saints, for I've become the Dust for Thy Saints to tread upon. *[4-4]*

Dhanāsri M. 4

The Lord is the (*Swanti*)-drop : I'm but a Chātrik-bird craving to receive it.
O God, Bless me with Thy Mercy : and let me Drink Thy (*Swanti*)-drop even for a moment. *[1]*
I can live not without Thee, O Lord, even for a brief little[3] while :
As the addict dies without the intoxicant : so do I die without Thee. *[Pause]*
Thou art the Unfathomable Sea : we can fathom not Thy Depth :
Thou art our Transcendent Lord, Yonder of the yond : and Thou alone Knowest Thy own State. *[2]*
The Lord's Saints Dwell on the Lord, and they are Imbued with His Crimson Colour as is the *Lāllā*-flower.
Meditating on the Lord, the Devotees attain Glory and sublime Honour. *[3]*
The Lord Himself is the Master and the Servant, He Himself Creates the atmosphere for His Service.
Nānak seeks the Refuge of Thee, O Master : now Save Thou the Honour of Thy Devotee. *[4-5]*

Dhanāsri M. 4

O friend, define thou the religion of the Kali age : say how are we to be Emancipated : yea, we, who seek to be Emancipated[4]?
The Lord's Contemplation is the Boat and the Raft : Dwelling on the Lord, one is Ferried Across (the Sea of Existence).
O God, Save Thou the Honour of Thy Slave :
And let him Contemplate but Thee alone[5], for he craves for naught else but Thee. *[Pause]*
The Lord's Servants are dear to the Lord, for they Dwell on the Lord's Word.
And all that is Writ by the conscious-unconscious of the mind is erased, and the Account of *Yama* is settled. *[2]*

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1. *Lit.* gospel.
2. ਬੇਗ ਬੇਗਾਲੀ (ਬੇਗਿ ਬੇਗਾਲੀ) : ਵੇਗ ਨਾਲ, *lit.* quickly.
3. ਰਾਤੀ (ਰਾਤੀ)=ਰਤੀ ਭਰ : very little.
4. ਛੁਟਕਾਕੀ (ਛੁਟਕਾਕੀ) : *lit.* he who is desirous (ਕਾਂਖੀ) of release (ਛੁਟ).
5. ਇਕਾਕੀ (ਇਕਾਕੀ) : (Sans. एकाकिन्), alone.

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The Lord's Saints Dwell ever on the Lord, abiding in the Society of the Saints ;
And the Sun of Craving is down, and the cool[1] Moon of Wisdom rises (within them). *[3]*
Thou art the Sublime Purusha, the Unfathomable, Unreachable Lord : Thou art all by Thyself[2].
O God, by Thou Merciful to me : and make me the Slave of Thy Slaves. *[4-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 4 : Dupadās

Dwell on thy Lord in thy heart : Contemplate the Name of thy God, the Enticer of hearts.
Thy Lord is Unseen, Transcendent, Unreachable, but through the Perfect Guru, becomes Manifest He. *[1]*
Our God is the Philosopher's Stone that transmutes our Iron into Gold : He is the *Chandan* tree that makes our Dry Wood Fragrant. *[1-Pause]*
Even if one were to utter by rote the nine grammars and the six Shāstras, our Master is Pleased not thereby.
Says Nānak, "Contemplate Him ever in thy heart : thus is my Master Pleased with thee". *[2-1-7]*

Dhanāsri M. 4

Say ye the Praises of God ; yea, know your Lord and Serve the True Guru : thus are ye to Dwell on the God's Name, **P. 669**
And ye are Accepted at the Lord's Court and are cast not into the womb again ; and ye Merge in the Lord's Light. *[1]*
Contemplate the Lord's Name, O Mind, and be thou at Peace :
Yea, the Lord's Praise is the most Sublime Deed indeed : this indeed is the Lord's Service which Emancipates all. *[Pause]*
My Lord, the Treasure of Mercy, has Blest me with Devotion to the Guru ; and through Him now I Love my God.
He has Rid me of my Fear and I Enshrine His Name in my Mind : yea, my Loved Lord has become my Saviour and Friend. *[2-2-8]*

Dhanāsri M. 4

Read of the Lord : Write of Him and Hymn and Contemplate Him alone that thou art Ferried across the Sea of Existence :
Through word, thought and emotions, Dwell upon Him that the Lord is Pleased with thee ; thus is the Lord's Name Contemplated. *[1]*
O Mind, Dwell thou on the Lord of the Universe, joining the Society of the Saints, thy Friends,
And then thou art ever in Bliss, Praising thy God. *[Pause]*
When the Lord's Eye of Grace fell upon me, my Mind was Dedicated to the Lord's Name and I was Redeemed.
O God, Save the Honour of Nānak, Thy Servant, for he seeks only Thy Refuge. *[2-3-9]*

Dhanāsri M. 4

The eighty-four *Siddhas*, and many many Buddhas, and myriads of sages, all crave to Receive Thy Name, O Lord !
But rare is the one who Receives it, by the Guru's Grace, in whose Lot Thy Loving Adoration is Writ by Thee. *[1]*
Contemplate the Lord's Name, O Mind, for the Lord's Praise in the most Sublime of deeds.
And whosoever Sings or Hears His Praise, I am but a Sacrifice unto him. *[Pause]*
O Thou Life-giving Lord, I seek Thy Refuge : for, I receive only what Thou Givest.
O Beneficent Lord, Bless me with Thy Mercy ; I crave only to Contemplate Thy Name. *[2-4-10]*

Dhanāsri M. 4

All Thy Devotees Worship Thee, O God, and they all Sing Thy Sublime Word :
And Thou Acceptest the Devotion of those who accept the Truth of the Guru's Word. *[1]*

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1. ਸਿਵ (सिव) : (Sans. शिव), *lit.* auspicious, propitious, lucky.
2. ਅਪਾਵੀ (अपावी) : *i.e.* ਆਪ ਹੀ, inflected thus to suit the exigency of rhyme.

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O friend, the Lord is the Pilgrim-station on the sea-shore of the world ; repair thou to Him and Sing His Praise.
For, they alone are Acclaimed at the Lord's Court who Know the Gospel of God. *[Pause]*
The Lord Himself is the Guru, Himself the Disciple ; yea, all over is the Wonder of the Lord.
Nānak : he, whom the Lord Unites with Himself, Unites alone with Him, and he forsakes all, and the Lord Loves him forsooth. *[2–5–11]*

Dhanāsri M. 4

Our Bliss-giving Lord Fulfils all our wishes : the *Kāmdhenu*[1] too is under His Sway.
Contemplate thou such a Lord, O my Mind, that thou art Blest with all kinds of Joys. *[1]* P. 670
O my Mind, he who Dwells ever on the True Name,
Is Acclaimed both here and Hereafter, and he Meditates on the Lord, the Immaculate Purusha. *[Pause]*
Wherever is the Lord's Contemplation, from there all Maladies hasten away ; but by great Good Fortune one Dwells on the Lord.
The Guru has Blest Nānak with Wisdom and, Contemplating the Lord, he Swims across the Sea of Existence. *[2–6–12]*

Dhanāsri M. 4

O my Master, Seeing Thee, I am in Bliss ;
For, Thou alone Knowest my inner Pain : nay, no one else knows its intensity. *[Pause]*
Thou alone art my True Master, and that what Thou Doest is ever True.
O Lord, whom shall we call False and Untrue, when there is no one else but Thee ? *[1]*
Thou Pervadest all, O God ; everyone Dwells ever upon Thee :
Yea, everyone asks from Thee and Thou Blessest all. *[2]*
Everyone is under Thy Sway, O God, there is no one outside of Thee.
Everyone belongs to Thee, O Lord, and everyone Merges in Thee. *[3]*
O my Love, everyone leans on Thee : everyone Dwells upon Thee alone, O my King.
Thou art the Master of Nānak : so keep him Thou as Thou Willest. *[4–7–13]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5 : Chaupadās

Thou art the Destroyer of Pain of births and deaths[2], the Lover of Thy Devotees, the Formless He.
And when one Cherishes Thy Name, through the Guru, one is rid of myriads of one's Sins. *[1]*
My Mind is Attuned to my Loved Lord.
The Beneficent Lord has been Merciful to me, and I've overcome my five Desires[3]. *[1–Pause]*
Blessed, O God, is Thy Abode, Blessed Thy Form; Thy Devotees look Beauteous at Thy Court.
O Thou Beneficent Lord of all, be Merciful and Save me. *[1]*
One can know not Thy Form nor Thy Colour; O, who can know of all Thy Powers?
Thou Pervadest the earth, the waters and the interspace, O Unfathomable Thou! *[3]*
Everyone Sings Thy Praise, O Thou Eternal Person!
Nānak but seeks Thy Refuge, O Lord, Keep him Thou as Thou Willest. *[4–1]*

Dhanāsri M. 5

Without water the fish loses its life, for, it loves the water.
Involved with the Love of the lotus, the black bee dies, lost in its mazes. *[1]*
My Mind too Loves the One Lord alone,
Who goes not, nor dies, and is ever with us, and is Known through the Guru's Word. *[1–Pause]*
P. 671
The elephant is lured by lust to his enslavement and he goes as he is led by another,
And the deer is lured to death by the sweet melodies of music. *[2]*

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1. ਕਾਮਧੇਹਾ (कामधेना) : (Sans. कामधेनु), a certain cow belonging to Indra, which is said to have been produced at the churning of the ocean ; and is supposed to yield whatever may be requested of her.
2. ਭਵ (भव) : (Sans. भवः), the worldly existence, worldly life ; birth, production.
3. *Lit.* demons.

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Seeing his family, the man is enticed away by the sense of possessiveness and the love of Māyā,
And then one becomes a part of it and owns it he, but it forsure leaves him in the end. *[3]*
Without God, all other loves are Painful.
Says Nānak, "The Guru has made me Wise this wise that the Love of God leads one to Eternal Bliss". *[4–2]*

Dhanāsri M. 5

The Lord, in His Mercy, has Blest me with His Name and Loosed all my Bonds ;
And, I've now forsaken all my involvements and have repaired to the Guru's Feet. *[1]*
In the Society of the Saints, I have given up the care of all else,
And have buried fathoms deep the Ego, the Attachment and the Desires of the mind. *[1–Pause]*
No one is now my enemy, no is anyone inimical to me :
For, the Lord Pervades the inner core of my Mind : this is the Wisdom I've gathered from the Guru. *[2]*
I've befriended everyone : unto everyone I'm a friend.
The Separation of my mind has been removed, and I'm now United with my God, my King. *[3]*
The obstinacy of the mind is now gone, Nectar rains upon me, and, the Guru's Word seems sweet to me.
And Nānak has seen his God Pervade all hearts on the earth, the seas and in the interspace. *[4–3]*

Dhanāsri M. 5

Since I saw the sight of the Saints, Blessed have become my days.
And I am ever in Supreme Bliss and Sing the Lord's Praise, and have Attained to my Creator-Lord. *[1]*
Now, I Sing the Lord's Praise with the Mind :
And my Mind is Illumined and is ever in Bliss ; (for), I've attained to the True Guru. *[1–Pause]*
My God, the Treasure of Virtue, is now Enshrined in my Mind and my Doubts, Fears and Sorrows have vanished ;
And I've attained to the Thing Unattainable[1], and my Mind is Imbued with the Love of God. *[2]*
I am now rid of my cares ; the outgoings of my mind have ceased and all my Sorrows, Greed and Attachment have gone.
And in His Mercy the Lord has Cured me of my Ego, and death is no longer a terror unto me. *[3]*
The Guru's Service and His Command now seem sweet to me.
Says Nānak, "I'm a Sacrifice unto the Guru, who has released me from the *Yama's* noose". *[4–4]*

Dhanāsri M. 5

He alone is All-wise to whom belong our body, mind and riches :
That God alone Hears my joys and sorrows, and my Mind becomes whole. *[1]*
My Mind is satisfied with my only Lord.
I made many other efforts too, but my Mind valued them not a bit. *[Pause]*
The Lord's Nectar-Name is the Priceless Jewel ; His *Mantram* I received from the Guru.
This *Mantram* is deeply Embedded in my Mind, and the Mind, wholly satiated, neither wavers nor wobbles. *[2]*
The desires of the mind that tore me from my God are stilled : **P. 672**
And as the golden ornaments[2] melted into a lump all gather into gold again, (so do I in my God). *[3]*
My Mind is Illumined with the Light of God and is filled with Bliss, Poise and God's Praise ; and within me rings the Unstruck Melody of the Word.
Says Nānak : "I've built for myself an Eternal Abode, by the Grace of the Guru, the architect of (our Destiny)". *[4–5]*

Dhanāsri M. 5

The Craving even of the great kings and masters of lands, was quenched not,
And they got themselves involved in Māyā, for their eyes Saw not, *[1]*
No one could satiate their thirst of Desire,
As the fire is satiated not with any quanity of firewood : (but), who can be content without the Lord ? *[Pause]*
Each day, one eats more and more and yet becomes not Content,
Though, like a dog, one runs now for this, now for that, in all directions. *[2]*

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1. ਅਗੋਚਰ (आगोचर) : (Sans. अगोचर), *lit.* imperceptible by the senses.
2. ਅਲੰਕਾਰ (अलंकार) : (Sans. अलंकारः), an ornament.

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The man of lust is satiated not with any number of women, and breaks into others' homes.
He Sins and then regrets ; and so is withered away by Sorrow and Greed. *[3]*
Infinite and Invaluable is the Lord's Name : it is the Treasure of Nectar.
Nānak : all Bliss, all Poise, all Peace is with the Saints ; this is the Wisdom that the Guru has imparted to me. *[4-6]*

Dhanāsri M. 5

Nothing that one runs after equals the Lord.
But he alone Attains to the Lord's Nectar whom the Guru Blesses. *[1]*
He, who Tastes the Taste of the One Lord alone,
Is rid of all Hungers, and his Mind is Content. *[Pause]*
He, who is Blest even with a particle of His Glory, his body and Mind are in Bloom :
His Greatness is indescribable : his Worth is priceless. *[2]*
He, our Lord, Meets not through (forced) effort, nor (show of) service, but Meets He all-too-spontaneously ;
And he, on whom is the Mercy of God, practises the *Mantram* of the Guru. *[3]*
The Lord is Beneficent to the poor, ever Merciful : He Sustains all life,
And He Permeates me, warp and woof, and Cares for me, as does the mother for her tender child. *[4-7]*

Dhanāsri M. 5

Sacrifice am I unto my Guru who has Inscribed the Lord's Name in my Mind ;
And who led me on to the Straight Path in the deep woods (of the world). *[1]*
My Lord, the Support of the earth, is to me my vital breath ;
For, He Cares for all I need both here and Hereafter. *[1-Pause]*
Meditating on Him, one is Blest with all the Treasures, and one attains Honour and Glory ;
And telling His Name, myriads of Sins are washed off : yea, the Dust of His Feet all His Devotees crave for. *[2]*
If one seeks the fulfilment of all the mind's Desires, one should Serve this Treasure (of Virtue).
For, He is our only Transcendent and Infinite Master, Dwelling on whom one is Ferrind Across. *[3]*
I was Blest with immense Bliss and was at Peace and Content, when I sought the Refuge of the Saints.
So I treasured and partook of only the Lord's Name : (and now) this is the feed[1] of my Life. *[4-8]*

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Dhanāsri M. 5

That which brings shame to you, that you do :
You slander the Saints and worship the worshippers of Māyā : such, indeed are your vicious ways ! *[1]*
Strayed by the love of Māyā, you love the Other :
And love the Mirage or the (fading) leaves of the woods ; for, such is thy state. *[1-Pause]*
One may plaster a donkey with the *Chandan*-paste, but he loves only to roll in the dust.
He likes not the Nectar and loves the potion of Poison. *[2]*
The Sublime Saints are met with by great Good Fortune ; they alone stay Pure in this age.
Our lives are being Wasted away in vain, and are being bought over for a trite. *[3]*
When the Guru Blest me with the Collyrium of Wisdom, myriads of my Sins and Sorrows were eradicated ;
And, joining the Society of the Saints, I Loved the the One alone and was rid of all my Sorrows. *[4-9]*

Dhanāsri M. 5

I fetch water for the Saint, wave the fan over him, and grind his corn, and Sing the Praises of the Lord,
And Cherish ever the Lord's Name in the Mind ; and am Blest with the Treasure of Peace. *[1]*
O God, be Merciful to me,
And Bless me with the Wisdom that I ever Dwell upon Thee. *[1-Pause]*
Through Thy Mercy, I am rid of my Ego and Attachment and Doubt,
And I See my God, the Embodiment of Bliss, Pervade all, all over. *[2]*
O Lord, Thou art ever Beneficent and Merciful to me, the Purifier of the Sinners, the Master of the earth.
I would attain utter Bliss and Joy and Dominions, if Thou Makest me Utter Thy Name even for a moment. *[3]*
That alone is Perfect Contemplation and Austerity and Worship which our Lord Approves.
(For, through True) Contemplation of the Lord's Name, our Desires are stilled and we are wholly Fulfilled. *[4-10]*

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1. ਚੋਲ੍ਹਾ (चोल्हा)=चुरी : a kind of bread rich with clarified butter.

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Dhanāsri M. 5

Māyā, which sways the world of three Modes and which rules the four corners of the earth,
And destroys the merit of the *Yajnas*, ablutions, austerities and pilgrimages : O, what is this mere man before her ? *[1]*
But I was Emancipated when I sought the Refuge of my Lord.
When I Sang the Lord's Praise, by the Saint's Grace, all my Vices and Maladies were removed. *[1–Pause]*
Neither one hears her, the great Enticer, nor utters she a word, nor is she seen enticing one away,
But such is the poisonous Potion that she ministers that she seems sweet to all. *[2]*
She fills the hearts of father, mother, son and brother with the sense of the Other ;
And then each one fights the other, some less, some more. *[3]*
Sacrifice am I unto the Guru who has manifested this Miracle,
That while the whole world is being consumed by its inner Fire, I, the Lord's Devotee, am Saved. *[4]*
I've attained immense Bliss, by the Saint's Grace, and all my Bonds are loosed,
And I'm Blest with the Lord's Name, and have gathered the Lord's Treasure in my own Home. *[5–11]*

Dhanāsri M. 5

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Thou art my Beneficent Master, my King, my Spouse :
And, Thou Sustainest me ever, for I'm Thy child. *[1]*
I have but one tongue, how am I to utter Thy whole Praise ?
Infinite art Thou, O Lord, how am I to find Thy end ? *[1–Pause]*
Thou destroyest myriads of our Sins and makest us Wise in Thee in many ways.
I'm devoid of Wisdom ; but Save me Thou, O God, as is Thy Innate Nature. *[2]*
I seek but Thy Refuge : I lean only on Thy hope : for, Thou art my only Bliss-giving Friend.
O Benficent God, my Saviour, Save me Thou, for I'm Thy Bond-slave. *[3–12]*

Dhanāsri M. 5

Neither Worship (of gods), nor fasting, nor a saffron-mark, nor ablution, nor (customary) charity,
Nor any other discipline is Pleasing to the Lord, howsoever sweet one speaks. *[1]*
Contemplating the Lord's Name, one's Mind is at Peace :
But, if one searches Him out in any other wise, one Attains Him not. *[1–Pause]*
No other meditation, nor austerity, nor wander-lust, nor raising one's arms to the skies,
Pleases the Lord, though one goes the way of a Yogi or a Jaina. *[2]*
The Nectar-Name, yea, the Lord's Praise, is priceless ; but he alone Attains to it on whom is the Mercy of the Lord.
Joining the Society of the Saints, one Loves the Lord, and one passes the Night (of life) in Peace. *[3–13]*
(Is there one) who loosens all my Bonds, and leads me on to my God and recites to me the Lord's Name,
And stops the outgoings of this mind that it wanders no more ? *[1]*
Pray, is there a friend like this,
To whom I may surrender everything, including my heart and soul, *[1–Pause]*
That I may covet not another's riches or body, nor slander another.
And may ever converse with the Saints and my mind be Awake to the Lord's Praise ? *[2]*
O my Beneficent Lord, Thou art the Treasure of Virtue, the Giver of Bliss :
I seek but the Bounty of Thy Name, O God, Love me Thou as the mother loves her child. *[3–14]*

Dhanāsri M. 5

The Lord Saves His Saints :
And he, who wishes them ill, him the Lord Destroys. *[1–Pause]*
The Lord Protects ever His Servant ; and his slanderers are humbled and hasten away,
Their minds are torn and Death overtakes them, and they return not back to their Homes. *[1]*
Nānak has sought the Refuge of God, the Destroyer of Pain, and Sings he ever His Infinite Praise :
But, the Slanderer's Countenance is Blackened before God and man. *[2–15]*

Dhanāsri M. 5

I now Cherish my God, my only Refuge :
And, the Lord has Purified me, the Sinner, in an instant, and rid me of all my Maladies. *[1–Pause]*
I now converse only with the Saints ; and my Lust, Warth and Greed have been destroyed,
And, Contemplating my Perfect God, I've Saved all my Associates too. *[1]* **P. 675**

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The basic formula, the only Cure of my Maladies I cling to, is Faith in God.
I seek but the Dust of the Lord's Feet and am ever a Sacrifice unto Him. *[2–16]*

Dhanāsri M. 5

I now Love my God.
The True Guru is ever my Refuge, and he has pulled down the flag of Pain. *[1–Pause]*
He has Protected me with His Hands and Destroyed all my Sorrows,
And has Blackened the Faces of my slanderers, and has become the Friend of me, His Servant. *[1]*
The True Lord has become my Refuge, and has Protected me, taking me to His Bosom.
And, becoming Fearless, I now Enjoy the State of Eternal Bliss, and I Sing ever my Lord's Praise.
[2–17]

Dhanāsri M. 5

O Beneficent Lord, Thy Name is the Cure-all.
I, the poor one, do not know Thy True Worth, though Thou Sustainest me ever. *[1–Pause]*
O Master, be Merciful and still my sense of Duality :
And loosen my Bonds and Own me that I may Lose not (the battle of Life). *[1]*
Seeking Thy Refuge, I Live : Thou art the All-powerful Person, Kindly and Benevolent.
Nānak Contemplates Thee, night and day, and is ever a Sacrifice unto Thee. *[2–18]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Dhanāsri M. 5

Save me, O Save me, my God !
For, I can do not a thing without Thee ; be Merciful and Bless me with Thy Name. *[1–Pause]*
The family and the world are a Sea of Fire,
And, deluded by Ignorance, Doubt and Attachment, one is enveloped by Darkness. *[1]*
Now high, now low, now in pleasure, now in pain,
One's Hungers are satisfied never. *[2]*
My mind is filled with Desire and the Malady of Vice ;
And the five Demons, that ever keep company with me, are overwhelmed not by any means. *[3]*
O God, my life and soul and riches are all Thine :
For, I know Thou art ever so near, so near to me. *[4–1–19]*

Dhanāsri M. 5

The Lord destroys the Pain of the poor, and saves He ever the Honour of His Slaves.
Yea, He Ferries all Across, for He is the Treasure of Virtue, and Pain can touch Him not. *[1]*
So Contemplate thy God in the Society of the Saints,
For, I can see not any other way of Release from the Bonds of the Kali age. *[Pause]*
In the beginning as in the end, the Lord is our only Beneficent Master.
So Contemplate thy God ever that thy comings and goings are ended. *[2]*
The Vedas, the Shāstras, the Smiritis, and all the Devotees of God Dwell upon Him ;
But one is Emancipated only through the Society af Saints and one's Darkness is dispelled. *[3]*
The Lord's Lotus Feet are my Mainstay ; this is my only Capital-stock.
The Lord is our only True Support ; His is the only Court of Appeal and He is our only Refuge.
[4–2–20]

Dhanāsri M. 5

After a great search, I met with the Guru-Saint, and he instructed me
That nothing avails one but the Lord's Name. *[1]* **P. 676**
I now lean on the One God alone ;
Yea, I seek the Refuge of my Perfect Lord and I'm rid of all Involvements. *[Pause]*
Māyā has permeated the heavens, the mortal world and the underworld ;
Any only he is Saved who Contemplates the Lord's Name. *[2]*
Nānak : if one Sings the Name of the Immaculate Lord, one is Blest with all Treasures ;
But rare is the one who Knows the Mystery (of the Name), through the Mercy of the Lord.
[3–3–21]

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5 : Chaupadās

That what one has to leave off, to that one clings :
And, that which avails one not, in it is one involved.
That which goes not along with one, that one loves ;
And, that which is one's enemy, that one befriends. *[1]*
So is the world deluded :
And it loses lhe Merit of this precious human birth. *[Pause]*
One likes not even to look at Religion and Truth,
And is involved in Falsehood and Deceit which seem sweet to him.
He loves the gift, but not the Giver :
And, the poor one knows not that he is to be overpowered by Death. *[2]*
That what belongs to another, for that he grieves ;
For, he has lost sight of all Rightousness and sense of Duty,
He Realises not the Lord's Will and so comes and goes:
And commits he Sin, and so Regrets in the end. *[3]*
All that is Pleasing to Thee, I love, O Lord :
Yea, I am a Sacrifice unto Thy Will.
Nānak, the poor one, is Thy Slave, O God ;
So Save him Thou, O Master of the Universe ! *[4-1-22]*

Dhanāsri M. 5

I, the poor one, lean only the Lord's Name ;
This is my Trade : this the Riches I gather.
Now, I have only the Lord's Name to treasure,
Which avails me both here and Hereafter. *[1]*
They Saints who are Imbued with the Lord's Name, are infinitely in Love with the Lord,
And they Sing the Praise of the One Formless God. *[Pause]*
Humility is the only Glory of the Saints ;
And they are Great, for they Sing the Lord's Praise.
This for the Saints is the highest Bliss that they Worship their Lord ;
And they are at Peace, for, they leave their cares to God. *[2]*
Wherever the Saints congregate,
There, they Sing only the Lord's Praise : this, indeed, is for them the Divine Music and Poetry.
In the Society of the Saints is Bliss and Contentment ;
But, he alone finds their company whose Destiny is great. *[3]*
With joined palms, I pray to Thee, O God,
And, I wash Thy Feet and say this to Thee, "O Treasure of Virtue,
Be Merciful to me, O Beneficent Lord, that I remain ever in Thy Presence,
And am Blest ever with the Dust of Thy Saints' Feet." *[4-2-23]*

Dhanāsri M. 5

Why should he fear anyone who Cherishes the Lord ? **P. 677**
Only the Egocentrics are wasted away by fear. *[1-Pause]*
Over our heads is our Guru-God, our Father and Mother,
Whose very Presence is Bliss-giving and whose Service makes one Pure.
He, who Cherishes the One Immaculate God,
His mind is Illumined, Associating with the Saints. *[1]*
He is the Beneficent Lord of all life : He Fills all places :
And, myriads of Woes are dispelled, Contemplating the Lord's Name.
And, one is rid of the torture of the births and deaths,
If, by the Guru's Grace, the Lord Comes into one's body and Mind. *[2]*
He, whom the Lord, of Himself, Owns as His Own,
He finds a Place in the Lord's Court.
They alone are the Devotees of God, whom the Lord Loves,
And, them death terrifies[1] not. *[3]*

1. ਨਿਕਾਣੇ (निकाने) : ਨਿ + ਕਾਣੇ, *i.e.* not dependent on.

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True is the Master ; True is His Court :
O, who can evaluate my Priceless Lord ?
All hearts lean on but One God :
So Nānak seeks the Dust of His Saints' Feet. *[4–3–24]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5

O God, I lean on Thee, for Thou art ever with me.
Be Merciful, O my Lord, that I Contemplate ever Thy Name, Imbuded with Thy Love. *[1]*
I have no other Support but Thine,
And I accept[1] whatever Thou Dost, or Causest to do. *[Pause]*
Thou art my Honour : Thy nearness is my Deliverance, Thy Virtuous Gospel my Riches.
O God, Nānak seeks the Refuge of Thy Feet, For this is what he has learnt from the Saints. *[2–1–25]*

Dhanāsri M. 5

God has Fulfilled all my wishes and the Guru has Saved me, taking me to His Bosom ;
And, in the Sea of the world, I am Drowned[2] not ; and it is no longer impassable for me. *[1]*
He, who has the Right Belief in his Mind,
He is ever in Bliss, seeing the Glory of his God. *[Pause]*
He seeks the Refuge of the Perfect Master, and Sees His Presence within himself.
The Lord then Owns him with an open heart and roots him in Himself[3]. *[2–2–26]*

Dhanāsri M. 5

Wherever I See, I See the Lord's Presence : my God is never far.
For, He Pervades all, and so I Cherish Him in my Mind. *[1]*
He, who Abandons us neither here nor Hereafter, He alone is our Friend :
But that which passes off in an instant. that pleasure is vain. *[Pause]*
He, who Sustains us with food and who is short of nothing,
He alone takes care of me every moment, my Lord, my God. *[2]*
Unpierceable, Undeceivale, Infinite, Highest of the high is His Form.
Contemplating Him, one is in Bliss : so Wondrous and of such Incomparable Beauty is He. *[3]*
O God, Bless me with that Wisdom which makes me Dwell on Thee alone. **P. 678**
I ask only this Boon from Thee that Thou Bless me with the Dust of Thy Saints' Feet. *[4–3–27]*

Dhanāsri M. 5

He who sent[4] thee out of thy Home also brought thee back to it in Peace.
So Sing thou the Lord's Praise with Joy in the strains of Poise, and be eternally Blest[5]. *[1]*
O Friend, come thou into thy Home ;
For, all the Adversaries thy God has Humbled and thy Woes are past. *[Pause]*
Thy Creator-Lord has brought thee Glory and the Outgoings of thy mind have ceased :
And in thy Home Rings the Music of Bliss ; such is the Blessing of thy Lord on thee. *[2]*
Now be at Peace and wobble not, leaning on the Guru"s Word :
And the whole world will resound with thy Victory, and thy Countenance will Sparkle in the Lord's Court. *[3]*
He, to whom I belong, He alone has Transformed my state, and He has become my Friend.
Such wondrous are the Miracles of my Creator-Lord : yea, His Glory is Ever-true. *[4–4–28]*

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1. ਮਸਲਤਿ (ਮਸਲਤਿ) : (Arabic, ਮਸਲਹਤ), *lit.* consultation, advice.
2. *Lit.* burnt.
3. ਅੰਕੁਰੁ (ਅੰਕੁਰ) (Sans. ਅੰਕੁਰ:), a sprout, shoot, blade ; *lit.* protects the sprouting tree (of Devotion).
4. The reference here is said to be Guru's return to Amritsar from Vadāli, a village nearby.
5. ਨਿਹਚਲੁ ਰਾਜੁ ਕਮਾਉ (ਨਿਹਚਲ ਰਾਜੁ ਕਮਾਉ) : *lit.* rule eternally.

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Dhanāsri M. 5

O loved Saints, hearken to my Prayer,
That, without the Lord, not one is Emancipated. *[Pause]*
O mind, do only the Right Deeds,
And know thou that thy Lord is thy only Redeemer, and nothing aught avails thee.
The Guru has instructed me truly well, that True life is in the Service of the Lord. *[1]*
Love not that which passes off :
(For), that which has but little significance, goes not along with thee.
So Dwell thou, body and soul, on the loved Saints of the Lord, so that all thy Bonds are loosed. *[2]*
Seek the Refuge of the Lotus-Feet of thy Transcendent Lord in thy Mind, and lean on naught else.
(But), he alone is the Devotee of God, the Gnostic, the Contemplator and the man of True Austerity, on whom is the Mercy of God. *[3-1-29]*

Dhanāsri M. 5

O my love, the only thing you should ask for, is the Lord's Name.
See thou Him with thy Eyes wide-opened, Hear thou the Saints' Word, Cherish the Lord of all life ; and know that all have to pass away in the end. *[Pause]*
One applies fragrant *Chandan* to one's body and enjoys Sinfully, and in a myriad other ways : but say the Saints that the Taste of Sin is insipid, and the Lord's Name alone is Blessed.
One calls one's body and one's riches one's own and Dwells not on God, even for an Instant : but do the riches keep one's company in the Yond ? *[1]*
They, who are men of Destiny, cling to the Skirt of the Saint and them the *Yama* Punishes not.
They're Blest with the Great Treasure (of the Lord's Name), their Ego is stilled, and they are Devoted only to the One Absolute Lord. *[2-2-30]* P. 679.

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Dhanāsri M. 5

O love, Dwell on thy One God, thy Only Lord,
That thy Cares and Woes and Greed and Attachment are dispelled, and thou Swimmest across the Sea of Existence. *[Pause]*
Cherish thou Him with every breath, every moment, night and day,
And, joining the Society of the Saints, Contemplate thou Him fearlessly, and Enshrine the Lord's Treasure in the Mind. *[1]*
Salute the Lotus-Feet of the Lord ; (and) Dwell on His Merits.
Says Nānak, "The Dust of the Saints' Feet Blesses thee with Bliss." *[2-1-31]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5 : Dupadās

I Contemplate my Lord and so am at Peace ; I Cherish my God every moment.
For, He keeps me Company and Saves me both here and Hereafter. *[1]*
The Guru's Word Abides in my Soul :
It Sinks not in the Sea, nor is bürnt by fire, nor it is thieved. *[1-Pause]*
My God is riches to the poor, the staff to blind, and milk to the child.
I have found the Lord's Boat in the Sea (of Sorrow), so Beneficent and Merciful is my Lord to me. *[2-1-32]*

Dhanāsri M. 5

My God is Merciful to me and His Nectar now permeates my Soul :
And the nine Treasures and the eighteen Miracles now attend upon my feet. *[1]*
The Saints are ever in Joy everywhere:
For, their Lord, who Permeates all, Saves them both within and without. *[1-Pause]*
He, whose associate is the Lord, the God, him no one can equal.
And, Contemplating the Lord, his fear of death departs, and so Dwells he ever on the Lord's Name. *[-2-233]*

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Dhanāsri M. 5

The rich are proud of their riches, the landowners of their land,
The king is proud of his kingdom, so is the Devotee of his God. *[1]*
If one leans on one's only Support, his God,
The God Uses all His Powers to Help the Devotee, and know ye that God Loses not. *[1–Pause]*
So forsake all other supports and seek thy only God's Refuge :
And then thy mind will be Purged of Sin, by the Saints' Grace, and you'll Sing ever the Lord's Praise.
[2–3–34]

Dhanāsri M. 5

P. 680

He alone is mighty who Loves his Lord in this age.
He who conquers his self by the Perfect Guru's Grace, conquers the whole world. *[1]*
Let us Sing the Lord's Praise with our whole Soul :
For he, who Contemplates the Lord's Name, him the Lord takes into His Refuge and he Merges in the state of Equipoise. *[1–Pause]*
May the Saints' Feet be Enshrined in my Mind ; may their Association make me Pure !
O Treasure of Mercy, Bless me with the Dust of Thy Saints' Feet : this, indeed, is the only Joy for me.
[2–4–35]

Dhanāsri M. 5

One tries to deceive others, but God, our Inner-knower, Knows all.
One commits Sin, and then denies it, and wears the garbs of the ascetics. *[1]*
One thinks God to be far who is indeed so near :
Yea, one looks this way and that, and goes again and again (to what is not). *[Pause]*
So long as the Superstitions of the mind are dispelled not, one is Emancipated not.
Says Nānak : "He, on whom is God's Mercy, he alone is the Devotee of God". *[2–5–36]*

Dhanāsri M. 5

He, whose Lot is Good, him the Lord Blesses with His Name ;
And he makes others Contemplate the (Lord's) Name : this, then, becomes his Religion in the world.
[1]
For the Lord's Saint, the Lord's Name is the only Glory.
He is Emancipated and Honoured through the (Lord's) Name : and he accepts whatever be the Will of God. *[1–Pause]*
He who has treasured the Riches of the (Lord's) Name, he alone is Rich.
He Deals only in the Name, leans only on the Name and earns only the Profit of the Name. *[2–6–37]*

Dhanāsri M. 5

My Eyes have become Pure, Seeing my Lord : May the Dust of His Feet anoint my Forehead !
O God, be Thou Enshrined in my Mind that I Sing ever Thy Praise with Joy. *[1]*
Thou art my only Beneficent Lord who Protecteth me :
Thou art ever Beauteous and Wise and Infinite : O Father, be Thou Merciful to me. *[1–Pause]*
Thy Word is Bliss-giving, Delicious and of Incomparable Beauty :
That is why I've clung to Thy Word and Enshrined Thy Feet in my Mind. *[2–7–38]*

Dhanāsri M. 5

Our God, in His Will, Feeds us and makes us Play (to His Tune) :
He Blesses us with Bliss and all Joys, and Abides ever in our Mind. *[1]*
My God, my Father, is Beneficent : He is the only Support of the earth.
And, as a mother looks after her child, so does our Lord keep us Whole. *[1–Pause]*
He is our Friend and Mate, the Meritorious King, the God who ever is.
And, He is here and there and everywhere, and Meets He us, through the Service of the Saints.
[2–8–39]

Dhanāsri M. 5

The Beneficent Saints, the embodiment of God, have dispelled my vices of Lust and Wrath.
So, my dominions, my riches, my beauty, my Soul, I Surrender unto them. *[1]*
Let us love the Lord's Name, body and soul,
That we are Blest with Peace, Poise and Bliss, and Cross the Sea of Existence. *[Pause]*
Blessed is the place where abide the Saints !
O God, Fulfil this my Desire that I ever greet those that are devoted to Thee. *[2–9–40]* P. 681

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Dhanāsri M. 5

The Lord has Released me from the grip of Māyā[1] and offered me the Refuge of His Feet :
He has Blest me with the *Mantram* of His Name that leaves me not. *[1]*
The Perfect Guru Blest me with the Bounty of the Lord's Name to Sing and so was I Emancipated.
[1–Pause]
The Lord Owned me as His Own and so Saved He the Honour of His Devotee.
Nānak has clung to the Feet of God and so he is ever in Bliss. *[2–10–41]*

Dhanāsri M. 5

To thieve, to covet, to lie, to slander : this is the way of my life.
I crave for the Mirage and rest my hopes on Illusions : this is what sways my mind. *[1]*
The years of the Evil-doer pass in vain,
As the mouse tears up a whole load of paper, but to the wretch they are of no avail. *[Pause]*
O Transcendent Lord, my Master, be Merciful and Loosen my Bonds :
O God, Thy Saints lead the Unwise to their Redemption, (wilt Thou Save not me ?) *[2–11–42]*

Dhanāsri M. 5

I Contemplate my Master and my body and Mind are Comforted :
For, the Lord is my Beauty, my Peace, my Soul's only Wealth and my Caste. *[1]*
My tongue is Imbued with the Cure-all of the Lord's Name :
It is replete with its only God : for me, the Lord's Lotus-Feet are the Treasure of Riches[2]. *[Pause]*
He, to whom one belongs, He Saves one too ; for, Perfect are the Ways of God.
He, the Bliss-giving God, Unites us with Himself and (thus) Saves our Honour ! *[2–12–43]*

Dhanāsri M. 5

All Demons and all adversaries are humbled by Thee : Thy Glory, O God, is Manifest to all ;
And he, who pains Thy Devotees, him Thou Destroyest in an instant. *[1]*
O God, I look Thywards ever :
So be Thou my Support, and Hold me by the Hand and Save me. *[Pause]*
Lo, the Lord Heard my Prayer and Gave me His Refuge,
And, I am in Bliss, my Woes are dispelled, and I Contemplate ever my only God. *[2–13–44]*

Dhanāsri M. 5

All over, the Lord has Manifested His Power :
And, Casting His Eye of Mercy on me, has Dispelled all my Pain. *[1]*
The Lord's Saints the Lord Himself Saves :
And, taking me to His Bosom, He has Dispelled all my Sins : so Beneficent is my God ! *[Pause]*
Now, whatever I ask of my God that He Blesses me with ;
And whatever I, His Slave, utter from the mouth, becomes eternally True, both here and Hereafter.
[2–14–45] **P. 682**

Dhanāsri M. 5

The Lord brings not Sorrow to His Servants, and thus Fulfils He His Innate Nature :
He Protects His own Servants : and Sustains He them every moment. *[1]*
My Mind is Attuned to my Lord,
Who is my Friend and Mate from beginning to end : O Blessed is my God ! *[Pause]*
My Mind has Flowered, Seeing the Wonder of my Lord :
Yea, Contemplating my God, I've attained Bliss : thus has my Lord Saved my Honour. *[2–15–46]*

Dhanāsri M. 5

Unfortunate is he who forsakes his God :
(But), he, who is in love with the Lotus-Feet (of the Lord), Bathes in the Pool of Nectar. *[1]*
O God, I, Thy Servant, have Awakened to Thy Love :
Now I laze no more and am Attuned to Thee, my Lord. *[Pause]*
I See my Lord wheresoever I See : (for) all are strung upon His Thread.
(So), Nānak Drinks the Immaculate Water of the Lord's Name, forsaking all other loves. *[2–16–47]*

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1. ਮਹਾਬਲੀ (महाबली) : *lit.* the most powerful of all.
2. ਥਾਤੀ (थाती) : *lit.* a trust, charge, anything given in charge.

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Dhanāsri M. 5

All tasks of the Lord's Servant are fulfilled,
And God Saves his Honour in this Kali age in the midst of the Sea of Poison. *[1–Pause]*
Contemplating one's Lord, the *Yama* touches one not :
And one Attains to the Lord's Abode, yea, the Society of the Saints, the Heaven of Emancipation. *[1]*
The Lord's Lotus-Feet are the Treasure of Riches for His Servant : in them he finds immense Peace and Bliss.
Nānak : Contemplate ever thy Lord and be a Sacrifice unto Him. *[2–17–48]*

Dhanāsri M. 5

I ask only for one Bounty from my Lord :
That He Blesses me with His Nectar-Name, and, thus to Fulfil all my Wishes : *[1–Pause]*
That I Enshrine His Feet in my heart and am Blest with the Society of the Saints :
And I Burn not in the Fire of Sorrow, and I Utter ever His Praise : *[1]*
That I Contemplate Him in my childhood[1], youth and age[2],
And I am ever in Love with my God, and am cast not into the womb again to die. *[2–18–49]*

Dhanāsri M. 5

I ask from my God whatever by my need.
For, if I ask from man I labour in vain ; but, Contemplating the Lord, I am Emancipated. *[1–Pause]*
I read through, with care, the Smiritis and the Purānas uttered by the sages, and dwelt on the Vedas too,
But I gathered Truth only by Serving the God of Mercy, and was Blest both here and Hereafter. *[1]*
All other cultures and ways are vain and fruitless, save Contemplation of the Lord.
Says Nānak, "The Lord rids thee of thy Fear of birth and death ; and, meeting with the Saints, all thy Sorrows are past". *[2–19–50]*

Dhanāsri M. 5

The Lord's Name stills the Craving of the Mind :
And, through the Guru's Word, one is immensely Content, and is perfectly Attuned to God, *[1–Pause]*
Let me overlook the wonders of Māyā : Bless me Thou so, O my Beneficent Lord ; **P. 683**
And Bless me also with Thy Name that I Live (eternally), and am wholly Fulfilled. *[1]*
Contemplating the Lord's Name, and Singing His Praise, one gathers Bliss and Joy, and all one's Wishes are Fulfilled.
Nānak : he, in whose Lot it is so Writ by God, all his Tasks are accomplished. *[2–20–51]*

Dhanāsri M. 5

The Lord takes care of His Servant :
And his slanderers get no Peace, and are Wasted away in vain. *[1–Pause]*
Wherever I See, I See the One Lord alone ; so nothing can harm me[3].
For, whosoever tries to do me harm, is Destroyed by my God instantly. *[1]*
The Creator-Lord is my Protector : His limits no one can fathom.
Nānak : the Lord Saves His Servants and Destroys their slanderers. *[2–21–52]*

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Dhanāsri M. 5 : Partāla[4]

O God, O Destroyer of Pain, I seek Thy Refuge : Bless me Thou with Thy Name.
O Lord, be Merciful to me and Save me by Thy Grace ; O God, pull me out of the Well (of Māyā) taking me by the Hand. *[Pause]*
I am Blinded by Lust and Wrath and. Bound down by Māyā, my body and its robes are full of Evil.
Without Thee, there is no one to Protect me ; O my Chivalrous God, Bless me with Thy Name, and usher me into Thy Refuge. *[1]*

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1. मुमति बिदमधा (स्वसति विवसया) : state of being care-free, *i.e.*, childhood.
2. मधुंउ (मध्हंत) : (Sans. मध्य+अन्त), youth and old age.
3. *Lit.* nothing can reach upto me.
4. A direction for singers to change the scale of notation often.

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O Thou Emancipator of the Sinners, and, of all Thy Creatures, even the utterers of the Vedas have found not Thy end.
O Thou Ocean of Goodness and Gladness, O Thou Mine of Jewels, O Thou Lover of Devotees, I Sing ever Thy Praise. *[2-1-53]*

Dhanāsri M. 5

He who Utters ever the Name of God is ever at Peace both here and Hereafter ;
And He is rid of his age-old Sins ; joining the Society of the Saints, the Dead one is brought back to Life. *[1-Pause]*
Say the sages : dominions and beauty make one forsake the Name ; and, the love of Māyā leads to immense Pain ;
And, it is by Good Fortune that one is Imbued with the Desire to Sing the Lord's Praise. *[1]*
O Thou Unreachable, Ineffable God, Worthy of giving Refuge, Thy Name Purifies the Sinners.
O Thou Master of Nānak, the Inner-knower of hearts, Thou art our only Perfect Lord. *[2-2-54]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5

Greetings to my God : Salutations to my Lord : Let us Sing the Praises of the Master of the earth. *[Pause]*
It is by Good Fortune that one Meets with that Sublime Guru.
Myriads of one's Sins are dispelled if one Serves one's Lord. *[1]* **P. 684**
And, he, who is Imbued with the Lotus-Feet of the Lord,
He is affected not by the Fire of Sorrow. *[2]*
One Crosses the Sea (of Material Existence) associating with the Saints.
If one Contemplates the Name of the Fear-free Lord, Imbued with His Love, *[3]*
One covets not another's riches, nor Sin contaminates one,
And then the wild *Yama* touches one not. *[4]*
the Fire of One's Craving is then quenched by God Himself,
And, taking to the Lord's Refuge, one is Emancipated. *[5-1-55]*

Dhanāsri M. 5

I am Satiated, for I've Partaken of the fare of Truth.
And I Tell the Lord's Name with my body and Mind and tongue. *[1]*
True living is living in God,
And Contemplating the (Lord's) Name in the Society of the Saints. *[1-Pause]*
One decks oneself (as if) with all kinds of beautiful raiments,
If one Sings the Lord's Praise ever and forever more. *[2]*
One enjoys (as if) the ride of the elephants and chariots and horses,
If one Sees the Lord's Path in one's Mind. *[3]*
In one's body and Mind then one Cherishes the Lord's Feet,
And Attains unto God, the Treasure of Bliss and Peace. *[4-2-56]*

Dhanāsri M. 5

The Guru's Feet Emancipate the Soul,
Wherewith one is Ferried across the Sea of Existence. *[1-Pause]*
Some are in love with the way of works, others bathe at the holy places :
But I, the Lord's Servant, Dwell (only) on the Lord's Name. *[1]*
The Lord Snaps the Bonds of His Slaves :
So, Nānak Contemplates his God, the Inner-knower of all hearts. *[2-3-57]*

Dhanāsri M. 5

O God, let me not forsake Thy Love by any means :
Let this be the Immaculate Way of Thy Slave. *[1-Pause]*
Thou art dearer to me than my life-breath, my Soul, my riches :
(For), Thou art the One who stills my Ego within me. *[1]*
May I be in Love with Thy Lotus-Feet, O God :
This alone is the Prayer of me, O Lord. *[2-4-58]*

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 9

Why go out to search for thy God in the woods ?
For, though ever Detached, He Abides within us all ; yea, He also Lives within thee. *[1–Pause]*
As fragrance abides in the flower and reflection in the mirror,
So also thy God abides within thee : search Him within thy heart. *[1]*
Know the One Lord alone within and without ; this is the Wisdom imparted by the Guru.
Says Nānak : "Without Knowing oneself, one is rid not of the moss of Doubt". *[2–1]*

Dhanāsri M. 9

O Saints, this world is strayed by Doubt.
It has abandoned Contemplation of the God's Name and has sold itself out to Māyā. *[1–Pause]*
P. 685

Man is intoxicated with the love of mother and father, brothers and sons and wife.
O God, his crazy mind is forever turned by beauty and riches. *[1]*
Thou, who art his Beneficent Lord, the Dispeller of Sorrow, to Thee he is attached not.
Says Nānak : "Rare is the one who, becoming God-conscious, Realises his God". *[2–2]*

Dhanāsri M. 9

That Yogi knows not the Lord's Way,
Whose heart is infested with Greed, Attachment and Pride. *[1–Pause]*
But he, who is concerned neither with praise, nor dispraise, and looks upon iron and gold alike,
And rises above pain and pleasure, he alone is a True Yogi. *[1]*
He holds his mercurial mind which wanders in all directions.
Says Nānak : "He, who knows this Way, is truly Emancipatted." *[2–3]*

Dhanāsri M. 9

O God, what ways am I to adopt,
That the Doubt of my mind is stilled and I am Ferried across the Sea of Existence ? *[1–Pause]*
I have done no good to any one in this life, which makes me afraid :
I Sang not Thy Praise through word, thought and deed : this worry ever corrodes my Mind. *[1]*
I have hearkened not to the Guru's Word nor Wisdom welled up in me ; I fill my belly like a quadruped.
Says Nānak, "O God, bring Thy innate Nature into play, that I, the Sinner, am also Saved".
[2–4–9–9–13–58–4–93]

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Dhanāsri M. 1 : Ashtapadis

The Guru is the sea full of Pearls :
The Saints, (like swans), pick at the Pearls and remain attached to Him ;
And, as they Partake of the Lord's Fare, the Lord Likes them.
And, within the Sea, the Swans Receives what they love. *[1]*
The Crane bathes at the Puddle in vain :
For, it sinks in Mud and its Soil goes not. *[1–Pause]*
The man of Wisdom takes a step after a great thought,
And, dispelling his Duality, he belongs to the One Formless Lord alone.
He Tastes the Lord's Essence and is Emancipated ;
And so cease his comings and goings, for, the Guru protects him ever. *[2]*
The Swan-saints abandon not the Pool of Nectar,
And, through Loving Adoration, Merge in Equipoise.
In the Guru[1] are the Devotees[2] : within the Devotees is the Guru,
(For), the Devotee Utters the Ineffable Gospel of the Lord, and Cherishes ever the Guru's Word. *[3]*

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1. *Lit.* sea.
2. *Lit.* swans.

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In the Seedless State (of Equipoise) Abides the Yogi, our God ;
Who can be identified neither as man nor woman.
The three worlds all seek to be Attuned to Him :
Yea, all the sages and the sublime Yogis seek but His Refuge. *[4]*

He is the Source of Bliss, the Support of the supportless :
The God-conscious beings Dwell upon Him through Devotion in a state of Equipoise.
He is the Lover of His Devotees, the Dispeller of Fear :
And man Meets with Him, stilling his Ego; and then (alone) walks he on His Way. *[5]* **P. 686**
Though try one may in a myriad ways, death tortures every one :
For, death is Writ in our Lot, when we come into the mortal world.
In Duality, one loses the Merit of one's life,
And Examines not his Self, and Cries, torn by Doubt. *[6]*

One Tells, Reads and Hears of the One Lord :
And the God, the Support of the earth, Blesses him with Righteousness and Contentment.
Within him then are enshrined Chastity, Austerity and Self-control,
If his Mind is pleased with the Fourth State (of Bliss). *[7]*
They, who are made Pure by the True One, remain Unstained,
And, through the Guru's Word, their Fears and Doubt are stilled.
The Form of that Primal Being is Ineffable.
Nānak seeks, therefore, the God, who is the Embodiment of Truth. *[8–1]*

Dhanāsri M. 1

He alone truly Meets his God who Meets Him through Equipoise.
And then he Dies not, nor comes, nor goes.
In the Master is the Servant, in the Servant is He, the Lord.
For, whersoever I See, I See not one other than God. *[1]*

Through the Guru one attains to His Worship and Equipoise.
But, without Meeting with the Guru, one but comes and goes. *[1–Pause]*
I would seek out the Guru who Instils (the Lord's) Truth in my Mind :
And Attunes me to the Word, and utters to me the Mystery of the Unutterable.
Men of God are attracted by no other task :
For, they love only the (Lord's) Truth and the True Lord. *[2]*

The Mind is in the body ; in the Mind is the True God ;
And Meeting with the True Lord, one is Imbued with Him.
The Devotee repairs to the Lord's Feet :
And Meets with the Perfect and True Guru. *[3]*
The Lord Himself Sees all, and Makes us See (His Wonders) :
But, He's Pleased not if one forces one's will, or wears a myriad garbs.
He, who Built the vessels (of our bodies), and put the Nectar within them,
Through the Loving Adoration of Him alone is the Mind Satiated. *[4]*

Man reads and reads and goes astray,
And the more he sharpens his wits, the more he comes and goes.
If he Contemplates the Lord's Name and his Mind feeds on the Lord's Fear,
And Serves his God, then, he, by the Guru's Grace Merges in God. *[5]*
But if one worships a stone or abides in the woods or at holy places,
Or, wanders about, becoming an ascetic,
One becomes not Pure if one's mind be unclean.
But, if one receives the Truth, one attains Honour. *[6]*

He, who has the Right Conduct and Wisdom in himself ;
And abides since beginningless time in Poise and Contentment :
And who, in the twinkling of his lotus (eyes)[1], Saves myriads of souls ;
O Love, lead me on to such a Guru in Thy Mercy. *[7]*
O God, before whom am I to Praise Thee,
When there is not another save Thyself ?
Keep me, O Lord, as is Thy Will
That I Sing Thy Praise, all-too-spontaneously. *[8–2]*

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1. ਪਲ ਪੰਕਜ (पल पंकज) : the twinking (ਪਲ, पळव) of the lotus-like (ਪੰਕਜ) (eye).

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5 : Ashtapadis

How fortunate is one to be Blest with the human birth, but whosoever came into life is involved (with the world).
Thy Saints, therefore, seek the Refuge of Thee, their only Lord : O God, Unite me (too) with Thyself. *[1]*
I've wandered through many births but found not Peace. P. 687
Now I Serve my Guru, Clinging to his Feet and ask :
"Pray show me the Path of my God". *[1–Pause]*
I've made many efforts to gather goods and cling tenaciously[1] to Māyā and pass my days saying, "This is mine, this is mine".
Now I seek to meet with the Saint who dispels my Cares and makes me Love my God. *[2]*
I've read though the Vedas but my mind is gripped by Doubt : the five (Desires) within me are stilled not even for a moment.
Is there a Devotee who's detached from Māyā, and irrigates the farm of my heart with the Nectar-Name (of God)? *[3]*
As many places of worship one bathes at, so much the Dirt of Ego one gathers : for, the Lord within is Pleased not even a bit.
O, when shall I find the Society of the Saints that I abide ever in the Lord's Bliss, and Bathe myself in the Waters[2] of Wisdom. *[4]*
I underwent the discipline of all the four stages of life, but my Mind was pleased not : I washed the body devoid of Wisdom.
Now I seek to meet with the Great Soul, who's Imbued with the Love of the Lord and who eradicates the Soil of my mind. *[5]*
I was devoted to the way of works, but Loved not my God even for a moment : I was puffed up with Ego, but all this was of no avail.
But, rare is the one who Sees the wish-fulfilling Guru, Meeting with whom one Sings the Lord's Praise. *[6]*
All that the lover of Māyā attains by forcing his will, is of no avail : it is like the heron pretending to meditate.
Is there such a Bliss-giving Guru who recites to me the Gospel of God, Meeting with whom I'm Emancipated ? *[7]*
When my God is Pleased with me, He Breaks my Bonds, and my Mind is Imbued with His Word.
And I'm ever in Bliss and Meet with my Fear-free Lord ; and His Feet become my Refuge. *[8]*
My life's journey has now become Fruitful :
And, Meeting with the Saints, my comings-and-goings have ceased. *[1–Second Pause–1–3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 1 : Chhant

Why should I go to bathe at the pilgrim-station ? I'll bathe at the Fount of the (Lord's) Name.
For, the holiest of the holy baths is the Contemplation of the Word and inner Wisdom.
The Guru-given Wisdom is the only eternal Pilgrim-station where one Washes off all one's Sins[3].
O my God, Supporter of the earth, I seek but Thy Name alone : Bless me Thou with it.
The whole world is Sick : the Lord's Name is the Cure-all, without the Lord's Truth, one's mind is Stained.
But Pure ever is the Guru's Word ; it Illumines all : it's a Pilgrim-station for one to bathe in Truth. *[1]*

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1. ਬਚਿਤਿ (ਬਚਿਤਿ) : to cherish in the mind (ਚਿਤਿ) singularly (ਬ, ਵਿ).

2. *Lit.* collyrium.

3. ਦਸ ਪੁਰਬ (ਦਸ ਪੁਰਬ) : the eighth and fourteenth day of each half month ; the days of full and new moon ; eclipses of sun and moon ; equinox, solstice, the moment of the sun's entering a new sign ; and a portent foreboding a great calamity.

ਦਸਾਹਰਾ (ਦਸਾਹਰਾ) : an epithet of two days (or of the festivals held on them) in the Hindu year ; (1) The tenth day of '*Jeth Shukla Paksha*', which is reckoned the birthday of Gangā : whoever bathes in the Ganges on this day, is said to be purified from the ten sorts of sins ; (2) Tenth day of '*Ashwin Shukla Paksha*', on which, after the worship and religious ceremonies performed during nine nights (*Navarātri*) they consign the images of Devi into the river. It is said that on this day, Rāma vanquished Rāvana, on which it is called '*Vijay Dashmi*'. This day is celebrated with great pomp and ceremony by Hindu warriors ; the weapons and instruments of war are hallowed, and if war be intended, the campaign is then opened.

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Truth remains stainless : why then wash the Truth ?
If one wears the necklace of Virtues, what is there more to ask for ?
If one Slays one's self through Wisdom, one is Emancipated : and one Emancipates others too, and is cast not into the womb again.
One becomes the Philosopher's Stone, the great Contemplator, and so, being True, is Pleasing to the True Lord. P. 688
One is then truly and ever in Bliss and sheds all one's Sins and Sorrows ;
And one is Blest with the True Name and Sees one's God through the Guru ; and abiding in Truth, one's mind is Stained not. *[2]*
To Meet with one's Lord, the True Friend, is the Perfect Bath.
So, one should Sing ever the Lord's Praise and be Embellished with the Word :
And, Believing in the Guru, Praise one's God ; for, in this is contained (the Merit of what passes for) compassion and charity.
If one Loves the Society of the Lord, one Bathes in Poise at the Triveni[1] of Truth.
And Contemplating the True, Absolute Lord, one Rises higher and higher.
For, Emancipation one attains through the Society of God, our Friend, and the Saints ; and by His Grace, the Lord Unites us with Himself. *[3]*
Feveryone says, 'He is Great', but how Great is He ?
For, I am Low and Unwise and Ignorant, and it is through the (Guru's) Instruction that I Know.
True is the Guru's Instruction which is acclaimed all over as Nectar, and with it my Mind is Pleased.
Men come into the world laden with the Poison (of Māyā), and so they depart : it is through ther True Word that one Meets with the Guru.
There is no end to God's Glory or to the Treasure of His Devotion : for, He Fills all places all ove.
Prays Nānak : "I utter nothing but Truth : that it is by cleansing one's mind that one attains Truth". *[4-1]*

Dhanāsri M. 1

I live by God's Name and my Mind is in Bliss.
True is the Name of the True One : this is the Merit of the Lord.
Infinite is the Wisdom of the Guru : the Creator Lord, who Creates life also Destroys it.
And, when the Lord Gives the Command, no one can challenge it.
The Lord Himself Creates and Sustains all ; over the heads of all is His Writ, and Himself He makes us Understand (Himself).
Says Nānak, "Unfathomable and Unreachable is the Lord, and I live by His Name." *[1]*
No one equals Thee, O God ; for, all others but come and go.
It is through Thy Will that one is Emancipated, and one's Doubt is stilled.
The Guru dispels our Doubt and makes us Utter the Unutterable : in Truth does the True One Merge.
He Himself Creates and Destroys all : so let me understand the Will of the Willer.
One attains True Glory through the Guru : O God, Thou alone art the Companion of the Mind in the end.
Says Nānak, "There is no other Master but He, and by Contemplating His Name, one attains Glory". *[2]*
Thou art the True Creator-Lord, Unknowable, the only One who Creates.
Thou art the only Master, but two[2] are the ways of men which lead to Strife.
In His Will, the Lord Makes all to walk in these two ways, and the world comes and goes.
Without the Lord's Name, there is no one to befriend us ; in vain one carries on one's head the load of Poison.
In His Will, comes man (into the world) but he knows not the (Lord's) Will ; nor, that through the (Lord's) Will, is one Embellished.
Says Nānak, "The True Creator-Lord is Known through the Word". *[3]*
The Devotees look Beauteous at Thy Gate, O God ; (for) they are Embellished with the Word.
They utter the Nectar-speech : and their tongue is replete with sweetness.
Sweet is their tongue and they crave for but Thy Name, and are a Sacrifice unto the Guru's Word.
When such be Thy Will, one becomes a Philosopher's Stone meeting with its like ; P. 689
And one Attains to an Eternal State, stilling one's self ; but rare is the one who Reflects on this Wisdom.
Says Nānak, "The Devotees look Beauteous at the True Gate ; yea, they, who Deal with the True One". *[4]*

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1. At Prayāg, (modern Allahabād) where the three rivers, Gangā, Yamunā and Saraswati, sacred to the Hindus, converge, and where a bath is held most auspicious and emancipating.

2. One of Devotion and the other of Māyā.

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I crave for Māyā : then, how am I to go to the Lord's Court ?
I'll consult with my Guru and Dwell (only) upon the (Lord's) Name :
I'll Contemplate the True Name, speak out the Truth, and, through the Guru, Know the Truth,
And Utter the Name ever of my Beneficent, Immaculate Lord, the only Master of the poor.
This task the Lord Himself has Assigned us : this is how I Slay my self and hold my mind.
Says Nānak, "Sweet is the Great Essence of the (Lord's) Name : (for) through the Name, one's Craving is stilled". *[5-2]*

Dhanāsri Chhant, M. 1

Your Spouse is with you, but, being beguiled, you know it not.
But, such was the Writ of your Past, that you experience (now).
O, no one can erase the Writ of the Past : I know not what is to befall me ?
You were lured not by Merit, nor loved your Lord, and, due to your own Errors, came to Grief :
But, your riches and beauty are like the shade of the swallow-wort tree, and growing old, your days come to an end.
Says Nānak, "Without the Lord's Name, you are Separated from your Lord ; yea, your False ways remove you far from God." *[1]*
You are now Drowned : your Home is Ruined : now, walk in the Guru's Way ;
Contemplate your Lord that you are Blest with Bliss at the Lord's Court :
And, attain Bliss by Dwelling on the Lord's Name ; for, thy days in the world are numbered.
And if you Love your God ever, you attain Truth, and abide in your Home.
Without Devotion, you abide not in your Home, hearken to me, O man.
Says Nānak, "you are in Bliss and Attain your God if you are Imbued with the True Name". *[2]*
If the Groom Loves His Bride, the Groom is Beloved of the Bride.
She is Imbued with the Love of her Lord, Dwelling on the Guru's Word :
Reflects she on the Guru's Word, and the Lord Loves her, and she Adores her Lord in all humility.
And then she overcomes her love of Māyā, and Loves her Lord with Joy.
She Conquers her mind, and is Imbued with her True God, and so looks Beauteous.
Says Nānak, "The Bride abides in Truth (thus), and Loves her Lord". *[3]*
The Bride is Honoured at her Spouse's Home, if the Spouse Loves her ;
But, if she utters all that is False, that then is of no avail to her.
The utterance of Falsehood avails her not, and she Sees not the Lord with her Eyes.
And, being in Error, the Lord Forsakes her, and her Night (of life) passes without her Lord.
She trusts not the Guru's Word, and so is fettered (by Māyā) and Attains not to the Lord's Home.
Says Nānak : "If she Knows herself, then she Merges in Equipoise, by the Guru's Grace". *[4]*
Blessed is the Bride who Knows her Spouse.
Yea, without the Lord's Name, all is vanity and all that she practises is vain.
If she is Embellished with the Lord's Worship, the True One Likes her and she is Imbued with the Loving Adoration of her God.
O, Wondrous is our Joyous Lord, Young and Ever-fresh : Him the Bride Enjoys through Love.
And, she Flowers through the Guru's Word, and so Enjoys her Spouse and her life becomes Fruitful.
P. 690
Says Nānak, "Through Truth, one attains Glory and the Bride is Honoured in the Home of her Spouse". *[5-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri Chhant, M. 4

If the Lord be Merciful, I would Contemplate His Name.
And I'd greet my Guru with Love, and Sing the Lord's Praise all-too-spontaneously.
Singing the Lord's Praise, one is ever in Bloom when the Lord so Wills.
And one sheds one's Ego and Māyā and Merges in the (Lord's) Name in a state of Equipoise.
That alone happens what the Lord Does ; we receive what the Lord Blesses us with :
Yea, if the Lord be Merciful, I would Contemplate the Lord's Name. *[1]*
Within me has welled up True Love of the Perfect Guru :
I'd Serve Him ever and forsake Him not.
I'd forsake not the Lord, and live Cherishing ever His Name ;
And, Hearing the Word, satiate my Mind and in-drink the (Lord's) Nectar, by the Guru's Grace.
If the Lord be Merciful, He Leads one on to the Guru, and one Reflects with a Discriminating Mind.
Yea, within me is the True Love of the Perfect Guru. *[2]*

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If one is Blest with the Society of the Saints, by Good Fourtune, one Partakes of the Essence of the Lord.
And one is ever Attuned to the Lord and is Merged in Equipoise.
Merged in Equipoise, one is Pleasing to the Lord's Mind, and one is ever Detached (from Māyā) :
And one is Acclaimed both here and Hereafter, and one is Attuned to the Lord's Name.
One rises above pain and pleasure and is pleased with whatever the Lord Does :
Yea, if one is Blest with the Society of the Saints, by Good Fortune, one Partakes of the Essence of the Lord. *[3]*
Strayed by Duality, the Egocentric is ever in Pain, and is Wasted away by the *Yama* ;
And he Wails, night and day, stung by the Pain of Māyā.
Lured by Māyā, one is filled with Ego, and one passes one's days saying, "Tis mine, tis mine".
But, one Cherishes not one's God who Blesses one with His Bounties ; and then one Regrets in the end.
Without the Lord's Name, nothing keeps one's Company, neither sons, nor wife, nor the guiles of Māyā.
Yea, strayed by Duality, the Egocentric is ever in Pain : and the *Yama* keeps one in the Eye. *[4]*

O God, be Merciful and Unite me with Thyself : O Lord, Bless me with Thy Refuge ;
And be Thou Pleasing to me that I ever Stand in Thy Presence, with joined palms.
If the Lord be Pleased, one Merges in His Will, and accepting His Will, one is at peace.
And then one Contemplates the Lord's Name ever, all-too-spontaneously.
And through the Name one gathers Glory, and the Lord's Name is Pleasing to one.
O God, be Merciful and Unite me with Thyself : O Lord, Bless me with Thy Refuge. *[5–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri M. 5 : Chhant

Beneficent is my Guru in whose Company I Sing of my God. **P. 691**
Nectar-sweet is the Lord's Name which one Sings in the Society of the Saints.
Contemplate thy One Lord in the Society of the Saints that thy Woes of birth and death are dispelled.
Such is the Lord's Writ through which one learns the Truth, and the *Yama's* Noose is loosed :
And dispelled are one's Fears and Doubt, and loosed is the Knot (of Māyā), and one walks not on the *Yama's* Path.
Prays Nānak, "O God, be Merciful that I Sing ever Thy Praise". *[1]*

Thy Immaculate Name is the only Support of the supportless.
O Beneficent God, Thou art the Dispeller of all our Sorrows.
O Thou Destroyer of Pain, O Thou Bliss-giving God, (Led by Thee), whosoever has sought the Refuge of the Saints,
Him Thou hast Enabled to Cross the Tumultuous Sea of Material Existence in an instant.
When I applied the Collyrium of the Guru's Wisdom to my Eyes, I Saw Thee Pervading all.
Prays Nānak, "I ever Call on Thee, for Thou art the Destroyer of all our Fears and Sorrows". *[2]*

Thou, O God, in Thy Mercy, hast made me Thy Own.
I am without Merit, Low and Supportless, O Thou Infinite, Unfathomable Lord.
Thou art ever Beneficent to me, O Master ; the lowly and the lost rise Higher through Thee:
(For), all Thy Creatures are under Thy Sway and Thou takest Care of all.
Thou art our Creator-Lord and Thou the One that Enjoyest : Thou alone Givest thought to all.
Prays Nānak, "I live, Singing Thy Praise, O God ; I Contemplate but Thee alone". *[3]*

Unfathomable is Thy Presence : Priceless is Thy Name.
O Thou God, without a peer, Thy Servants but Dwell upon Thee alone.
Thou Remainest on the tongue of the Saints in Thy Mercy and they are Imbued with Thee :
They, who Repair to the Guru's Feet, by Good Fortune, are ever Awake (to Thee).
I Sing ever Thy Praise, for, Thou art worthy of being Contemplated[1].
Prays Nānak, "Priceless is the Dust of the Saints' Feet". *[4–1]*

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1. ਸਿਮ੍ਰਤਬ੍ਹ (सिम्रतब्ह) : (Sans. स्मर्त्तव्य), worthy of being contemplated.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Dhanāsri : The Word of Bhagat Kabirji

Neither Brahma's sons,
Nor Shiva, nor Sheshnāga knows Thy Mystery[1], O God ! *[1]*

It is in the Society of the Saints that man Cherishes Thee, O Lord. *[1–Pause]*

Neither Hanumana[2], nor Garura[3],
Nor the god of the angelic beings[4], nor kings Know Thy Attributes, O God. *[2]*

Neither the four Vedas, not the Smiritis, nor the Purānas,
Nor Vishnu[5], nor Lakshmi[6] Knew (Thy whole content). *[3]*

Says Kabir, "He, who Seeks the Lord's Refuge,
Strays not from the Path". *[4–1]*

From days, quarters ; from quarters, hours ; so our life wears off.
For, Death, like a hunter or a butcher, walks abroad : what is one to do to save oneself ? *[1]*

P. 692

Near, near, at hand is that day :
And of our father and mother and sons and wife, who it is that remains with us in the end ? *[1–Pause]*

So long as there is life in one's body, the quadruped Realises not one's Self,
For, he Sees not and does all he can to prolong his days. *[2]*

Says Kabir, "Hear ye men, dispel the Doubts of your minds;
And Contemplate only the One Name and seek but God's Refuge". *[3–2]*

He, who knows how to Adore his God with Love, for him it is no wonder (to Unite with his Lord).
For, lo, as water mingles with water, so have I, the weaver, Merged in my God. *[1]*

O men of God, I am but of simple mind,
(So tell me, pray) if I breathe my last at Kāshi (and get emancipated of my own), then why should I feel obliged to my God ? *[1–Pause]*

Says Kabir, "Hear, ye people, be not cheated by Doubt.
If the Lord Abides in one's heart, it matters not whether one dies at (the blessed city of) Kāshi or (the cursed city of) Maghara". *[2–3]*

If one is ushered into Indra's or Shiva's heaven,
One comes again (into the mortal world) : so illusory is the fruit of frivolous austerities. *[1]*

What shall I ask for, when nothing stays in the end ?
So I shall Enshrine the Lord's Name in my Mind. *[1–Pause]*

The glory, dominions and riches of the world
Go not along with one in the end. *[2]*

The sons, the wife, and all one's treasures are but an illusion ;
For, no one has attained Peace through them. *[3]*

Says Kabir, "All other works I've found to be vain :
The riches of my Mind (only) are the Lord's Name". *[4–4]*

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1. ਮਰਮੁ (मरमु) : (Sans. मर्म), the secret or hidden meaning, the pith or essence (of anything) ; a mystery.

2. ਹਨੂਮਾਨ (हनूमान) : name of a powerful monkey-chief. He was the son of Anjana by the god Wind or *Marut* and hence called *Maruti*. He is represented as a monkey of extraordinary strength and prowess which he manifested on several critical occassions on behalf of Rāma, whom he regarded as an idol of his heart. When Sita was carried off by Rāvana, he crossed the sea and brought news about her to his lord. He played an important part in the great war at Lanka. He is so called because in his early life his chin was broken with his thunderbolt by Indra.

3. ਗਰੁੜ (गरुड़) : name of the king of birds. According to the Purānas, he is a son of Kashyapa by his wife Vinata. He is the chief of the feathered race, an implacable enemy of serpents and elder brother of Aruna. In a dispute between his mother and Kadru, her rival, about the colour of Uchasishravas, Kadru defeated Virata, and in accordance with the condition of the wager, made her her slave. Garuda brought down the heavenly beverage (*Amrita*) to purchase her freedom, not, however, without a hard struggle with Indra for the same. Vinata was then released but the *Amrita* was taken away by Indra from the serpents. Garuda is represented as the vehicle of Vishnu and as having a white face, an aquiline nose, red wings and a golden body.

4. ਸੁਰਪਤਿ (सुरपति) : chief of the angelic beings or gods, *i.e.*, Indra.

5. ਕਮਲਾਪਤਿ (कमलापति) : the Lord of Lakshmi, *i.e.*, Vishnu.

6. ਕਵਲਾ (कवला)=ਕਮਲਾ : an epithet of the goddess Lakshmi.

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Contemplate thy Lord : Dwell on thy God :
For, without Contemplation of the Lord's Name, myriads have been Drowned (in the Sea of Existence). *[1–Pause]*
Thy wife, sons, body, home and riches seem to bring thee Peace :
Of these, nothing belongs to thee when the time of death comes near. *[1]*
Ajāmal and Gaja and Ganikā committed deeds of Sin,
But Uttering the Lord's Name, they were Ferried Across. *[2]*
O cur, O swine, you wander through wombs and are ashamed not !
Why have you forsaken the Nectar-Name of God, and suck Poison ? *[3]*
Cast off thy Doubt and thy superstitions about the way of works[1], and Utter the Lord's Name.
Says Kabir, "Love only thy God, O man, by the Guru's Grace". *[4–5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri : The Word of Bhagat Nāmdevji

One digs up a deep foundation for one's home and raises upon it a magnificent structure.
But, is there any greater than Markandā, the sage, who passed his days keeping a handful of straws on his head[2] ? *[1]*
Our Creator-Lord is the only Loving God of all.
O man, why are you proud of your body which passes off in the end ? *[1–Pause]*
The Kaurvas, Daryodhana among them, were so proud of their possessions :
And their royal procession covered twelve *Yojanas*[3], (but) their bodies were eaten up in the end by the vultures. *[2]*
And how great was Rāvana with his Lankā of gold,
And with stables of elephants : but, with what shame did he lose it all ? *[3]*
The Yādavas, who made fun of Durbāsā[4] the sage, know you not how were they rewarded ?
God is Merciful to Nāmdeva that he Sings but the Lord's Praise. *[4–1]*

I disciplined the ten sense-organs and stilled the five Desires.
I filled the seventy (veins) with the Lord's Nectar, and dispelled all Poison from within. *[1]*
And, now, I' ll come not again into the world of form :
I Contemplate the Nectar-Name with all my heart and therewith Instruct my Soul. *[1–Pause]*
After a great many entreaties, I have been Blest with a mighty Axe wherewith I chop off my love (of Māyā).
And, turning my back upon the world, I have become a Slave to the Saints and I fear no one but the Devotees of God. *[2]*
I am released from the world only when I am involved not with Māyā :
For, through Māyā, one is cast into the womb, and only by forsaking it, do I See the Vision (of God). *[3]*
If one worships (the Lord) thus, all his fears are stilled.
Says Nāmdeva, "Why wander without, O man, for this discipline one is Blest with only by God". *[4–2]*
As in the desert of Mārwāra one cares[5] for water ; as the camel seeks out the creeper,
As at night the deer is lured by music, so am I by my God. *[1]*
Beauteous is Thy Name, Thy Form, Thy Love, O Lord ! *[1–Pause]*
As the earth longs for the rains : as the black-bee is enticed by fragrance,
As the *Koel* is drawn towards the mangoe-grove, so am I to Thee, my God. *[2]*
As the *Chakvi* bird loves the sun and as the swan seeks to abide at the lake Mānsarovara,
As is the groom dear to the bride, so is my God to my Mind. *[3]*

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1. ਵਿਧਿ (विधि) : a text prescribing any particular act.
   ਨਿਖੇਧ (निखेध) : a prohibitive rule.
2. to signify the transitoriness of the world.
3. ਜੋਜਨ (जोजन) : (Sans. योजनम्), a measure of distance equal to four *kos* or eight or nine miles.
4. ਦੁਰਬਾਸਾ (दुरबासा) : name of a very irascible saint or Rishi, son of Arti and Anasuya. He was very hard to please, and he cursed many a male and female to suffer misery and degradation. His anger, like that of Jamadagni, has become almost proverbial.
5. ਬਾਲਹਾ (बालहा) : (Sans. वल्लभ), *lit.* beloved, desired, dear.

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As the child is in love with milk and as the *Chātrik* bird cries out for the *Swānti* drop,
As water is the life of fish, so is my God to me. *[4]*
All ascetics and all sages seek out Thee, O God ; but rare is the one who Sees Thy Vision.
Yea, all places crave for Thy Name : so do I for Thee, my Lord. *[5–3]*
At first, in the woods (of the world) bloomed only the lotuses ;
And men were as if the swans :
And the One Lord Attracted them towards Himself, and they all Danced (to His Tune). *[1]*
At first, the Purusha became Manifest[1].
And from Him then came forth Māyā[2].
So, watever belongs to Māyā, indeed, belongs to God[3].
For, this world is the Lord's garden that Dances (to His Tune) like the pots of the Persian wheel.
[1–Pause]
Men dance before God as do the Gopis before Krishna.
For, without the Lord, there is not another.
Be not critical of this statement, for this criticism is born of Doubt.
It is the Lord's Utterance that 'This world and I are one'. *[2]*
As the pots on the Persian wheel come up and go down,
So have I wandered through myriads of births and now seek God's Refuge.
"Who art thou", says the Lord :
"I am Nāmdeva", say I.
O God, Save me Thou from the clutches of Māyā, which ties me down ever to the agony of Death.
[3–4] P. 694
Thou art the Purifier of the Sinners, O God ; such is Thy Innate Nature.
O God, Blessed are they, the Saints, who Dwelt on Thee. *[1]*
I've applied to my Forehead the Dust of Thy Feet,
Which even the sages and the adepts crave for, but cannot Attain. *[1–Pause]*
Thou art the Beneficent Lord of the poor, the Destroyer of Ego.
So Nāmdeva seeks Thy Refuge and is a Sacrifice unto Thee. *[2–5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri of Bhagat Ravidāsji

There is no one as forlorn as am I, nor no one as Beneficent as art Thou : there is no need to Know more[4].
And, as in Thy Word I have put all my trust, so Fulfil me Thou. *[1]*
O God, I am forever a Sacrifice unto Thee :
But how is it that Thou Speakest not to me ? *[Pause]*
I was Separated from Thee for myriads of births, O God, this birth now I Dedicate to Thee.
Says Ravidās, "I live on Thy Hope, O Lord : (for) it is long since I Saw Thy Vision". *[2–1]*
My Mind is meant to Cherish Thee, my eyes to See Thy Vision, my ears to fill my being with Thy Praise.
I'd make my Mind the black-bee and Enshrine Thy Feet in my Mind, and with my tongue utter Thy Nectar-Name. *[1]*
Let me never forsake the Love of my Lord :
For, I've Bought it over dearly, in exchange for my Soul. *[1–Pause]*
Without associating with the Saints, Lord's Love wells up not in the Mind ; without Love, there is no Worship.
Says Ravidās : "O Lord, my King, I pray Thee : Save my Honour, O Thou". *[2–2]*
The Contemplation of Thy Name is my Worship (of Thee) :
This is also my ablution in the holy waters.
For, without Thy Name, everything is an illusion, O God. *[1–Pause]*
Thy Name is my seat, and the stone at which I rub the saffron ; and also the anointing (of Thee) with it.
Thy Name is the water, the *Chandan* and the sprinkling of the *Chandan*-paste on Thee. *[1]*
Thy Name is the earthen lamp and also the wick :
Yea, Thy Name is the oil with which I fill the Lamp (of the Self).
The Light that burns in it is also of Thy Name : and lo, the three worlds are Illumined. *[2]*

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1. ਪੁਰਸਾਬਿਰਾ (पुरसाबिरा) : ਪੁਰਸ (Person) was Manifest (ਆਬਿਰਾ from Sans. आविर्भवि : manifestation).
2. ਪੁਰਸਾਦਮਰਾ (पुरसादमरा) : ਪੁਰਸਾਤ (from the Person), ਆਮਰਾ (Māyā from Arab. *Aamar*, one who commands).
3. ਅਸਗਾ ਅਸ ਉਸਗਾ (असगा अस उसगा) : all that is (ਅਸਗਾ, from Marāthi ਅਸਗ) is (ਅਸ) His (ਉਸਗਾ) (*i.e.* God's).
4. Also rendesed as :—'There is no need to put it to the test.'

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Thy Name is the thread : Thy Name the garland of flowers ; and the eighteen loads of vegetation (too) are all contained (in Thy Name).
I Dedicate to Thee what Thou Thyself hast Created.
Thy Name is also the fly-brush that I wave over Thy Sacred Head. *[3]*
The whole world is involved with the eighteen (Purānas), the sixty eight (shrines) and the four sources of creation.
Says Ravidās, "For me, Thy Worship is to Contemplate Thy Name.
Yea, Thy True Name is the only offering[1] with which Thou art Pleased." *[4-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Dhanāsri—The Word of the Bhaktas : Trilochan

Why curse thy God, O Ignorant woman, **P. 695**
When the good and the bad one receives, is the fruit of one's deeds. *[1-Pause]*
Though (the moon) is set in the forehead of Shiva and bathes he (each day) in the Gangā,
And though in his clan was born Krishna, the incarnation of Vishnu,
Its face (still) is spotted black due to its own misdeeds[2]. *[1]*
Though Aruna is the charioteer of the sun and his brother *Garura* is the king of the birds,
Yet Aruna, due to his own misdoings, was rendered a cripple[3]. *[2]*
Shiva, the destroyer of a myriad sins, and master of the three worlds, wandered through all the pilgrim-stations, but he knew not the end :
For, the sin of chopping off (Brahmā's) head he could shake not off his Soul. *[3]*
Though the Nectar, the moon, the Kamadhenu cow, Lakshmi, the Kalpa tree, Shikhra (the horse), and Dhanvantri, the clever physician[4], all came from the sea :
But lo, the sea itself can get not rid of its saltiness due to its own misdeed[5]. *[4]*
Hanumāna burnt down Lankā, and laid waste the fortress of Rāvana, and brought the life-saving herb to please Lord Rāma,
But he himself could not be rid of his loin-cloth, due to his past deeds ! *[5]*
The Writ of the past deeds can be erased not, O my woman, so I Contemplate the Lord's Name.
Prays Trilochana, "O Lord, Bless me with Thy Name". *[6-1]*

Sri Sain

I am a Sacrifice unto the Master of Lakshmi :
This, for me, is the worship of the deity with incense, the earthern lamps and *ghee*. *[1]*
I utter only the Lord's Song of Joy :
Yea, of my Lord, my King, my God. *[1-Pause]*
O God, Thou alone art the Stainless Wick, the Sublime Lamp,
And our Detached Lord, Master of Lakshmi. *[2]*
Rāmānand, my Guru, knows how truly to worship God :
And he describes God as Sublime and Perfect Bliss. *[3]*
O my Bewitching Lord, who Ferries us across the Sea of Existence, Master of the earth,
I say but this, that one must Contemplate (only) Thee, the Lord of Supreme Bliss. *[4-2]*

Pipā

The human body is the embodiment of God, His Temple, the Yogi, the Pilgrim :
The body is the incense, the earthern lamp, the food, the flower and leaf-offerings to God. *[1]*
I've searched many parts of the whole universe but found the Nine Treasures in the body itself.
I say, in the Name of God, that nothing there is that comes and goes : *[1-Pause]*
That what is in the microcosm is also in the macrocosm ; and he, who seeks, finds.
Says Pipā, "Our God is the Quintessence of all, and Reveals He unto us His Self through the Guru". *[2-3]*

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1. ਭੋਗ (भोग) : dressed food offered to an idol.
2. The reference here is to a Purānic tale in which the moon was cursed by Gautama, the Rishi, for the help given by the moon to Indra when he violated the chastity of Ahaliyā, Gautama's wife, (For details, see P. 680 fn)
3. For, Aruna had broken the feet of a bird and revolved it on a spindle, according to a Purānic tale.
4. ਸੁਨਾਗਰ (सुनागर) : *lit* a good citizen.
5. For, the Sea had refused to join in the feast of Augusta, the sage, as the Purānas suggest.

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Dhannā

I Adore Thee, O Gopāl, my Love ;
(For), Thou Fulfillest all who Worship Thee. *[1–Pause]*

I beg of Thee to Bless me with wheat flour[1], lentils and *ghee*.
That my heart keeps ever pleased with Thee.
And I beg of thee for silken wear and also footwear[2],
And the foodgrains too, grown by tilling the land seven times over[3]. *[1]*

And, hark, I ask also for a milch cow and a buffalow too,
And a fine Arabian[4] horse for me to ride (through Thy wondrous earth).
And I ask for a dutiful wife to look after my household :
These are the needs of me which I seek from Thee, O my Beneficent God. *[2–4]*

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1. ਸੀਧਾ (सीधा) : *lit.* uncooked food.
2. ਪਨ੍ਹੀਆ (पन्हीआ) : footwear.
3. ਸਤ ਸਾ ਕਾ (सत सी का) : (Sans. सप्तसीता) *i.e.* land ploughed seven times over.
4. ਤਾਜਨਿ ਤੁਰੀ (ताजनि तुरी) : horse (ਤੁਰੀ) of an Arabian (ਤਾਜਨਿ) variety.

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Agamnigam Digital Preservation Foundation, Chandigarh

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 4 : Chaupadās

In my Mind is Enshrined the Jewel of the Lord's Name, and the Guru has Blest me[1] : P. 696
And my Sins and Sorrows, accumulated birth after birth, have been washed off : the Guru has Blest me with the Lord's Name and my Debt (to my God) is paid off. *[1]*
O my Mind, Contemplate the Lord's Name which Fulfils thee in every way :
The Perfect Guru has Embedded the Lord's Name in thee, and, without it, thy life is of no avail. *[Pause]*
Without the Guru, the Egocentric is stark Ignorant, and is involved in the love of Māyā.
He stands not at the Saints' Feet and so his life goes Waste. *[2]*
He, who Serves the Saints, Fulfils himself, and belongs he to the Lord.
O God, make me the Slave of Thy Slaves and thus be Merciful to me, O Lord of the universe ! *[3]*
We are but Blind, without Wisdom and Light ; then, how shall we walk on Thy Path ?
O Guru, let me, the Blind one, hold the edge of Thy Skirt, that I keep my step with Thee. *[4–1]*

Jaitsri M. 4

Precious, too Precious, is the Jewel (of the Lord's Name) : but without a discerning Customer, it is but a stone[2].
But when I Meet with the Guru-Saint, I know its Glory. *[1]*
In my Mind lies buried the Treasure of the Lord's Jewels :
The Beneficent Lord, in His Mercy, Led me on to the Guru-Saint ; and lo, the Light of the Jewel blazed within me, and I Knew[3]. *[Pause]*
The minds of the Egocentrics are shot through with Darkness, and they Know not where lies the Jewel
And so they, the Wild ones, are strayed by Doubt, and are Stung by the Scorpion of Māyā. *[2]*
O God, Lead me on to the Pious Saints : and Keep me ever in their Refuge.
O Lord, Own me as Thy very Own : for, I have Crossed over to Thy side. *[3]*
What can my tongue utter of Thee, for, Thou art Unfathomable, the Person on High. P. 697
Lo, God is Merciful to Nānak, His Slave, and so He has Saved him, the Sinking Stone. *[4–2]*

Jaitsri M. 4

We are Thy children, O God ; being Unwise, we know not Thy State.
So be Merciful to us and Bless us with Thy Sublime Wisdom, and make us Wise in Thee. *[1]*
My mind lazes and dozes,
O God, it is when Thou Leadest me on to the Guru-Saint, that the Doors[4] (of my Mind) are opened wide. *[Pause]*
Pray, fill my Mind ever with the Lord's Love, O Guru ; for, His Name is the Life of my life.
O Master, I Live not without the Name, as the addict lives not without the intoxicant. *[2]*
He, whose Mind is Attached to the Lord, his Destiny is Fulfilled.
I would Worship ever the Feet of him to whom the Lord seems sweet. *[3]*
My Lord is Merciful to me who has United me, for long Separated from him.
Blessed is the Guru who has Embedded the Lord's Name in me ; O, I am a Sacrifice unto the Guru. *[4–3]*

Jaitsri M. 4

I have Received the True Guru, the Sublime Purusha, my Friend, and this Union has fruitioned into the Love of God.
Man is involved with the Scorpion of Māyā, and it is through the Guru's Word that its Poison is neutralised. *[1]*
My Mind is Imbued with the Essence of the Lord's Name.
The Lord has Purified me, the Sinner, Uniting me with the Guru-Saint : and I have Tasted the Lord's Essence, through the Lord's Name. *[Pause]*
How Fortunate am I that I have Met with the Guru-Saint, who has Attuned my Mind to the Sublime State (of Bliss).
The Fire of Desire is quenched and my Mind is stilled, and I Utter the Immaculate Praise of God. *[2]*

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1. *Lit.* has placed his hand on my forehead.
2. ਮੀਕਾ ਕਾਖਾ (मीका काखा) : *lit.* equal to (ਮੀਕਾ) straw (ਕਾਖਾ, कख).
3. ਪਰਾਖਾ (पराखा)=ਪਰਖਿਆ : *lit.* tested.
4. ਕਪਟ (कपट)=ਕਪਾਟ : a door.

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How ill-destined are they who have Seen not the Vision of the True Guru !
For, lured by Duality, they are cast into the womb (again), and their life is thus wasted away. *[3]*
O God, Bless me with that Stainless Wisdom that I Serve at the Feet of the Guru-Saint ; and Thou, my Lord, seemest Sweet to me.
Nānak seeks but the Dust of Thy Saints' Feet : O Lord, Bless him Thou with it in Thy Mercy. *[4-4]*

Jaitsri M. 4

O Lord, they, who Enshrine not Thy Name in their Minds, let their mothers become sterile ;
For, devoid of Thy Name, they wander about without Light, and waste their lives away, Wailing and in Woe. *[1]*
O my Mind, Contemplate the Lord's Name ingrained in thee :
Thy God is (then) Merciful to thee and thy Mind is well Instructed in the Guru's Wisdom. *[Pause]*
The Lord's Praise is the highest State of Bliss in the Kali age ; (but), the Lord is Met with through[1] the Guru's Grace.
I am a Sacrifice unto the True Guru who has made Manifest to me the hidden (Treasure of the Lord's) Name. *[2]*
By Good Fortune have I Seen the Lord's Vision, and all my Sins are now past.
And I'm Blest with the True Guru, my All-wise King ; and I share, through the Lord's Mercy, the Merits of my Guru. *[3]* P. 698
They whom the Lord so Blest, Enshrined the Lord in their Mind.
And in the Court of the Lord of *Dharma*, the Account of their deeds was torn off : and thus were they Redeemed. *[4-5]*

Jaitsri M. 4

I found the Society of the Holy by Good Fortune, and ceased[2] the outgoings of my Mind.
And within me Rang incessantly the Unstruck Melody (of the Word), and I Sucked-in the Nectar of the Lord. *[1]*
O my Mind, Contemplate the Name of thy Beauteous Lord.
Lo, I'm Imbued with His Love, through the Guru's Grace, and the Lord has Taken me into His Loving Embrace[3]. *[Pause]*
The worshippers of Māyā are bound down with Māyā's chains, and strive hard[4] to gather Poison.
(And as) they can expend not a thing in the name of God, so they suffer the pangs of Death. *[2]*
They, who dedicate their bodies to the Guru-God lovingly, I Anoint my Countenance with the Dust of their Feet.
They attain Glory both here and Hereafter, through the Lord, and are Imbued deeply with their God. *[3]*
O God, Lead me on to Thy Saints, for, I am but a worm before them.
Nānak, therefore, clings to the Saints' Feet, and Meeting with the Guru-Saint, his stone-mind blooms like a flower. *[4-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 4

Contemplate thy Unfathomable and Infinite Lord,
Dwelling upon whom we are rid of all our Sorrows.
O God, Lead me on to the True Guru, the Purusha, Meeting with whom I abide in Bliss. *[1]*
O my friend, Sing thou the Lord's Praise,
And Cherish the Lord's Name in thy mind,
And Utter the Lord's Nectar-Word : Meeting with the Guru, the Lord Becomes Manifest to thee. *[2]*
The Lord is my life-breath,
And His Nectar seems sweet to my body and Soul.
O Lord, be Merciful and Lead me on to the Guru, who is indeed the Immaculate, Detached Purusha. *[3]*

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1. ਮਾਝਾ (माझा) : (Sans. मध्य), *lit.* within ; here, through.
2. ਅਰੂੜਾ (अरूढ़ा) : (Sans. आरूढ़), mounted ; seated on, *i.e.*, moveless.
3. ਝਪੀੜਾ (झपीड़ा) : locked in embrace.
4. ਜਕੀੜਾ (जकीड़ा) : (from ਜਕੜਨਾ), *lit.* to seize with a firm grip.

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Ever Bliss-giving is the Lord's Name.
My Mind is Imbued with the Love of God.
O God, Unite me with the Guru, the Sublime Man ; for the name of Nānak, the Guru, is my Pledge of Peace. *[4-1-7]*

Jaitsri M. 4

O Mind, Contemplate thou the Lord's Name,
And reap ever, by the Guru's Grace, the Profit of the Name.
O Lord, make me Wise in Thy Worship, and let me ever be zealous of Thee, my God. *[1]*
O Mind, Dwell thou on the Name of the Beneficent Lord,
And Sing the Lord's Praise, Imbued with God's Love.
Yea, Dance thou the Praises of thy Lord, and, Meeting with the Saints, be charged with Devotion to thy God. *[2]*
Come, O friends, let us Meet with our God,
And, Hearing His Gospel, gather the Riches of (His) Name. **P. 699**
O God, be Merciful and Lead me on to my Guru, for, Meeting with the Guru, Thou, my God, Wellest up in me. *[3]*
Sing thou the Praise of the Lord, who is Unfathomable and Infinite :
Sing thou every moment the Praise of thy God.
O Beneficent Guru, Meet me Thou in Thy Mercy that within me Wells up Devotion to my God. *[4-2-8]*

Jaitsri M. 4

Praise thy God with Love and utter Devotion,
That thy Mind is Imbued with the Lord's Name, and thou gatherest the Fruit ;
And be ever Devoted to thy God : through the Guru's Word Wells up (within thee) the Joy for the Lord's Worship. *[2]*
Sing ever the Praises of thy God :
Yea, earn the Profit of the Word and Conquer thy body and mind.
Through the Guru's Word, the five Demons are overwhelmed, and in the body and Mind Wells up the Joy of God. *[2]*
The Name is the Jewel : so Dwell thou on the Lord's Name :
Sing thou the Lord's Praise and reap the Profit of Eternal Life.
O Beneficent God, be Merciful that within me Wells up Thy Name. *[3]*
O man, Contemplate thou the Lord of the universe in thy Mind :
(For), the Lord is the only worthwhile object of life.
Blessed is the Great Master : so Contemplate thou Him with utter Devotion. *[4-3-9]*

Jaitsri M. 4

The Lord Himself is the Yogi, Himself the Way in all ages,
Himself is He the Fearless Lord, Contemplating Himself in a Deep Trance.
Himself He Pervades all, and Himself He Blesses us with Bliss, through the Name. *[1]*
Himself is He what He Creates and Himself He Informs all the worlds with His Light.
Himself is He the Guru ; Himself He Churns the oceans.
Himself He Churns up the Quintessence : and, whosoever Dwells on the Jewel of the Name, in him Wells up Joy. *[2]*
O friends, let's get together and Sing the Lord's Praise :
And, Contemplate the Lord's Name, by the Guru's Grace, and reap the Profit of God,
And be Dedicated to the Lord's sweet Worship that the Joy of the Lord's Name Wells up in us. *[3]*
The Lord is All-wise, the King of kings.
I've received the Treasure of the Lord's Name through the Guru.
O God, be Merciful that Thy Virtues seem sweet to me, and within me Wells up the Joy of Thy Name. *[4-4-10]*

Jaitsri M. 4

(O Mind), join thou the Society of the Saints, and Meeting with the Guru,
Gather the Goods of the Lord's Name, by His Grace.
O God, be Merciful, that meeting with the Saints, the Joy of Thy Worship Wells up in me. *[1]*
Hear thou the Word of the Lord's Praise ;
And Pray : "O God, be Merciful, and Lead me on to the True Guru".
Utter only the Word of the Lord's Praise ; for, by so doing, the Joy of the Lord's Worship Wells up in thee. *[2]*

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I have weighed up the merits of visiting the pilgrim-stations, performing *Yajnas* and fasting and doing pious deeds ;
But all these measure not upto the Lord's Name.
The Lord is Incomparable and Unequalled : (but), it is through the Guru's Word that the Joy of God Wells up in us. *[3]*
All deeds, all righteousness, is contained in Contemplating the Lord's Name.
For, with it, all one's Sins are washed off.
O God, be Merciful to me, Thy Servant, and let the Joy of Thy Name Well up within me. *[4-5-11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 5

Rare is the one who Knows who, indeed, is our True Friend in the world. **P. 700**
(For), he alone Knows the Mystery on whom is the Grace of God. *[1-Pause]*
Father and mother, wife and son, loved kindreds and brothers
Are met with through Destiny, carved in a previous birth, but they go not along with us in the Yond. *[1]*
The necklaces of pearls and gold and rubies and diamonds are but the illusory pleasures of the mind :
And yet to possess them, one passes one's days in agony and attains not Peace. *[2]*
One may have elephants and chariots and horses, swift like the wind, and riches and lands and four kinds of armed support[1],
But nothing of these goes along with one, and one quits the world, naked like a beggar. *[3]*
The Lord's Saints are Beloved of God : let us Sing the Lord's Praise in association with them.
Says Nānak, "One earns Peace here and Glory Hereafter ; such is the Merit of associating with the Saints". *[4-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 5 : Dupadās

O loved mates, pray, tell me something of my Loved God.
I'm wonderstruck hearing of His myriad Wonders : so, say something of Him unto me. *[1-Pause]*
Some say, "He is beyond the world, others that He Pervades all :
But one knows not His colour nor sign : so, tell me, what indeed is the Truth ?" *[1]*
Yea, He Pervades all, He Informs all hearts and nothing contaminates Him.
Says Nānak, "Hear, ye people, my God Abides on the tongue of the Saints". *[2-1-2]*

Jaitsri M. 5

I'm in Peace only when I Hear of my God : *[1-Pause]*
And when I See Him near, so near, I Dedicate my life and body and Mind to Him. *[1]*
Infinite, Beneficent and Boundless is the Lord : I treasure Him in the Mind when I See His Vision. *[2]*
I attain to what I seek : and, all my Desires and Hopes are fulfilled, Contemplating the Lord. *[3]*
By the Guru's Grace, He is Enshrined in the Mind, and I Grieve never, Knowing the Mystery of my God. *[4-2-3]*

Jaitsri M. 5

I need my Loved Lord, my Only God.
O ye men, Sing the Lord's Praise in every home, for the Lord Abides in all hearts. *[1-Pause]*
I Contemplate Him in joy and sorrow ; and the Lord I forsake not even for a moment :
And, Dwelling on His Name, a myriad Suns blaze in the firmament of my Mind and the Darkness of Doubt is dispelled from within me. *[1]*
The Lord is everywhere, in space as in interspace, and all that seems Belongs to Him.
And, he, who attains to the Society of His Saints, is cast not again into the womb. *[2-3-4]*

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1. The four divisions of an army, *viz.*, elephants, horses, chariots and footmen.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener

Jaitsri M. 5 : Dupadās

I have attained Peace, Meeting[1] with the Guru : **P. 701**
And have abandoned my Cleverness, and stilled my anxiety, and dispelled my Ego. *[1–Pause]*
Seeing everyone gripped by Attachment, I have repaired to the Refuge of the Guru ;
And He, in his Mercy, has yoked me to the Service of God, and now I am beyond the sway of the *Yama*. *[1]*
I have Swum across the Sea of Fire and, by Good Fortune, have Met with the Saints.
Says Nānak, "Now I have attained to all the Joys (of heaven and earth), for my Mind is Attuned to the Lord's Feet". *[2–1–5]*

Jaitsri M. 5

I Cherish the True Guru in my Mind :
(And), in it I Enshrine the Lord's Wisdom, (contained in) His *Mantram* : such is the Mercy of my God on me. *[1–Pause]*
Now, the bonds of Time and Māyā and the fear of death are dispelled from within me.
And I seek the Refuge of my Merciful God, the Destroyer of Sorrow ; I seek the Sanctuary of His Feet. *[1]*
The Society of the Saints is the boat wherewith I Cross the Sea of the (material) world :
And I Drink-in the Lord's Nectar and my Doubts are shattered ; and so I contain myself with the Immense Bliss[2] that the Lord Blesses me with. *[2–2–6]*

Jaitsri M. 5

He whose Friend is Lord, the God,
He is Blest with Peace and Poise and is afflicted not by Sorrow. *[1–Pause]*
He seems with all but remains Detached, and Māyā impinges not on him.
He lives ever Imbued with the Love of God, and Knows the Quintessence ; (and) he is Blest with Wisdom by the True Guru. *[1]*
They, on whom is the Mercy of God, alone are the Sanctified Saints.
Nānak : one is Saved in Association with them who Sing the Lord's Praise with Joy. *[2–3–7]*

Jaitsri M. 5

The Lord is my Life, my Riches, my Beauty.
And while man is enveloped by the Darkness of Ignorance, it is the Lord's Light that Illumines him. *[1–Pause]*
O God, Fruitful is Thy Vision : and of Incomparable Beauty are Thy Lotus-Feet.
I pay obeisance to Thee a myriad times, and burn the incense of my Mind before Thee. *[1]*
Tortured and tired, I have sought Thy Refuge[3], and held on to it with a firm grip.
O God, pull out Nānak, Thy Own Servant, of the deep Well of Fire. *[2–4–8]*

Jaitsri M. 5

How I wish some one United me with my God !
I'd Worship at his feet, speak lovingly to him and Dedicate[4] my wholesome life to him. *[1–Pause]*
If one makes clean the furrows of one's body and mind and saturates them with the Lord's Nectar, yoking[5] oneself to God,
By the Lord's Grace, one is then wrapt in the Lord's Essence, and snapped are one's Bonds of Māyā. *[1]*
I seek Thy Refuge, O Destroyer of Sorrow : I think ever of Thee.
Bless me with the state of Fearlessness and Thy Contemplation, that all my Bonds are loosed. *[2–5–9]*

Jaitsri M. 5

The *Chātrik* longs for the rains and lo, it rains. **P. 702**
Thus be Merciful to me, O Ocean of Compassion, that I crave for nothing but Thy Loving Adoration. *[1–Pause]*

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1. ਆਗਿ (आगिह)=आगे, अगे : before, with, in the company of.
2. ਅਜਰੁ ਜਰਾ (अजरु जरा) : to bear the unbearable (Truth of God) ; *i.e.*, to contain oneself with the incoming of God.
3. ਲੂਕ (लूक) . *lit.* the hide-out ; *i.e.*, the refuge.
4. ਅਕੋਰਿ (अकोरि) : offering.
5. ਸੰਜੋਰਿ (संजोरि) : (Sans. संयोक्तृ), *lit.* the yoke : that which joins.

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The *Chakvi* is pleased not with a myriad other joys, but is in bliss only on seeing the day break.
The fish lives not without water : and without it, she dies. *[1]*
We, the Supportless creatures, seek but Thy Refuge, O God ; be Merciful to us,
That we Cherish only Thy Lotus-Feet and seek no other Support. *[2-6-10]*

Jaitsri M. 5

My God, my Life-breath, Permeates my body and Mind.
O my All-wise Perfect Lord, be Merciful that I Meet with Thy Saints. *[1-Pause]*
They, whom Thou Blest with the Potion of Love, they Drank-in Thy Great Essence.
I can utter not its Value : (for), what power have I so to do ? *[1]*
They, whom Thou makest Thy Own, are Saved ;
And, Contemplating Thee, they attain Peace : so, Nānak too seeks the Refuge of Thy Door. *[2-7-11]*

Jaitsri M. 5

Wandering through myriads of births, I have sought Thy Refuge, O God.
Pull me out of the Blind Well (of Māyā) that I Dedicate my life to Thy Feet. *[1-Pause]*
I know not Wisdom nor Contemplation, nor Pure are my deeds,
But if Thou makest me hold on to the Skirt of Thy Saints, I shall Swim across the tumultuous Sea (of Existence). *[1]*
I shall cherish not the riches, nor joys of the world,
But be Satiated only with the Lord's Vision : (for), the Lord's Love is my only Embellishment. *[2-8-12]*

Jaitsri M. 5

O Devotees of God, Contemplate your Lord :
For, Sorrow comes not near unto the Lord's Own and all their Wishes are fulfilled. *[1-Pause]*
Serving the Lord, myriads of Sorrows are stilled and one enters into the Eternal Abode of God.
And, the Fortunate Devotee of God becomes free of fear, and him even the *Yama* pays obeisance. *[1]*
Forsaking the Lord, all that one does is impermanent and illusory :
So cling to the Lotus-Feet of God in thy heart that you attain Peace and Bliss. *[2-9-13]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 9

Man is enticed away, and is involved in Māyā :
And, whatever deeds he does, goaded by Greed, they bind him down (to the world of Desire). *[1-Pause]*
He Knows not, lured by the taste of Poison, and forsakes he the Lord's Praise.
The Lord is with him, and yet he goes out to the woods to seek Him out. *[1]*
The Lord's Jewel is within his heart, and yet he Knows not Him.
Says Nānak : without Contemplating the Lord, one loses one's life in vain. *[2-1]* **P. 703**

Jaitsri M. 9

O God, Save my Honour :
I dread the *Yama*, within my heart ; so, O Merciful One, I've sought Thy Refuge. *[1-Pause]*
I am a great Sinner, Greedy and Unwise : I have Sinned, but now I Surrender myself to Thee.
The fear of death is ever with me, and its anxiety consumes me from within. *[1]*
I have striven hard to Emancipate myself, and have wandered about in all directions,
But, the Immaculate Lord that Lives within me, His Mystery I know not. *[2]*
I have no Merit, nor (True) Austerity, nor Contemplation to commend me : what deeds shall I do to Please Thee, O God !
So, I have Surrendered myself to Thy Refuge : O God, Bless me Thou with the gift of Fearlessness. *[3-2]*

Jaitsri M. 9

O Mind, gather this True Wisdom :
That save for the Lord, all else is but an Illusion. *[1-Pause]*
He, whom the Yogis search in vain, but find not his end,
That God is so very near thee, though shorn of sign and form. *[1]*
Purifying is the Name of the Lord and yet one Cherishes it not :
I Surrender myself to the Sublime Lord of the earth ; O God, now Fulfil Thy Own Innate Nature (and Save me). *[2-3]*

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 5 : Chhant

Shaloka

I crave for the Lord's Vision, night and day,
And lo, the Guru has opened the Door unto me and I Meet with my Friend, my God. *[1]*

Chhant

O my loved Friend, hear thou, I make this submission to thee :
That I am in search of my God who has Bewitched my heart.
Would you lead me on to that God that I Surrender myself to Him even if He makes me See His Vision only for a moment ?
My Eyes are Dyed deep with His Love and without Him I find no Peace.
My Mind is Attached to my Lord, as is fish to the water and *Chātrik* to the rains.
Nānak has Met with the Perfect Guru and so, his Thirst is quenched. *[1]*

O loved Friend, my Spouse has many more to Adore Him : I can equal them not.
One is more Beauteous than the other : then, can He ever Keep me in His Remembrance ?
Myriads are his lovers, one better than the other, who Enjoy ever their Spouse.
Seeing them, Desire wells up in my Mind ; pray, when shall I Attain to that Treasure of Virtues ?
They, who have attracted to themselves my God, I Surrender my Mind to them.
Says Nānak, "O God's Brides, hear my Prayer and take me to my Lord that I know what He is like." *[2]*

O Love, my God Does what He Wills and Leans on no one else.
O Love, thou, who hast Enjoyed thy Spouse, lead me too on to Him.
Thou hast Attained to Him, losing thy self ; for, thou wert so Destined. **P. 704**
Me too the Lord has Held by the Hand, and Seen not my Merit, Demerit.
He, whom Thou Deckest with the Necklace of Virtue, O God, and Dyest in Thy Own Red colour, to him everything looks Beauteous.
Says Nānak, "Blessed is the Bride with whom Abides her Lord, the God". *[3]*

O loved Friend, I have Attained to what I always sought.
My Beauteous God is now my Spouse and I am in Bliss.
And, I am in utter Joy, for, my Lord of Ever-fresh Beauty is Compassionate to me.
I have Attained to Him by good Fortune, though the Guru's Grace, Associating my self with Saints.
All my Desires are now fulfilled and the Lord has Made me His Own.
Prays Nānak, "That what I always prayed for I have Attained, by the Guru's Grace". *[4–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 5 : Chhant

Shaloka

The Lord is Infinite, Ineffable, Highest of the hight :
Nānak seeks but His Refuge who is Powerful enough to Save all. *[1]*

Chhant

O God, I belong to Thee : Save me howsover Thou may,
Though myriads are my Demerits and I can count them not :
O Lord, countless are our Sins and Errors : we are ever strayed from the Path.
We are lost in the treacherous mazes of Māyā and are Redeemed only through Thy Grace.
In our hide-outs, we Sin enormously, but Thou, our God, art near, so near.
Prays Nānak, "O God, be Merciful, and end my comings and goings". *[1]*

Shaloka

Myriads are the Merits of God : one can count[1] them not : Highest of the high is the Lord's Name.
This is the Prayer of Nānak : "O God, give Support to Thy supportless beings". *[2]*

1. ਨਿਰਤਿ (निरति) : (Sans. निर्णय), complete ascertainment, decision.

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Chhant

There's not another place to go to ; then, where is one to go ?
Pray, Contemplate ever your God with joined palms.
For, if you Dwell ever upon your Lord, all your Wishes are fulfilled ;
And you forsake your Ego and Attachment and Sin, and are Attuned only to the One God.
Surrender your body and Mind to your Lord and still the voice of the self.
Prays Nānak, "O God, be Merciful to me, that I Merge in Thy Name". *[2]*

Shaloka

O Mind, Contemplate Him in whose Hands lies everything ;
And, gather the Treasure of the Lord's Name which goes along with you (in the Yond). *[3]*

Chhant

The Lord is our only Friend : nay, there is not another :
For, He Pervades all space and interspace, the earth as well as the seas.
Permeates He everything and He's the only Beneficent Lord and Master of all.
He is the only Support of the earth, Infinite and Boundless ; of His myriad Merits which ones shall I recount ?
So I seek the Refuge of my Lord, the Harbinger of Peace ; for there is no one else to support me.
Prays Nānak, "O God, on whomsoever is Thy Mercy, he Attains to Thy Name". *[3]*

Shaloka

That what my Mind longed for, it received.
For, lo, I Contemplated the Lord's Name and I was Blest with Bliss. *[4]* **P. 705**

Chhant

My Mind is now Emancipated, Associating with the Saints.
I have Uttered the Lord's Name, by the Guru's Grace, and my Soul is Merged in the Over-soul.
Contemplating the Lord's Name, all my Sins are washed off and, the Fire within being me quenched, I am Satiated.
And the Lord has Made me His Own, Taking me by the Hand, in His Mercy.
The Lord has Taken me to His Bosom and the Pain of coming and going has ceased.
Prays Nānak, "The Lord is Compassionate to me, and He has United me with Himself instantaneously". *[4-2]*

Jaitsri Chhant, M. 5

The world is like a caravan-serai and yet it is full of Ego.
In it, men Sin enormously, shot through with the love of Māyā.
Men are lured by Greed, Ego and Attachment and know not Death,
And pass their days, involved with the affairs of women, sons and friends.
But, when one's days are over, one Grieves, seeing the Couriers of the *Yama* :
But how can one evade the fruit of one's deeds, when one hasn't Earned the Riches of the Lord's Name ? *[1]*

One strivets in a myriad ways but Sings not the Lord's Praise.
And so one wanders through myriads of wombs, and is born to die again and over again.
Animal-life and bird-life and stone-life and vegetable-life, through which of these lives one passes, one knows not.
But, one reaps as one sows and gathers the fruit of what one does.
He loses the Jewel of the human birth and the Lord Loves him not.
Says Nānak, "One is strayed by Doubt, and one knows no Peace". *[2]*

When the youth passes, one is overcome by age,
And one's hands tremble and the head reels and the eyes see not.
One Sees not, without Contemplating the Lord, and one quits the world, leaving his riches behind ;
And they, for whom he burnt his body and mind, listen not to him, and, instead, throw dust in his head.
For, the Lord's Infinite and Perfect Love, he Cherished not even for a moment.
Prays Nānak, "The body is like the fortress of paper and is destroyed in an instant". *[3]*

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Nānak has sought the Refuge of the Lord's Lotus-Feet ;
And thus the impassable and tumultuous Sea of the world he has Crossed, by the Lord's Grace.
Associating with the Saints, he Worships his God, and the Lord, his Partisan, now Owns him as His very Own and Emancipates him.
The Lord Approves of him and Blesses him with the Name, and takes naught else into account.
He has Attained to the Infinite Lord, the Treasure of Virtue, whom his Mind sought.
Prays Nānak, "I am now forever Satiated, for, I Feed myself on the Fare of the Lord's Name". *[4-2-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri M. 5 : Vār with Shalokas

Shaloka

Our Lord Pervades the beginning, the middle and the end
He the Lord of the universe who Permeates all things ; Him Contemplate the Saints, for, He is the Destroyer of Sin. *[1]*
To See (God), and Hear and Utter (His Praise), one must Enshrine His Truth in the Mind :
The Lord who Pervades all, to His Love, be Dedicated thou. *[2]* **P. 706**

Pauri

Sing thou the Praise of thy only In-dwelling God,
For, He is the only All-powerful Doer and the Cause ; and that alone happens what He Wills.
He Establishes and Disestablishes, in a moment, for, there is not another without Him.
He Pervades the whole universe, the underworlds, the worlds and the islands.
(But), he alone knows this, whom the Lord makes thus to know : he alone is the Man of Purity. *[1]*

Shaloka

The Lord Created the man, casting him into the mother's womb.
And man therein Dwelt upon God every moment, and he was preserved even in the great Fire. *[1]*
When (in the mother's womb) thou, O man, abided, upside down, in filth,
And yet were Saved, Meditating upon God's Name, why forsakest Him thou ? *[2]*

Pauri

You were built with the father's sperm and the mother's ovary in the Fire of the womb :
You stood on your head in the dark, dismal and terrifying hell :
And yet Dwelling upon God you were burnt not ; why you Cherish Him not now ?
He who Kept you whole in this treacherous oven, why forsake Him even for a moment ?
For, if you forsake your Lord, you are denied Peace and lose the Game of Life. *[2]*

Shaloka

God Blesses us in accordance with our heart's Desires, and He Fulfils all our Hopes.
He Destroys all our Sorrows : Contemplate Him, for, He is not far. *[1]*
He, through whom one enjoys all joys, why Love Him not ?
Pray, why forsake Him, even for an instant, who Created our precious body ? *[2]*

Pauri

The Lord Blest thee with body, life, vital breath and riches, and all joys of the earth,
And houses and mansions and chariots and horses, and built a great Destiny for thee :
And Blest thee with sons and wife and friends and servants : yea, the Lord is worthy of Giving to all.
Contemplating Him, thy body and mind are in Bloom, and thy Sorrow departs.
Praise thou Him, Associating thyself with the Saints, that all thy Ailments are past. *[3]*

Shaloka

Man strives hard for his family and to gather riches,
But he forsakes his God and so he is no better than a ghost. *[1]*
All other loves break, save thy Lord's ;
Pray, know thou : the True Way is only to Love thy God. *[2]*

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Pauri

Forsaking thy God, thy body becomes but dust, and all call thee a ghost,
And permit thee not to stay with them even for a moment more ; yea, they whom thou loved so well.
One gathers riches through false pretences : but of what avail are these, now ?
One reaps only what one sows : such is the field of *Karma*.
The Ungrateful Wretches forsake their God, and (so) they wander through a myriad wombs. *[4]*

Shaloka

He, who Utters the God's Name with his (faith-ful) tongue, all his Sins are washed off :
A myriad (customary) charities and ablutions Purify one not (as does the Lord's Name). *[1]*
A stack of wood one fires only with a little spark :
So does a little of God's Remembrance, wherewith one overcomes all one's Woes. *[2]*

Pauri

A myriad Sins are dispelled, Contemplating the Lord's Name. P. 707
All one's Desires are fulfilled, Singing the Lord's Praise.
The fear of births and deaths is overcome, and one finds an Eternal Seat in (the Abode of) Truth :
Such is the Writ for him that he is Attuned to the Lord's Feet.
O God, Save me in Thy Mercy, for, I am ever a Sacrifice unto Thee. *[5]*

Shaloka

They, who are lost in their magnificent households or lured by the desires of the mind,
And contemplate not their God, are but the worms of dirt. *[1]*
He, who has everything with him and is attached to the pleasures of the world,
If he forsakes his God, he is reduced to the dust. *[2]*

Pauri

A beauteous couch and the perfect enjoyment of a myriad other joys,
And a house of gold, inlaid with rubies and pearls and plastered with the *Chandan*-paste,
And the relishing of the heart's desires and no sorrows,
Make one but the worm of dirt, if one Cherishes not God.
For, without the Lord's Name, one is Comforted not ; O, how is then the mind to find its Peace ? *[6]*

Shaloka

He, who Loves the Lord's Lotus-Feet, seeks Him out in all directions,
And, forsakes he the Illusion of Māyā, and finds Bliss in the Society of the Saints. *[1]*
The Lord being in my Mind, I'd Utter His Name with my tongue and See Him in all the lands :
(For), I live to hear of Him, (without whom) all else is an illusion and a dream. *[2]*

Pauri

If one abides in a broken tenement, and in tatters,
And has neither caste nor honour, and wanders about, alone, in the wilderness,
And has neither friends nor a beloved, nor beauty, nor riches, nor kindreds to lean upon,
He, indeed is the King of the universe, if his Mind be Imbued with the Lord's Name.
It is with the Dust of his Feet that one is Saved, for the Lord with him is Pleased. *[7]*

Shaloka

If one be a monarch enjoying a myriad joys, seated upon a throne, with a canopy waving overhead.
If he be attached to them, he'd be stark Unwise and Blinded in the Mind's eye, for, he loves but the dream of Māyā. *[1]*
In a dream, one enjoys all kinds of joys and one's attachments seem sweet to one.
"But," says Nānak, "bereft of the Lord's Name, the glamour of Māyā is but an Illusion." *[2]*

Pauri

He, who Knows not, is in love with the dream.
And, forsakes he the Joys of (the Lord's) Dominions : he babbles incoherently, even though awake.
Thus he is Fulfilled not, lured by Māyā.
But what can the man do on his own, when it is God who has Strayed him thus. *[8]*

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Shaloka

If one abides in a heavenly land and the whole world submits to him,
If he forsakes his God, he wanders (as if) in the wilderness. *[1]*
In the midst of a myriad joys, if one Cherishes not the Lord's Name,
One lives (as if) in the deeps of Hell : Nānak, that place is no better than a wasteland. *[2]*

Pauri

The dark and the wild woods I took to be a habitat :
And, I deemed to be True what indeed was but an Illnsion.
Lured by Lust, Wrath and Ego, I roamed through the world like mad :
Only when the *Yama* hit me on the head, I Grieved. **P. 708**
Know ye that without the Perfect Guru, one's life is wild, like that of Satan. *[9]*

Shaloka

The pride of dominion, beauty, riches and caste is vain.
Nānak : one gathers the sinful Poison of Illusion, for nothing stays with one, without the Lord. *[1]*
Why are you deluded by appearances ? The gourd is beautiful to look at,
But it is worthless : so is Māyā, which goes not along with thee. *[2]*

Pauri

Why gather that which keeps not thy company in the Yond ?
Why strive for that which one has to forsake in the end ?
How can one be Satiated, forsaking the Lord ? How can one be Pleased ?
For, he who takes to another in lieu of the Lord, falls in Hell.
O God, be Merciful and dispel my Fear. *[10]*

Shaloka

There is no Peace in dominions, nor in the joys of Māyā.
Sweet is the Society of the Lord's Saints and the Lord's Vision for Nānak, the Lord's Slave. *[1]*
My Mind is Imbued with the Lord's Love.
Yea, my Mind is Pierced through with the (Lord's) Truth, and the Lord seems Sweet to me, *[2]*

Pauri

To the Lord's Devotees nothing seems Sweet but the Lord :
All other flavours are insipid for them, for, they have Tested and Seen.
When the Pain of Doubt and Unwisdom is dispelled, the Guru becomes one's Intercessor ;
And the Lord's Lotus-Feet Pierce through one's Mind and one is Dyed Deep-red[1], like madder's hue ;
And one's body, Mind and the vital belong to God, and all one's illusions fade away. *[11]*

Shaloka

Forsaking the waters, the fish lives not ; nor the *Chātrik* without the 'spheres' of clouds.
The deer is enticed away by the 'arrows' of music, the black-bee by the fragrance of flowers ;
So does the Saint Love the Lotus-Feet (of God), and is enticed away by naught else. *[1]*
If I See Thee, even for an instant, O God, then I'll See not another.
Yea, one Lives truly only with the Lord, who is the Friend of the Saints. *[2]*

Pauri

As the fish lives not without water,
As the *Chātrik* lives not without the *Swānti*-drop,
As the deer, lured by music, walks straight into the trap,
As is the black-bee, enticed by fragrance, trapped in the bud,
So does the Saint Love his God and, Seeing His Vision, he is Satiated. *[12]*

Shaloka

The Saint Dwells upon, and Cherishes, the Lord's Lotus-Feet every moment.
He forsakes not the Lord's Name, nor his Eternal God, the Fufiller of all his Wishes. *[1]*
The Lord Abides in the Saint's Mind and out-goes of it He never.
Nānak : the Lord Fulfills all his Hopes : yea, the Lord ever takes Care of him. *[2]*

1. *i.e.* The colour of hope & bliss.

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Pauri

I rest my Hopes on Thee, O Master, Fulfil my Hopes.
Pray, Meet with me, O God of the universe, that I Grieve not.
Let me See Thy Vision that all my Sorrow departs,
And my body is Sanctified, Anointed with the Dust of Thy Feet.
O Transcendent Lord, the Guru-God, Thou art ever Present before me. *[13]*

Shaloka

They who utter the Lord's Name (faithfully) with their tongue and hear the Nectar-Word with their ears, P. 709
Says Nānak, "I'm ever a Sacrifice unto them, who remain Absorbed in their Transcendent Lord". *[1]*
All other works are false but for the Lord's Name.
Says Nānak, "Blessed are they who Love their only God". *[2]*

Pauri

I'am ever a Sacrifice unto those who Hear the Gospel of the Lord :
They are the Perfect ones, the Sublime beings, who bow to their God.
They, who write out the Lord's Infinite Praise, O Blessed are their hands.
Blessed, Blessed are the Pious feet which walk on the Lord's Path.
Yea, everyone is Emancipated by the Saints, who dispel all our Sorrows. *[14]*

Shaloka

It is through Good Fortune that our Destiny is Awakened, and we Utter the Lord's Praise.
Blessed, Blessed, is that Auspicious time, when one Sees the Lord. *[1]*
I can value Thee not, O God, Infinite is the Bliss Thou Blessest us with.
Says Nānak, "That time alone is Approved when we Meet with our Love". *[2]*

Pauri

Which is that Auspicious moment when one Attains to one's God ?
Blessed is that Auspicious moment when one Meets with one's Lord : Blessed, Blessed, is one's Destiny.
He, who Contemplates ever his Lord, his Wishes are Fulfilled.
It is by Good Fortune that one repairs to the Saints' Feet, to which I pay my obeisance with deep bows.
Says Nānak, "In my Mind is the Desire to See the Lord's Vision, unto which I' am ever a Sacrifice". *[15]*

Shaloka

The Lord is the Purifier of the Sinners, the Dispeller of all Sorrows ;
He's our Chivalrous Lord, Worthy of giving Refuge : so I Contemplate Him ever. *[1]*
I have forsaken my selfhood and repaired to the Lord's Feet.
And all my Woes are dispelled, Seeing the Vision of God. *[2]*

Pauri

I Surrender myself at Thy Door, O God, take me into Thine Arms,
O Thou Compassionate to the meek, Save me ; I have Wandered long enough and feel Lost.
It is Thy Innate Nature to Love Thy Devotees and to Save the Sinners.
Without Thee, there is not another : so I Pray[1] to Thee.
O God of Mercy, lend me Thy Hand and Ferry me Thou across the Sea of the world. *[16]*

Shaloka

He, who Ferries the Saints Across, His Praises I Sing : on Him alone I lean.
For, by Associating with the Saints and Seeking the Lord's Refuge, one becomes Immaculate. *[1]*
Neither the wintry cold, nor the moon, nor the *Chandan*-paste make one cool :
One is in Cool Comfort only if one Contemplates the Lord's Name. *[2]*

1. ਬਿਨਉ ਮੋਹਿ ਸਾਰਿਆ (बिनउ मोहि सारिआ) : (Sans. सृ). *lit.* I spread out (or present) my prayer before Thee.

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Pauri

Everyone is Emancipated, seeking the Refuge of the Lord's Lotus-Feet.
Hearing of the Lord's Glory, the Mind becomes Fearless.
If one Gathers the Riches of the Lord's Name, his Treasure is inexhaustible.
(But), one attains to the Society of the (Lord's) Saints through Pious deeds.
(So), Contemplate thou thy God ever, and Hear ever His Praise. *[17]*

Shaloka

When one Sings the Praise of the Lord's Name, the Lord is Merciful and Dispels one's Sorrows.
The Lord is Compassionate, and one is contaminated not by Māyā. *[1]*
His inner Fire is quenched : the Lord Himself Saves him.
Contemplate thou Him, O Nānak, who Created the world. *[2]* **P. 710**

Pauri

When the Lord is Merciful, Māyā impinges not upon us :
And myriads of our Sins are washed off, Contemplating the One God.
Immaculate becomes our body, Bathing in the Dust of the Saints' Feet,
And our body and Mind are Comforted, and we attain to the Perfect Lord,
And we are Emancipated, along with all our associates. *[18]*

Shaloka

The Guru Sustains the earth : the Guru is the Perfect upon God.
He is the All-powerful and Compassionate Lord of the Universe ; He is the Purifier of the Sinners. *[1]*
Treacherous and Deep is the Sea of 'coming and going' ; one is Ferried Across only in the Guru's Boat.
Nānak : Perfect is one's Destiny if one repairs to the Guru's Feet. *[2]*

Pauri

Blessed is the great Guru who makes us Dwell upon God ;
When the Guru is Compassionate, all our Sins are dispelled.
The Guru, our Transcendent God, makes the Low High :
And, snapping the Bonds of Māyā and Pain, he makes us his Slaves[1].
And one's tongue then utters the Infinite Praise of God. *[19]*

Shaloka

Only the One I See, only the One I Hear : only the One Pervades all.
Nānak seeks from his Compassionate Lord only the Bounty of His Name. *[1]*
I'd Serve and Cherish but the One God and Pray to Him alone.
He, who treasures the riches of the (Lord's) Name, treasures the True, Everlasting Thing. *[2]*

Pauri

My only Lord is Compassionate, Infinite and All-pervading :
He is all-in-all : why then say, there is also another.
He Himself Bleses us with His Bounties : Himself He Receives them too.
In His Will is all coming and going, He Himself being Eternal and Everlasting.
Nānak seeks but the Bounty of the Lord's Name : O Lord, Bless him Thou with it, in Thy Mercy. *[20]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Jaitsri : The Word of the Bhaktas

O God, I Know naught :
And my mind is sold out to Māyā. *[1–Pause]*
Thou art the Guru, the Master of the Universe,
While I am a mere Sinner of the Kali age. *[1]*
The five Demons have led my mind astray,
And have removed me far from Thee, my God. *[2]*

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1. ਅਪਦਸੇ (अपदसे)=ਆਪਣੇ ਦਾਸ : his slaves.

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In whichever direction I see, I see nothing but Pain,
And though even the Vedas testify, my mind believes not in thee. *[3]*
(As when) Shiva tried to cut off Brahmā's head and Indra mated with Gautama's wife,
The head of Brahmā stuck to Shiva's hand[1],
And Indra was cursed with a thousand *Yonis*[2]. *[4]*
So have I been fooled by the (five) Demons,
But how shameless am I that I forsake them not ! *[5]*
Says Rāvidās, "What am I now to do, without Thee, O Lord ;
Pray, whose Refuge am I to seek, my God ?" *[6-1]*

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1. According to the Purānic lore, Shiva, seeing the five-headed Brahmā cast an evil eye on his daughter, cut off Brahmā's fifth head, but it stuck to Shiva's hand.

2. ਗੋਤਮ ਨਾਰਿ : (गोतम नारि) : According to the Rāmāyana, she was the first woman created by Brahmā, who gave her to Gautama. She was seduced by Indra who assumed the form of her husband and so deceived her ; or, according to another version. She knew the god and was flattered by the great god's condescension. There is another story which states that Indra secured the assistance of the moon, who, assuming the form of a cock, crowed at midnight. This roused Gautama to his morning devotions, and Indra went in and took his place. On knowing about this, Gautama cursed Indra and a thousand female organs stuck to his body to shame him.

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By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,
The Creator, Without Fear, Without Hate, the Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Todi, M. 4

Without the Lord, my mind stays not : **P. 711**
But when, through the Guru, I Meet with my God, I am cast not upon the Sea of Existence again. *[1–Pause]*
My Mind craves for the Lord, and lo, I See Him with mine Eyes.
The Beneficent True Guru has Embedded the Lord's Name in my Mind ; for this is the Path that led me on to Him. *[1]*
Lo, I Receive the Loved Lord's Name : the Name I Receive through the Lord.
And to my body and Mind the Name Tastes Sweet ; for, on my Countenance and Forehead is Writ the Glorious Destiny. *[2]*
They, who are lured away by Sin and Greed, forsake the Beauteous Man.
They, the Egocentrics, are enveloped by the Darkness of Ignorance, and in their Forehead is writ a Wretched Lot. *[3]*
I receive the Discriminating Intellect from the Guru ; through the Guru's Wisdom the Lord is Revealed unto me.
Nānak, the God's Slave, received the Name through the Guru, for, in his Lot it was so Writ (by God). *[4–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 5 : Dupadās

The Saints but know not another :
And leaning on the Support of the One Master, they remain Fear-free in His Love. *[Pause]*
High is the Canopy stretched over Thee, O (my Royal) Master : before Thee who else has power ?
Eternal is the Rule (even) of Thy Devotees, for they, the Wise ones, are Imbued with Thy Love. *[1]*
Yea, Pain and Sorrow and Age and Death come not near unto the Servants of the Lord,
(For), they are Fear-free and are ever Attuned to the One alone with whom their Mind is Pleased. *[2–1]*

Todi M. 5

Forsaking the Lord, one wastes one's life away ;
But, how can he be deceived whose Mainstay art Thou, O Lord ! *[Pause]* **P. 712**
Without Contemplating the Lord, one's life is ever on Fire, even though one lives long like a serpent,
And even if he has dominion over the nine divisions of the earth, in the end he loses the Game. *[1]*
But, he alone Sings the Praise of the Lord, the Treasure of Virtues, on whom is His Grace.
He is ever at Peace, Blessed is his birth, and Nānak is ever a Sacrifice unto him. *[2–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 5 : Chaupadās

The mind wanders in ten directions,
Enraptured by Māyā, and lured away by Infatuation and Greed. (But), man is led thus astray by the Lord Himself. *[Pause]*
He is attracted not by the Gospel of the Lord, nor the Society of the Saints, nor the Lord's Praise, even for a moment.
He is joyed, seeing the (transient) colour of the safflower, and has an eye on another's woman. *[1]*
He Loves not the Lotus-feet (of the Lord), and Pleases not the Man of Truth.
He circles round Desire[1], as does the oilman's bull round the oil-press. *[2]*
He Contemplates not the (Lord's) Name, nor ministers Charity, nor cleans his mind[2], and Sings not the Lord's Praise even for a little while.
With myriads of Falsehoods, he pleases his mind, and Realises not his Self. *[3]*

1. ਧਾਵਤ (धावत) : that which passes off, *i.e.*, the object of desrie.
2. ਇਸਨਾਨੁ (इसनानु) : *lit.* bath.

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He does no good ever to another, nor does he Contemplate the Lord's Name, through the Service of the Guru.
Intoxicated by the wine of Māyā, he keeps the company of the five Demons who lead him by the nose. *[4]*
Nānak prays to his Lord in the Society of the Holy ; and, knowing Him to be the Lover of the Devotees, he seeks His Refuge,
And runs after Him, saying, "O God, Own me and save my Honour". *[5-1-3]*

Todi M. 5

Without Wisdom, man's life is vain,
And, all his embellishments are as the decking of a carcass. *[Pause]*
With utmost effort, the miser hoards his riches,
But ministers not he Charity, nor Serves the Saints, and so these are of no avail to him. *[1]*
The woman decks herself with ornaments and lies on a beauteous couch,
But if she gets not the company of her spouse, seeing (all her embellishments), she is grieved. *[2]*
Man labours all day long, as with the thresher one threshers the chaff,
And like one forced to labour, he is of no use to his home. *[3]*
Says Nānak : "He, on whom is the Lord's Grace, in his heart is Embedded the Lord's Name.
He follows the Way of the Saints, and Tastes he the Taste of God". *[4-2-4]*

Todi M. 5

O Thou Fount of Mercy, abide ever in my heart,
And Awaken that Intuition in me that I begin to Love Thee. *[Pause]*
O God, Bless me with the Dust of the Saints' Feet, that I apply it to my Forehead,
And from the Fallen one, I become Purest of the pure, and I Sing ever Thy Praise. *[1]* **P. 713**
That Thy Will seems sweet to me, and am pleased with what Thou Doest,
And, whatever Thou Givest pleases me, and I wander not about to knock at another's door. *[2]*
Know thy Master to be near thee, O man, and be the Dust for all men to tread upon,
And join the Society of the Saints, that thou Attainest to thy Master. *[3]*
We are ever Thy children, O Lord, Thou art our Master und King.
Nānak is Thy child, O Father and Mother, and in his mouth is the Milk of Thy Name. *[4-3-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Todi M. 5 : Dupadās

O Master, I seek from Thee the Bounty of Thy Name,
(For), naught else goes along with me : O God, be Merciful that I Sing Thy Praise. *[1-Pause]*
Dominions and possessions and all other enjoyments are like the (passing) shade of a tree.
One runs after this and that, but all this effort is vain. *[1]*
Yea, seeking one other than God is of no avail.
Says Nānak, "I seek the Dust of the Saints' Feet that my mind becomes Whole". *[2-1-6]*

Todi M. 5

The Master's Name gives Sustenance to the Mind.
The Lord's Name is its life-breath, and I expend it ever (to buy my Peace). *[1-Pause]*
The Name is my caste, the Name my honour, the Name, also, is my kindred.
The Name is ever my Company, the Name is the Emancipator of me. *[1]*
The pleasures of senses are many, but not one goes along with one.
The choise-object of my Worship is the Name, my mate ; Nānak : the (Lord's) Name is my Treasure too. *[2-2-7]*

Todi M. 5

Sing thou the Praise of the Pure One that thy Ailment departs ;
That thy Mind and Countenance become Pure, and thou art Saved both here and Hereafter. *[1-Pause]*
Wash thou the Guru's Feet and thus Serve him and make an offering to him of thy mind,
And give up thy self and contentious nature and Ego, and accept what comes from God. *[1]*
He alone is dedicated to the Service of the Saints, in whose Lot it is so Writ.
Nānak : other than God, there is not another that does or can do what He Doth. *[2-3-8]*

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1. दिमट् (इसट्) : (Sans. इष्ट), wished, desired, longed for.

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Todi M. 5

I seek Thy Refuge, O True Guru !
Rid me of me care that I attain to Peace and the Glory of Thy Name *[1-Pause]*
I know not of another Sanctuary so I lie prostrate befor Thy Door.
Call me not to Account, for thus I am Saved not : without Merit am I ; so Save me as I am, my Lord. *[1]*
Ever Forgiver art Thou and ever Beneficent, and Thou art the Support of us all.
Nānak, Thy Slave, follows the Way of the Saints ; so Save him Thou, O Lord, within this birth. *[2-4-9]*

Todi M. 5

When my tongue utters the Praise of Govind, the Treasure of all Good,
My Mind is at Peace and in Poise and Ever-joy, and I am rid of all my Sorrows. *[1-Pause]* **P. 714**
I gather what I Seek when I Serve at the Lord's Feet, the Cure-all[1],
And I am Released of the Bondage of birth and death, and Cross the Sea of Existence. *[1]*
Delving into the nature of things, I found that the Lord's Servant abides but in the Refuge of the Lord.
O Nānak, if thou seekest Eternal Blsss, Dwell thou ever on thy God. *[2-5-10]*

Todi M. 5

By the Guru's Grace, my slanderer[2] has forsaken his ways.
For, the Transcendent Lord is Merciful to me and with the Shiva's arrow has pierced his head. *[1-Pause]*
Neither the Noose of Time nor Death can hold me in its grip, for, I have Established the Path of Truth.
And the more I expend the Treasures of the Lord's Name, the more I have more of these. *[1]*
(The slanderer) has been reduced to ashes : he has reaped what he sowed.
Nānak utters the Accepted Truth[3] : see ye all for yourselves. *[2-6-11]*

Todi M. 5

O Beggarly one[4], thy body and mind are filled with Sin.
Contemplate thou thy Master in the Society of the Holy, for, He, Thy Lord, is the only one to Cover thy shame. *[1-Pause]*
When thy boat is full of holes, how can the waters be stopped from rushing in, through thy own efforts ?
So Contemplate thou the One whose Boat it is, and by whom the Sinners are also Ferried Across along with the Saints.
If one wants to lift up a rock, one cannot, and it lies where it lies.
Nānak is powerless before Thee, O Lord ; so Save him, for he seeks Thy Refuge. *[2-7-12]*

Todi M. 5

Contemplate the Lord's Name[5] in the Mind :
For, the Lord's Name is the Cure-all, it cures the bile (of Wrath) and the wind (of Ego). *[1-Pause]*
It cures all the three Aliments[6] of the body and mind, and, slaying thy Sorrow, it Blesses thee with the Treasure of Bliss.
Yea, he suffers not Sorrow who prays before His Lord. *[1]*
By the Saints' Grace, one Meets with the Eternal Physician, who is the Only Doer and the Cause :
Surrender thy mind, O Nānak, to thy Lord, like a child ; for thy God is thy only Refuge. *[2-8-13]*

Todi M. 5

Dwell thou ever on the Name of thy Lord and Master :
For, the Transcendent Lord, in His Mercy, has Blest thy city. *[1-Pause]*

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1. ਰਸਾਇਣ (रसाइण) : (Sans. रसायनम्), (i) an elixir of life ; any medicine supposed to prolong life and prevent old age ; (ii) (*fig.*) serving as an elixir vitae, *i.e.*, that which gratifies or regales ; (iii) alchemy or chemistry.

2. The reference here is to the projected attack of Sulhi Khān, Akbar's General, on Guru Arjun. Sulhi, however, was burnt to death on the way.

3. ਆਗਮ (आगम) : (Sans. आगम), *lit.* a traditional doctrine or precept; a sacred writing or scripture ; Shāstra.
ਨਿਗਮ, (निगम्) : (Sans. निगम), *lit.* the Veda or Vedic text.

4. *Lit.* miserly.

5. *Lit.* feet.

6. The three kinds of suffering, *viz.* (1) *Daihika tāpa*, that which is occasioned by the body ; *Daivika tāpa*, that which comes from Providence, *e.g.*, calamity, etc., (3) *Bhautika tāpa*, that which comes from existence or contact with the world.

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Lo, He to whom I belong, has Gathered me in His Fold, and I am rid of my Ailment and Sorrow.
And He, the Lord, has Sheltered me with His Hands, and Protected me He, my Mother and Father. *[1]*
He is Merciful to His whole Creation, He the Lord of Compassion.
Nānak seeks the Refuge of the Destroyer of Sorrow, Lustrous is whose Glory. *[2-9-14]*

Todi M. 5

O Master, I seek the Refuge of Thy Court :
O Thou Destroyer of a myriad Sins, who else can Emancipate one without Thee ? *[1-Pause]*
I searched in all ways, everywhere, and examined all the objects of life,
(And found that) one attains to the Sublime State (of Bliss), through the Society of the Saints ; but bound to, and immersed in, Māyā one is Lost. *[1]*
When one Loves the Lotus-feet of the Lord, one Meets with the Holy Man. P. 751
And, Contemplating the Lord's Name, one is ever in Joy, and so all one's Woes depart. *[2-10-15]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 5 Chaupadās

You cling (to Māyā) and firm is your grip :
But that what you consider your own is not your own. *[Pause]*
You have delved not into the Quintessence of your Lord, even for a moment,
And that what belongs to another, you accept as your own. *[1]*
The Lord's Name, which is our eternal Company, that you Enshrine not in the Mind,
And that what one leaves off, to it you cling. *[2]*
You gather that which sharpens your appetites,
And treasure not the Nectar-Name that Satiates all on the Way. *[3]*
The world is Drowned in the Well of Lust and Wrath,
And rare is the one, O Nānak, who is Saved by the Guru's Grace. *[4-1-16]*

Todi M. 5

I know as mine only the Lord, my God,
And I know not of another, nay, I know not of another. *[Pause]*
Great was my Destiny that I ingathered the Guru,
And through him Enshrined the Lord's Name in the Mind: *[1]*
The Lord is the only object of my Contemplation : in it is the Merit of austerities and the way of works and ritual,
For, in Contemplating the Lord is all Joy, all Peace[1]. *[2]*
My Culture, my Caste, my Way of life are but the Lord's Praise,
And when I Hear His Praise, I am in sheer Ecstasy . *[3]*
Says Nānak, "He, who attained to His Master Sublime,
All that he asks for, he gathers in his own (inner) Home". *[4-2-17]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 5 : Dupadās

My Blissful[2] Mind seeks the Love of the Lord.
But, by mere talk, how can my Love be Realised ? *[Pause]*
To seek His Vision, I search from street to street[3],
But on Meeting with the Guru, I cast off my Doubt. *]1]*
Through[4] the Saint is imparted this Wisdom to me, (though) eternal was its Writ on my Forehead,
That thiswise, my Eyes will See[5] the Lord, yea, thiswise alone. *[2-1-18]*

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1. ਕੁਸਲ ਸਹਿ ਖੇਮਾ (कुसल सहि खेमा) : (Sans. कुशल), health, well-being, safety, prosperity, happiness. (Sans. क्षेम), happiness, well-being, safety, prosperity, fortune, wealth, happiness, etc.
2. ਰੂੜੋ (रूड़ो) : (Sindhi), *lit.* beautiful.
3. ਬੀਥੀ (बीथी) : (Sans. वीथि), a road, way.
4. ਕੰਨਹੁ (कंनहु) : (Lehndi), from, through.
5. ਅਲੋਇ (अलोइ) : (Sans. अवलोकनम्), looking at, seeing.

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Todi M. 5

My Ignorant mind is in the grip of Ego :
Such is the Will of my God that my mind is in the grip of Māyā.
And, like a witch[1], she haunts[2] my mind, and lures it away. *[Pause]*
Now, my mind craves for more and more, but how can I attain unto what is not in my Destiny ?
I, the Unfortunate one, have burnt myself in the fire of Desire, clinging not to God, but to His gifts. *[1]*
O mind, listen thou to the Wisdom of the Saints, that all thy Sins are washed away.
Says Nānak "He, who is Destined to ingather the Lord in his Skirt, he is cast not into the womb again." *[2–2–19]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 5. Dupadās

Such has been the Beneficence of my Lord, **P. 716**
That He has Rid me of the five Passions and the Ailment of Ego. *[Pause]*
Loosed are my Bonds, Released am I from the Māyā's grip, and the Guru's Word is Enshrined in my Mind.
Of my 'beauty' or 'deformity', He took no account ; and, attached to His Name, I was Imbued with His Love. *[1]*
The Curtain between us being torn off, I See my Lord's Presence and am in Bliss and Satiated.
His is the Home ; He is the Master, and Nānak submits[3] ever to His Will. *[2–1–20]*

Todi M. 5

O mother, I am in Love with my Lord.
This for me is the Way of works, this the way of Righteousness, this the (object of) Meditation ; (Practising) the Lord's Name is for me the Pure conduct. *[Pause]*
This for me is the life-breath, the life's treasure, that I See ever the Presence of my Lord all over.
On the highway, at the river-bank, this alone is my Sustenance, that my Mind keeps ever the Company of my Lord. *[1]*
By the Grace of the Saint, my Mind has become Pure, and, in His Mercy, the Lord has Made me His Own.
And Contemplating Him, Nānak has found Peace, for He, the Lord, since beginningless time, has been the Lover of His Devotees. *[2–2–21]*

Todi M. 5

O Master, Meet me Thou, O my Life-breath.
Let me forget not Thee even for a moment ; pray, Bless Thy Devotee with Thy Perfect Beneficence. *[Pause]*
Rid me of my Doubt, and Save me, my Love, O Thou Inner-knower of hearts, O Thou Wisest of the Wise !
The Treasure of Thy Name is for me like myriads of dominions ; O my Pride, Bless me with Thy Eye of Grace. *[1]*
My tongue utters Thy Praise eight watches (of the night and day), O Thou Powerful One, Thy Praise fills my ears.
Nānak seeks Thy Refuge, O Thou Life-giving Lord, and he is forever a Sacrifice unto Thee. *[2–3–22]*

Todi M. 5

O Master, I am as the Dust of Thy Feet.
O Thou Beneficent to the meek, O Thou Loved Bewitching Man,
Fulfil me in Thy Mercy. *[Pause]*
Thy Praise Permeates all the ten directions, O Thou Inner-knower, O Thou Ever-living Presence.
They, who Sing Thy Praise, O Creator Lord, they Die not ever, nor Grieve. *[1]*

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1. ਡੀਹਰ (ਡੀਹਰ) : (Sans. ਡਾਕਿਨੀ), an evil spirit, witch.
2. ਫਾਕਿਓ (ਫਾਕਿਓ)=ਫਾਕਿਆ : *lit.* swallowed.
3. ਧੀਨ (ਧੀਨ)=ਅਧੀਨ : Submissive, obedient, humble, dependent, subordinate.

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Māyā's Bonds are loosed in the Society of the Holy, and Sorrow touches us not.
All pleasures, all treasures, all experience of the senses, O Nānak, know thou as vain, if thou Lovest not the Lord. *[2-4-23]*

Todi M. 5

O mother, I Thirst for my Love !
I can Live not without Seeing the Vision of my Love, and my Mind is filled with its Hope. *[Pause]*
Contemplate I the Name of the Immacudate Creator, and the Sins of my body and mind depart.
Of Incomparable Beauty, the Transcendent, Blissful Lord is He, the Eternal God, Immaculate is whose Praise. *[1]*
By the Saint's Grace, I am Fulfilled, and in his Mercy, I Meet my Lord, the God, the Treasure of Virtue.
And in my Mind is Peace and Poise and Joy, as if a myriad suns with all their splendour have burst into me. *[2-5-24]*

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Todi M. 5

The Lord is the Purifier of the Sinners.
He is my Life-breath, my Soul, my Pride, the Blesser of Bliss, the Inner-knower who Pleases my Mind. *[Pause]*
Beauteous is He and Wise and Clever, the Know-all, whose Praise abides ever in the Devotees' hearts :
Of Immaculate Form, of Incomparable Purity, is He the Master, and whosoever sows His Seed in the field of *Karma*, reaps also its Fruit. *[1]*
I am struck by His Wonder, so, I know not any who may equal His Glory.
And with my tongue I utter His Praise, and so I live ; and I, His Slave, am ever a Sacrifice unto Him. *[2-6-25]*

Todi M. 5

O mother, Māyā is a delusion.
It is like the straw catching fire or like the shadow of a cloud ; without Devotion to the Lord, it is like the passing fury of a sea-storm. *[Pause]*
Give up then thy extra cleverness, and, joining thy palms, go thou the Way of the Saints.
And Contemplate the Master, the Inner-knower : this is the sublime Fruit of the human birth. *[1]*
The learned discourse on the Vedas, but Know not the Essence, the fools.
Nānak is Imbued with the Loving Adoration of the Lord, and, through His Contemplation, all his Sins are burnt off. *[1-7-26]*

Todi M. 5

O mother, Sweet to me are the Guru's Feet.
By Good Fortune, the Lord has Blest me with them : in their Vision are myriads of Rewards. *[Pause]*
Singing the Praise of the Eternal, Indestructible Lord, the stubborn intoxication of Lust and Wrath cools off.
And, Imbued with Truth, one becomes Eternal, and one is ground not down again by births and deaths. *[1]*
Without Contemplating the Lord, the compassionate Saint considers all flavours and pleasures as vain.
Nānak, the Lord's Slave, has Received the Jewel of the Lord's Name ; (for), without the Name all are cheated of Life. *[2-8-27]*

Todi M. 5

In the Society of the Saints, I Contemplate the Lord's Name ;
And, night and day, I am in the Bliss of Equipoise ; and, the Seed of my Destiny has burst into a flower. *[Pause]*
I Meet with the Guru by Good Fortune ; yea, He, who is Unfathomable and Infinite.
And He, holding my by the Hand, has Pulled me out of the world's Sea of Poison. *[1]*
Through the Guru's Word, I am rid of the recurring births and deaths : not again will I pass through the Gate of Pain.
Nānak has sought the Refuge of the Lord, and greets he Him ever and forever more. *[2-9-28]*

Todi M. 5

O mother, how Grace-ful is my Mind !
I Enjoy the Pleasure of a myriad dominions, and Contemplating the Lord, my Sorrows have hastened away. *[1-Pause]*

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Eradicated are the Sins of myriads of births, and, becoming Pure, my Mind and body are at Peace.
On Seeing His Vision, I am Fulfilled, and with it my eternal Hunger is Satiated. *[1]*
The four life-objects, the eight extra-psychic Powers, the (wish-fulfilling) Kāmadhenu and the Pārijāt Tree : all these are in Loving one's Lord.
O Nānak, when one seeks the Refuge of the Ocean of Peace, one is baked not again in the fire of the womb. *[2–10–29]*

Todi M. 5

I Cherished the Lord's Feet in my heart, **P. 718**
And, Contemplating my Master, the True Guru, I am Fulfilled. *[1-Pause]*
All Piety, all Charity, all Worship, are in the Praise of the Lord : this is the Essence of Wisdom.
So Singing His Praise, I attained to immense Gladness (for), He, my Master, is Infinite and Unfathomable. *[1]*

He, whom the Lord Owns, his deeds He takes not into Account.
So Hearing and Contemplating the Jewel of the Name I Live, and I Wear Him ever in the heart[1]. *[2–11–30]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi M. 9

How shall I describe my Low nature ?
I was involved with the flavours of gold and women, and recited not ever the Lord's Praise. *[1–Pause]*
I considered the False world to be True, and was lured away.

And He, the Lord, who is Beneficent to the meek, on Him I Dwelt not ; yea, He, who Keeps ever our company. *[1]*

Night and day, I was enveloped by Māyā, and my mind was Cleansed not of its scum[2].
Says Nānak, "I am Saved not, if I seek not the Refuge of the Lord". *[2–1–31]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Todi : The Word of the Bhaktas

Some say the Lord is near, others that He is far.
But how can a fish of the waters upclimb a tree ? *[1]*

O men, why you shout so much (about your Loved Lord) ?
For, he who Attains to His Love, confides not the secret of his Love to another. *[1–Pause]*

Becoming a Pandit, one discourses on the Vedas :
But I, Nāmdeva, the 'Ignorant' one, know naught else but my Lord, the God. *[2–1]*

Whose Sin, pray, is washed not off, if he utters the Lord's Name ?
For, every Sinner is Purified by the mere Utterance of the Name of my God. *[Pause]*
In the Company of the Lord, Nāmdeva has reinforced his Faith,
And no more does he consider fasting, or the pilgrimages, to be of any avail. *[1]*

Prays Nāmdeva, "By Good Deeds, I have become wise in this :
"That whosoever has Uttered the Lord's Name, has entered His Haven of Bliss". *[2–2]*
This my verse reveals the three-fold play. *[1–Pause]*

In a potter's home there are pitchers.
In a king's home there are camels.
In a Brahmin's home there are widows[3].
(Only) the widows, the camels, the pitchers have[4] they. *[1]*

The grocer's home has asafoetida.
The he-buffalow has horns on the forehead.
The Shiva's temple houses a *lingam*.
So (only) the *lingam*, the horns, and asafoetida have they. *[2]*

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1. *Lit.* neck.
2. ਕਾਈ (काई) : *lit.* the green scum on the surface of stagnant pools.
3. ਰਾਂਡੀ (रांडी)=ਰਾਂਡ, ਰੰਡੀ : widow (as a keep ?)
4. ਗੋ (गो) : (Persian, ਗੁਫ਼ਤਨ), *lit.* say thou ! Kahan Singh translates it as 'is'.

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The oilman in his home has oil.
The forests are full of creepers,
The gardener has planted the banana in his garden.
So (only) bananas, the creepers, and oil have they. *[3]*
The Saints treasure within themselves no one but the Lord,
As is Kishna cherished by the city of Gokal,
So, in the heart of Nāmdeva is Rām :
And utters he the Name of Rām, Shyām and Govind. *[4-3]*

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bairāri M. 4 : Dupadās

O mind, hearken to the Indescribable Gospel of the Lord's Name : **P. 719**
For, Contemplating the Lord, one gathers (the Lord's) Wisdom and all His Treasures, all extra-psychic powers, and all Peace. *[1–Pause]*
Myriads of legends and Purānas, and six Shāstras but sing the Sublime Praise of the Lord,
And Dwell upon Him millions[1] of Shivas, but know not the Mystery[2] of God. *[1]*
And Sing of Him godly men, and heavenly singers, and attendants of gods ; and all His Creatures.
(But), Says Nānak : "On whomsoever is the Lord's Grace, he (alone) is the Sublime Saint of the Lord." *[2–1]*

Bairāri M. 4

O mind, they, who have uttered the Lord's Praise, joining the Society of the Holy,
They are Blest with the Precious Jewel of the Lord's Name, by the Guru's Grace. *[1–Pause]*
I offer my body and mind to the one who makes me Wise in the Lord's Name :
And, I surrender my riches and possessions to him who Unites me with my Friend, my God. *[1]*
The Lord of the universe when He Blesses me even for a moment, I Dwell upon His Praise.
Yea, when I Meet my Lord, the God, my Ailment of Ego departs. *[2–2]*

Bairāri M. 4

The Lord's Servant ever Sings the Praise of the Lord's Name. **P. 720**
And if one slanders him, he forsakes not his Merit. *[1–Pause]*
Whatever happens, happens, through the Master for, He is the only Doer and the Cause.
(For), the Lord Himself Makes us Wise in Himself, and Causes us to utter what we utter. *[1]*
He Himself Causes the evolution of the (world of) five elements, and Himself Fills 'the five' with His Essence.
And He Himself Unites us with the Guru, and Himself He stills the Pulls (of our mind). *[2–3]*

Bairāri M. 4

O mind, Contemplate the Lord's Name that you are Emancipated,
That you are rid of the Sins of a myriad births, and Swim across the Sea of Existence. *[1–Pause]*
Our Lord, the Absolute, without fear, without hate, Lives in the city of our body.
He Lives so near, yet we See Him not, (for), He is Revealed only through the Wisdom of the Guru. *[1]*
The Lord Himself is the Great Merchant, the Jeweller and the Jewel : the entire Expanse is His.
And on whomsoever is His Grace, Nānak, he Deals in His Name and he alone is the True Dealer. *[2–4]*

Bairāri M. 4

O mind, Dwell on the Immaculate, Formless Lord :
Yea, Dwell ever on Him, the Peace-Giver, the Infinite He, *[1–Pause]*
Who kept thee whole in the fiery womb when, downwards bent, you were Attuned to Him.
Contemplate such a One who is thy Deliverer in the end, *[1]*
And, pay Obeisance to him in whose heart Dwells thy Lord :
(For), by the Lord's Grace are we Blest with His Name, which is our Eternal Support. *[2–5]*

Bairāri M. 4

O mind, Contemplate ever thy Lord's Name,
And, in-gather the fruit of thy heart's Desire ; and Pain thereafter touches thee not. *[1–Pause]*
This is the (true) Contemplation, this the (true) Austerity, this alone (true) Worship and Fasting, which Attunes thee to the Lord.
For, without the Lord's Love, every other love is false, for, it forsakes us in a moment. *[1]*
Thou art Infinite, All-powerful, O God, Thy Value one cannot utter.
Nānak seeks Thy Refuge, O Lord : Emancipate him the way Thou Choosest. *[2–6]*

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1. *Lit.* thirty-three crores. A Crore is equal to ten milion.
2. ਮਰਮਾਮ (मरमाम)=ਮਰਮ : mystery.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bairāri M. 5

Utter the Lord's Praise, associating with the Saints ;
(For) thus you are cleansed of the Sins of the myriads of (past) births. *[1–Pause]*
And you receive what is thy heart's Desire :
And, in His Grace, the Lord Blesses thee with His Name. *[1]*
Great is the Glory of the Lord's Name ; it yields all-Peace ;
And, by the Guru's Grace, O Nānak, one is made Wise (in God). *[2--1-7]*

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By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,
The Creator, Without Fear Without Hate, the Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Tilang M. 1

My Prayer is to Thee alone, O Lord, hear me Thou. **P. 721**
For, thou art True and Great and Beneficent and Spotless, the Sustenance of all. *[1]*
The world is a passing vanity, enshrine thou this Truth, O my mind.
But, though my forelocks are in the *Yama's* grip, my mind knows not the Truth. *[1–Pause]*
My wife, son, father, brothers—not one will hold my hand ;
And when I fall in the grave, not one will come to my rescue, when the last prayer is read. *[2]*
Night and day, I was lured away by Greed, and in my thought ever was Evil,
And, I did not do a Pious Deed ; such, indeed, is my state. *[3]*
Of Low destiny am I, a back-biter, Ignorant, shameless and without Fear.
"But," says Nānak, I am Thy Slave, O Lord ; nay, the Dust of Thy Slaves' Feet," (So Save me Thou).
[4–1]

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Tilang M. 1

Thy Fear, O Lord, is my hemp ; my Mind the purse which holds it.
And I have become intoxicated thus with Thy Love, Detached and Alone.
My hands are the begging bowl, and I crave for nothing but Thy Vision :
And, for this I beg at Thy Door, day after day, ever and forever more. *[1]*
I practise the Way that Illumines me with Thy Vision.
O Lord, I beg at Thy Door ; Bless me Thou with Thy Grace. *[1–Pause]*
As saffron, flowers, musk[1] and gold embellish the bodies of all, (without distinction),
And as also does the scented *Chandan*, of the Saints too, this, indeed, is the merit that they make Fragrant all who come unto them. *[2]*
Does anyone ever curse[2] or slander butter or silk ?
So does Lord love His Devotees of whatever caste they be.
They, who surrender themselves to Thy Name and are Attuned to Thee,
Nānak but begs at their door (for the Glory of Thy Name). *[3–1–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Tilang M. 1

My body's (cloth) is Mercerized by Māyā, and is Dyed in the colour of Greed.
Then how can my Lord like this my Skirt, and accept me as His Bride on His Joyous Bed ? *[1]*
I am a Sacrifice unto the Beneficent ones, who utter Thy Name, O Lord :
Yea, they who utter Thy Name, unto them I am a Sacrifice a myriad times. *[1–Pause]*
If the body becomes the Dye-stuff and is Imbued with the fast colour of the Madder, (Thy Name), **P. 722**
And if Thou, the Master, be the Dyer, then wondrous is the Glory of the Colour it takes on. *[2]*
They, whose Skirts are dyed Red thiswise, the Lord is ever with them.
Nānak, seeks but the Dust of their Feet ; and, for this alone he prays. *[3]*
He, the Lord Himself imparts us His Colour, in His Grace.
Nānak : if the Bride be Pleasing to the Lord, then He, of Himself, Enjoys her in His Pleasure. *[4–1–3]*

Tilang M. 1

O thou Ignorant Bride, why pridest thou,
And Enjoyest not the Love of thy Spouse in thy own Home ?
For, all-too-near is thy Lord, whom thou seekest out and afar.
Apply the Collyrium of His Fear to thy Eyes, and Deck thyself with His Love ;
For, then alone art thou the True Bride, when thou Lovest thy Lord. *[1]*

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1. ਮਿਰਗਮੈ (ਮਿਰਗਮੈ) : (Sans. मृगमदः), which intoxicates the deer, *i.e.*, musk.
2. ਭਾਂਡਾ (ਭਾਂਡਾ) : (from ਭੰਡਣਾ), to slander, blame.

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O Ignorant one, what use is thy beauty when thy Lord Likes it not.
Thou criest out for Him in vain, but Mountest not to thy Lord's Mansion.
Without True Deeds, what, indeed, can one find, run about though one may as one wills ?
Intoxicated with Ego, Greed and Selfness, the Bride is immersed in Illusion :
But, thiswise, the Ignorant Bride finds not her Spouse. *[2]*
Go, and ask the True Brides, how did they Attain unto their Lord,
And they say that whatever the Lord Does they submit to His Will, and neither argue with Him, nor force their will.
Through whose Love one finds the (life's) Object, they cherish His Feet in the Mind,
And do as He Commands and Surrender their body and mind to Him : this is the Fragrance, thy apply to their bodies.
Says the True Brides "O sister, thus is our Lord Attaineds." *[3]*
If we lose our selves, we Attain to our Lord : by no other clever device is He Attained :
And the day the Lord Looks with Grace upon the Bride, she gathers the Nine Treasures (of Bliss).
Says Nānak : "She, who is the Beloved of the Lord, alone is the True Bride, she alone is the True Sister of Brothers.
Imbued thus with the Lord's Colour and Equipoise, and Merged, night and day, in His Love,
She is Beauteous, Glorious, Brilliant, Wise and Awake." *[4-2-4]*

Tilang M. 1

O Lālo, as I receive the Word of God, so do I utter its content.
(Bābur, the Moghal) has come from Kābul with Sin as his Wedding Party, and bids us by force to gift away (our Motherland).
Righteousness and the sense of shame have hid themselves and falsehood walks abroad.
The days of the Qāzis and the Brahmins are over, and, the Devil himself plays the priest[1].
The Muslim women read the Qurān, and, in misery, pray to their God :
And also pray (in distress) to Him the Hindu women of all castes.
Yea, the Wedding Song reeks with Blood,
And (not with saffron, but) with blood, are the Wedded ones anointed ! *[1]* **P. 723**
Nānak utters the Lord's Praise in this land, littered with the dead, and says this thought[2] :
"He, who Creates all and Yokes all to His Love, He oversees this all, sitting Detached and Alone.
(But, as) He the Master, is True, His Justice[3] will be upon Truth, and True also will be His Command.
But only when our body's garment is torn into shreds, will Hindustān give thought to my Word.
Coming in seventy-eight, they'll quit in ninety-seven, for, another Son of Man[4] will then arise (to uproot them)."
Nānak utters the speech of Truth, for, now is the time to utter the Truth. *[2-3-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Tilang M. 4

All Creation was Created in the Lord's Will ; and all work within His Will.
True is the Lord, True, True is His Play, and the Master of all is He alone. *[1]*
Praise ye all the Truth, for over and above all is the True Lord of all.
No one is His rival : of what account am I ? *[1-Pause]*
The air, the water, the earth and the sky, are but the homes, the temples, of God.
Says Nānak : Within them Plays He His True Play, and falsehood before Him is of no avail. *[2-1]*

Tilang M. 4

Each day, man does vain works, and is puffed up he, the man of Evil mind.
And when he brings home the spoils of Deceit, he thinks he has won victory over the world. *[1]*
Vain is the play of the world, if one Dwells not on the Lord :
For, all this vanity-show disappears in a moment : so Contemplate thou thy God. *[Pause]*
One remembers not the time when the thorn of Death will pierce one through.
Nānak : him the Lord Saves, in whose heart, by His Grace, He Himself Dwells. *[2-2-7]*

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1. ਅਗਦੁ (अगदु) : (Arabic, ਅਕਦ) pledge (of marriage).
2. ਮਸੋਲਾ (मसोला)=ਮਸਲਾ : proposition.
3. ਤਪਾਵਸੁ (तपावसु) : (Arabic, ਤਫ਼ਹੁਸ), searching inquiry ; analysis ; hence, justice.
4. *Lit.* 'the disciple of man'. The reference here is believed to be the coming of Babur, the Moghal, in 1578 Vikrami (1521 A.D.) and his son's exit in 1597 Vikrami (1540 A.D.) when Sher Shah, 'the disciple of man', took over. Sher Shah Suri was the first Muslim king in India to make common laws for Hindus & Muslims & who tried to weld them into one nation—an example later followed by Akbar. Others think, the second reference is to the rise of Guru Gobind Singh, the last Sikh Guru, who refers to himself in his "Bachittar Nātak" as the "Son of Man".

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Tilang M. 5

My God has breathed His Light into the dust and so brought the world into being.
It it He who Created the sky, the earth, the waters, and all vegetation. *[1]*
O man, whatever one sees passes away ;
But, the world usurps another's due[1] and is forgetful of God. *[Pause]*
It is the world of the animal, nay of the ghosts and goblins and it eats the Forbidden fruit, usurping what belongs to another.
Hold thy mind, O man : or, God will burn thee in the Fire of Hell. *[2]*
Thy benefactors, thy brothers, thy courts and kingdoms and thy homes,
Of what avail to thee are these, when the Angel of Death holds thee in his grip ? *[3]*
My Lord, Purest of the pure, Knows all that is within thee.
Nānak : Pray thou to His Saints (that they lead thee on to the True Path). *[4-1]*

Tilang M. 5

Without Thee, there is not another :
And, that alone happens what Thou Willest, O Creator-Lord !
Thine is the Power, Thou art our Mainstay :
And Nānak Dwells upon Thee, ever and forever more. *[1]*
Over all art Thou the Transcendent, the Beneficent Lord,
And Thine is the Support for all : Thou alone Sustainest us all. *[Pause]*
Thou alone art ; Thou alone will be, **P. 724**
The Unknowable, Incomprehensible, the Supreme, the Infinite.
For those, who Serve Thee, there is no Fear, no Sorrow.
Sing therefore, O Nānak, the Lord's Praise, by the Guru's Grace. *[2]*
That which seems is but Thy Manifestation,
O Thou, the Treasure of Merit, Govind, of Infinite Beauty.
Contemplating Thee, one becomes like unto Thee.
And, by Thy Grace, Thou Enterest our Hearts. *[3]*
He, who Contemplates the Lord, unto Him I am a Sacrifice ;
For, in his Company the world Swims Across.
Says Nānak : "The Lord is the Fulfiller of us all :
"And, I seek but the Dust of His Saints' Feet". *[4-2]*

Tilang M. 5

Beneficent is my Lord,
Yea, Beneficent is He, the All-merciful.
He Blesses all with His Grace. *[Pause]*
Why waver, O man, when thy Creator forsure will Sustain thee.
For He, who Brings all into being, He Supports also whom He Creates. *[1]*
He, who Creates the earth, He takes care of it too.
He is the Master of all hearts, the True Sustainer of us all. *[2]*
His Power we cannot evaluate, He is the Self-dependent[2] Lord of us all.
(So) Meditate on thy Lord till thou hast breath in thee. *[3]*
O Lord, Thou art the All-powerfnl, Unreachable and Unutterable Master, and my body and Soul are Thine :
In Thy Mercy, O Lord, I Attain Peace, and Nānak Prays ever for Thy Grace. *[4-3]*

Tilang M. 5

O Creator-Lord, seeing Thy Creation, I have become Thy Lover,
For, in matter as in spirit is thy Light, and yet Thou art Detached from all. *[Pause]*
In a moment, Thou Createst and then Destroyest ; how wonderful are The Manifestations.
To whom can all Thy Mysteries be revealed, O Thou, who art the (only) Light in abysmal Darkness ? *[1]*
Thou art the Master of all, the Allāh of the whole universe, the Beneficent, our only God.
And he, who Dwells on Thee, night and day, why shall he be thrown into Hell ? *[2]*

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1. *lit.* eatscarcase.
2. ਵੇਪਰਵਾਹੁ (ਵੇਪਰਵਾਹ) : *lit.* care-free, *i.e.* one who leans not on another.

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He, who seeks Thy Support, of him the Angel of Death is a friend ;
And all his Sins are forgiven, and he, Thy Servant, Sees Thy Vision. *[3]*
The world's phenomenon is but for the present, the Now ; the Eternal Bliss is in Thy Name.
Meeting with the Guru, I have known Thee, my only Lord, and I Sing of Thee alone. *[4-4]*

Tilang M. 5

O Wise friend[1], give thought to thy Lord in thy Mind,
And Cherish with thy body and Mind the Love of the True Emancipator of all. *[1-Pause]*
The Joy of His Vision one cannot evaluate :
He is the Purest of the pure, the Sustainer of all, Incomparable, the Man. *[1]*
O Chivalrous One, my Master, Hold my Hand, for Thou alone art,
And Thine is all the Power, O Creator : I lean on no one but Thee. *[2-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Tilang M. 1

He who has Created the whole Creation , also Looks after it ; what else can one say ?
He alone Does and Knows all, who has Planted the Garden of the whole universe. *[1]* **P.725**
Dance then, (O Bride) to the Gospel[2] of the Lord, that you gather Gladness. *[Pause]*
For, she who Enjoys not her Spouse in Love, Regrets in the end.
She writhes her hands, with remorse in the head, when the Night (of life) is past. *[2]*
Nay, when the game is up[3], one gets not a chance to Regret ;
And one attains the Love of the Lord only when one's Turn comes again. *[3]*
They who were superior to me, received the Spouse in their Homes.
(But), I possess not their Merits, then, whom shall I blame ? *[4]*
The friends who have Enjoyed the Spouse, to them I shall go to ask,
And pray to them, clinging to their Feet, and Know from them the Lord's Path. *[5]*
One should know the Lord, Will, and apply to one's Mind the *Chandan*-scent of Fear,
And charm one's Love with the charm of Merit, and Attain (thus) to one's Love. *[6]*
He who Meets his Lord the heart's way, he alone Meets with Him.
Crave how we will, we meet not Him, through mere words. *[7]*
The metal blends with the metal, Love mingles with Love,
And when one Knows the Lord through the Guru's Grace, one is intuitively[4] Awakened. *[8]*
Even if one has the betel-leaf growing in one's garden, the ass knows not its worth.
Unless one knows the nature of fragrance, how shall one know the flower ? *[9]*
Nānak : he who Drinks the Nectar (of the Lord's Name) his Wanderings cease,
And, in spontaneous ease, he Mounts to the state of Eternal Bliss[5]. *[10-1]*

Tilang M. 4

The Gospel of the Lord is uttered to me by the Guru-friend.
Sacrifice am I unto the Guru : unto the Guru I am a Sacrifice, a myriad times. *[1]*
O disciple of the Guru, meet me thou, O my Guru's Lover ; *[Pause]*
For, thou hast in-gathered from the Guru the Attributes of the Lord that our Lord Loves.
They, who Submitted to the Guru's Will, unto them I am a Sacrifice a myriad times. *[2]*
The Seers who Saw the Guru's Vision, unto them I offer my head.
They who Served the Guru, them I am a Sacrifice a myriad times. *[3]*
Thy Name, O Lord, is the Destroyer of all Sorrow :
One receives it through the Guru : through the Guru is one Emancipated. *[4]*
Approved are they who Dwell on the Lord's Name :
Unto them Nānak is a Sacrifice a myriad times. *[5]*
O Lord, that alone is Thy Praise that Thou Lovest.
The God-men, who Love Thee, their God, reap also Thy Fruit. *[6]*

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1. ਮੀਰਾਂ ਦਾਨਾ (मीरां दाना) : *lit.* O wise (ਦਾਨਾ) king or chief (ਮੀਰਾਂ from Persian ਮੀਰ).
2. ਰਾਇਸਾ (राइसा) : (Dingal dialect, रासो), *lit.* story, history, the mystery of the story, etc.
(Sans. रासः), a kind of dance practised by Krishna and the cowherds, but particularly by the *Gopis* or cowherdesses of Vrindāvana.
3. ਚੁਕੈਗੀ ਸਾਰੀ (चुकैगी सारी) : *lit.* when finished (ਚੁਕੈਗੀ) is the game (ਸਾਰੀ, also chess-figure).
4. ਅਨਭਉ (अनभउ) : it does not here mean "ਅਨਭੈ" (fear-free) God.
5. ਅਮਰਾ ਪਦੁ (अमरा पदु) : the status of an immortal, immortality.

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They who Cherish their Lord's Love they are Attuned to their Master.
And they Dwell ever upon their Love, and assemble the Lord's Name in their hearts. *[7]*

They, the God-men, who Served the Guru, unto them I am a Sacrifice.
They themselves are Emancipated along with their 'kindreds', nay, through them the whole world is Redeemed. *[8]*

My loved Guru has Served the Supreme Lord : Blessed, Blessed in the Guru :
For, he shows me the Path to my Love, to me the Guru is the highest Boon. *[9]*

The men of God, who Contemplate the Guru, Blessed , Blessed are they.
And, Nānak is forever a Sacrifice unto them : yea, unto them he is a Sacrifice a myriad times. *[10]*

P. 726

The God-men, my life-mates, are the Beloved of the Lord,
They are Robed by the Lord Himself : the Lord takes them into his living Embrace. *[11]*

O God, Bless me with the vision of the God-men who Contemplate Thy Name,
I'll wash their Feet and drink the Wash of their Feet. *[12]*

They who wasted away their life (in pleasures), chewing the betel-leaf and biting the nuts,
But Cherished not the Lord, were driven off by the *Yama* in the end. *[13]*

They who Cherish the Lord's Name and treasure it in the heart,
Them the *Yama* touches not. They, the Guru's disciples, are the Lovers of the Guru. *[14]*

The Lord's Name is the Treasure of Peace, but rare is the one who Knows it through the Guru's Word.
Nānak : he who Meets with the True Guru, Enjoys the Love of the Lord. *[15]*

The True Guru is Bountiful, and, in His Mercy, Blesses us with His Grace.
I am a Sacrifice unto the Guru, who has Blest me with the Lord's Name. *[16]*

Blessed, Blessed is the Guru who brings to me the Message of the Lord :
Seeing the Vision of the Guru, I am ever in Bloom. *[17]*

The Guru's tongue utters the Nectar-Word, and is Beauteous, being Imbued with the Lord's Name.
And, they who hearken to the Guru's Instruction, all their Craving departs. *[18]*
There is the Lord's Path, they say, but how is one to treadupon it ?
The Lord's Name is the Destroyer of Fear : it is the Lord's Name that Sustains us all (on His Path). *[19]*

The God-men, who Dwell upon the Lord, are Truly Wise, they are the Kings (of their minds).
I am ever a Sacrifice unto the True Guru, and to them too who have Merged in the Guru's Word. *[20]*

Thou art the Master, my Lord, my King,
(And), one is Devoted to Thee if such be Thy Pleasure. Thou art the Treasure of Merit. *[21]*

Says Nānak : "He, the Lord, is Manifested as many, and He also is the One alone.
And, that what Pleases Him is the Deed of deeds." *[22–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Tilang M. 9 : Kāfi

Contemplate thy Lord now, O man, night and day,
For, with every breath wears away thy life, like the broken pitcher that is emptied soon of its water. *[1–Pause]*

Why, Sing not, O unwise fool, the Lord's Praise,
And remember not death, lured by false Craving ? *[1]*

There is time still for thee to Sing thy Lord's Praise ;
For, Contemplating Him, one Mouns to the state of Fearlessness. *[2–1]*

Tilang M. 9

Awake, Arise, O mind, why sleep thus, lured by Ignorance ?
For, the body that came with thee, that too keeps not thy company in the end. *[Pause]*

Father, mother, sons and the kindreds, whom one loves,
Cast one into the flames, when the Soul separates from the body. *[1]*

P. 727

The whole world deals with thee whilst thou art alive.
Nānak : Praise the Lord, for the rest is but a dream. *[2–2]*

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Tilang M. 9

O mind, Sing the Lord's Praise that keeps ever thy company.
Thy time is wearing itself away : So hearken to what I say. *[1–Pause]*
The riches, the chariots, the possessions and the dominions which thou cherishest,
All become strangers to thee when the Noose of Death grips thy neck. *[1]*
Knowingly, O mad one, thou hast spoiled thy Game :
For, in Sinning, thou tarried not, nor slayed thy Ego. *[2]*
The way the Guru Instructs thee, Hearken thou to it, O brother,
Nānak cries out to thee, "O man, Arise, Awake, and repair to thy Lord". *[3–3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Tilang : The Word of the Bhaktas : Kabirji

Thy Vedas and the Semitic Texts are a make-believe[1], O dear, (if) cease not the outgoings of the heart.
But if one keeps one's heart whole, even for a moment, lo, there is before him the Presence of the Lord. *[1]*

O man, search thy heart, each day, and Live not, torn by Doubt :
This world is a magic-show ; within it there is no one to hold thy Soul's hand. *[1–Pause]*

Reading Falsehood, men are pleased ; and, in Ignorance, talk like mad.
(But), the Lord of Truth, the Creator, is within His Creation, and is not incarnated as the dark-hued Krishna. *[1]*

In thy (Mind's) sky flows the River (of Peace) ; bathe thou in it thy Self,
And be like a Mendicant ever, and See with thine Eyes, and there is thy Lord, here, there and everywhere. *[3]*

The Lord is the Purest of the pure : I would doubt if there be another.
Kabir : all is due to the Lord's Grace, and He alone Knows who Does it all. *[4–1]*

Nāmdevji

For me, the Blind one, Thy Name, O Creator, is the only Support :
I am a poor, meek soul, O Lord, and my Mainstay is Thy Name. *[1–Pause]*

Thou art the Beneficent Lord, the Allāh, the Contented One[2],
The Living Presence, here before me. *[1]*

Thou art the Giver (of all), the River (of Life) and Limitless is Thy Treasure.
Thou alone Givest and Takest, for, there is not another but Thee. *[2]*

Thou art the Wise One, the Seer ; how can I make Thee an object of thought ?
O Lord, Thou art the Master of Nāmdeva, the Beneficent One, the Destroyer of Fear. *[3–1–2]*

Greetings, O friend, O mate, how goes the world with thee?
Sacrifice, O Sacrifice am I unto thee.
Blessed is thy forced labour, great is thy name. *[1–Pause]*

Whence comest thou, whereto art thou bound ?
Pray, tell me the truth in the city of my Lord[3]. *[1]*

How beauteous is thy turban, how sweet thy tongue !
O, wherefrom have come the Moghals in the city of my Lord ? *[2]*

Myriads are the worlds, but the Master[4] is the One alone,
And thou lookest like my Lord, the dark-hued Krishna. *[3]*

O Thou Master of Nāmdeva, my Sun, my Indra and my Brahmā,
Thou, my Lord, art the Emancipator of all. *[4–2–3]*

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1. ਇਫਤਰਾ (इफतरा) : (Arabic), *lit.* make-believe.

2. ਗਨੀ (गनी) : (Arabic), a wealthy person, *lit.* rich, wealthy, opulent ; independent.

3. ਦ੍ਵਾਰਿਕਾ (द्वारिका) : a city in the province of Mahārāshtra, sacred to the Hindus (one out of the seven most holy places.)

4. ਖਾਨਾਂ (खानां)=ਖਾਨ : (Persian), *lit.* chief. It is said, a Moghal caught hold of Nāmdeva in the sacred city of Dwārkā and exacted forced labour from him. Nāmdeva saw in him too the vision of God.

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By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,
The Creator, Without Fear, Without Hate, the Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Suhi M. 1 : Chaupadās

One washes the vessel and disinfects it with incense before one gathers milk in it. P. 728
Yea, the milk is of the Deeds ; our conscious Mind the ferment[1], and the Milk is curdled through Disinterestedness (in the result). *[1]*
Dwell thou on the One Name (of the Lord) :
For, all other works are fruitless and vain, *[1–Pause]*
Let this Mind be the holding-ends of the cord, and the churning-stick be of being ever-Awake.
And let the churning be the uttering of the Lord's Name with the tongue ; thus wilt thou gather the Butter, yea, the Nectar of the Lord. *[2]*
Let thy Mind be the Abode[2] (of God), washed in the pool of Truth, and make leaf-offerings of Devotion to please (thy God) ;
And Dedicate to Him even thy life : thus wilt thou enjoy thy Union[3] with thy Lord. *[3]*
Many but say Thy Praise, O Lord, and many more will say and leave off, but there is no one to equal Thee.
Nānak is devoid of Thy Devotion but prays he to Thee : "O God, I Praise but Thee, the True One alone". *[4–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 1

The Lord Abides within Thee, (O mind), so why wander in search of Him, out and afar,
And forsake the Lord's Nectar and lick the Poison? *[1]*
Reflect on such a Wisdom, O my Mind,
That you become the Devotee of the True One alone. *[1–Pause]*
Everyone talks of Wisdom and Cogitation.
But bound to the Bonds (of Desire), everyone beats his wings in vain. *[2]*
He who Serves the Lord alone is His Servant.
The Lord (alone) Pervades the waters, the earth and the interspace, *[3]*
(Then), how can I call myself good and another bad ?
Prays Nānak : "Hearken ye, O men, the Emancipation is through the Lord alone". *[4–1–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 1

Bright sparkles the bronze, but rub it and its soil comes off : P. 729
Wash it as well as one may, but its inner impurity goes not. *[1]*
He alone, O dear, is our Friend who goes along with us in the Yond,
And wherever is the Account) of deeds) asked from us, there he stands (as our Pledge). *[1–Pause]*
Our houses and mansions, may they be painted from without,
But if they crash but once, they are of on avail, for they are a yawning emptiness from within. *[2]*
The heron is robed in white feathers and abides he on a pilgirim-station,
But he devours life like a devil ; how can his whiteness proclaim his purity ? *[3]*
My body is like the *Simmal*-tree, and men are taken in by my vain majesty.
But as are its fruits fruitless, so are my 'virtues' without virtue. *[4]*
The Blind one is carrying a load uphill on a long, winding Road,
But his Eyes see not the Way : O, how shall he then reach his destined End ? *]5]*
Of what avail is any other service or goodness or wisdom
Save the Lord's Name ? So Cherish thou it, O Nānak, that thy Bonds are snapped. *[6–1–3]*

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1. ਸਮਾਇਣੁ (ਸਮਾਇਣੁ) : ferment ; sour milk used for coagulating fresh milk, rennet.
2. *Lit.* a box with its lid shut.
3. ਰਵਤੁ ਰਹੈ (ਰਵਤੁ ਰਹੈ) : (Sans. ਰਮ੍), to enjoy.

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Suhi M. 1

Build thou the Boat of Contemplation and Self-control that thou goest Across unobstructed[1],
As if there were no Sea to cross, nor Tides to contend with : such then will be thy easy Path. *[1]*
O Love, Thy Name, like madder, dyes the Skirt (of my body) in Thy Eternal Colour. *[1–Pause]*
Friends have gone out in search of their Love : but, how shall they meet with their Love ?
Only if they have gathered Merit, the Lord will Unite them with Himself. *[2]*
One is Separated not, if one is United in spirit.
And then cease one's comings and goings : such is the Truth of our Lord. *[3]*
He who overcomes his Ego, he stitches up for himself a (Pious) Robe ;
And he, through the Guru's Word, gathers (in it) the Nectar-Word of the Lord. *[4]*
Says Nānak ; "O my mates, our Lord is lovable forsooth,
And, we are like His maid-servants, and Eternally True is our Spouse". *[5–2–4]*

Suhi M. 1

They, within whose Mind is the Love of the Lord, them the Lord Blesses[2]
With Bliss and Dispels their Woes
No doubt in it there is that He'll Redeem them forsure. *[1]*
Them the Guru Meets in whose Lot it is so Writ (by God) ;
And them the Guru Blesses with the Nectar-Name of the Lord :
And, they walk in the Guru's Will, and Wander no more for the Alms (of Beatitude). *[2]*
He, who lives in the Lord's Presence, why shall he bow down to another ?
At the Lord's Gate, he is prevented not from being ushered into His Court.
One is Redeemed through the Word of such a one, on whom is the Grace of God. *[3]*
He, the Lord it is who Sends us out into the world and, so doing, takes no counsel with another :
He it is who Demolishes and Reconstructs all, and Knows the inner state of all.
And He it is who Blesses us with His Name ; yea, it is through His Grace that we are all Blest. *[4–3–5]*

Suhi M. 1

That Vessel[3] alone is good which the Lord Loves.
But if the Vessel be utterly Soiled, it is Cleansed not even if it be Washed.
It is through the Guru's Door that one is Blest with the Inner Eye. **P. 733**
And (only) if one Washes one's Vessel with the Guru's Wisdom, it sparkles clean.
Even the distinction between the Pious and Impious is for the Lord to make.
So let not one delude oneself that one forsure will be Approved :
As are one's deeds, so will one become.
The Lord's Name is the Nectar, and the Lord alone Blesses one with it.
Such a one then passes out of life Redeeming himself, and his Glory rings through the ages,
Not only through the world of man, but through all the three worlds.
He is himself Blest, O Nānak, and will Save all who belong to him. *[1–4–6]*

Suhi M. 1

A Yogi practises Yoga ; a reveller revels in sense-pleasures ;
The man of austerity practises austerities, and washes his body clean at the pilgrim-stations. *[1]*
I but seek to hear Thy Call, O Love, only if someone were to utter it for me. *[1–Pause]*
Yea, whatever one sows that one reaps ; whatever one earns, that one eats.
And, Hereafter, of him no Account is asked, who goes Thither with the Password (of the Lord's Name). *[2]*
One is known, as are one's Deeds;
And, the moment one Cherishes not the Lord, that moment is of no avail. *[3]*
I'll be a sell-off to the Lord, if He were only to Buy me over.
Says Nānak : "Of no avail is the body which Enshrines not the Lord's True Name". *[4–5–7]*

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1. ਵਹੇਲਾ (वहेला)=ਵਹਿਲਾ : (Pothohāri), *lit.* soon.
2. ਪਸਾਉ (पसाउ) : (Sans. प्रसाद:), blessing.
3. *i.e.* the body.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener

Suhi M. 1

Yoga is neither in the patched coat, nor in the Yogi's staff, nor in smearing oneself with ashes,
Nor in wearing the ear-rings, nor close-cropping the head, nor in blowing the horn ;
Only if one remains Detached[1] in the midst of attachments[2], one attains to the (True) state of Yoga. *[1]*

One becomes not a Yogi by mere talk.
If one looks upon all the creation alike, he is acclaimed as a true Yogi. *[1–Pause]*
Yoga is not in abiding at the tombs or the crematoriums, nor in entering into a pseudo-trance.
Yoga consists not in roaming the world, nor in bathing at the pilgrim-stations.
Only if remains Detached in the midst of attachments, one attains to the (True) state of Yoga. *[2]*
If one meets with the Perfect Guru, one's Doubt is dispelled, and cease the outgoings of one's mind ;
And then oozes (Nectar) out of the (Mind's) Spring[3], and one is Attuned to the Music of Bliss, and one Sees one's Lord in one's very home.
Yea, if one remains Detached in the midst of attachments, one attains to the (True) state of Yoga. *[3]*
Says Nānak : "Die thou to thy self while yet alive ; practise thou such a Yoga:
That without being blown, the Horn rings (within thee) and thou Attainsst to the state of Fearlessness.
For, if one remains Detached in the midst of attachments, then alone one attains to the (True) state of Yoga. *[1–4–8]*

Suhi M. 1

Is there a Balance, or a Weight, O Lord, (to Weigh up Thy Glory) : is there a Tester (to test Thy Magnificence) ?
Pray, which teacher shall I go to, to get instrcted in Thy Wisdom ? Whom shall I ask to evaluate Thy Majesty ? *[1]*
O my Loved One, I know not Thy End.
Thou who Pervadest the earth, the waters and the interspace, and who Fillest all. *[1–Pause]*
My Mind is the Balance, the Consciousness the Weights : Thy Service is the Tester. P. 371
If I Weigh Thee up thiswise, within my heart, I can hold my wandering mind. *[2]*
Thou Thyself art the Balance, Thou Thyself the Weights, Thou Thyself the Weigher,
Of Thyself Thou See-est, of Thyself Thou Knowest : Thou Thyself art the Pedlar (of Thy Virtues) *[3]*
My mind is Blind, of low caste and a stranger unto me : it is now here, now there.
Nānak lives with such a mind ; then , how shall he, the Ignorant one, Attain (to his Lord) ? *[4–2–9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 4

My Mind Dwells on the Lord's Name through the Word of the Guru[4].
And all my Mind's Desires are fulfilled, and the fear of the *Yama* is dispelled. *[1]*
O my Mind, Praise the Lord and the Lord's Name,
And thy Guru, in His Mercy, will Instruct thee in the Lord's Wisdom, and thou wilt Drink the Essence of the Lord in Joy. *[1–Pause]*
Blessed is the Society of the Guru-Saint which makes one Sing the Praises of the Lord.
O God, by Merciful and Lead me on to the Society of the Holy : I'll Wash the Feet of Thy Saints. *[2]*
All throngh (the universe) Rings the Lord's Name : through the Guru's Wisdom, I Relish its Taste :
Yea, I'm Blest with the Nectar of the Lord, which has quenched all my Thirst (of Desire). *[3]*
The Guru is my Caste, my Honour ; I'm a sell-off to the Guru.
Nānak is called the Devotee of Thee, O Guru-God, pray,Save Thou his Honour. *[4–1–10]*

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1. ਨਿਰੰਜਨਿ (निरंजनि) : ਨਿਰ+ਅੰਜਨ, without collyrium ; *i.e.*, detached from Māyā.
2. ਅੰਜਨ (अंजन) : (Sans. अञ्जनम्), *lit.* collyrium or black pigment used to paint the eye-lashes ; hence, Māyā (for it staineth whatever it toucheth).
3. ਨਿਝਰੁ (निझरु) : (Sans. निर्झरः), a spring, waterfall.
4. *i.e.* God.

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Suhi M. 4

I Contmplate the Name of the Lord, the Sublime *Purusha*, and am rid of all[1] the poverty (of my mind).
And my fear of birth-and-death is dispelled through the Guru's Word : Contemplating the Eternal Lord, I have Merged in Peace. *[1]*
My Mind Contemplates the Lord's Loved Name.
I'm Dedicated to my Guru, body and soul ; Selling my head off to him, I've bought Him dearly. *[1–Pause]*
The kings indulge in revelries, but without the Lord's Name, they are seized upon by the *Yama*[2] ;
And the *Dharmarājā* strikes them on the head, and then they Regret and Grieve over what they earned. *[2]*
Save us, O God, Save us, we are Thy humble Slaves[3], we are in Thy Refuge, O our Sustainer.
And Bless me with the Vision of the Saint that I attain Peace : Fulfil me O Lord, for I belong to Thee. *[3]*
Thou art our All-powerful Sublime Lord, the *Purusha* ; Bless me Thou with humility[4],
And Bless me with Thy Name that I Attain Peace ; O Lord, I'm a Sacrifice unto Thy Name. *[4–2–11]*

Suhi M. 4

The Lord's Name one finds in the Love of the Lord : the Lord's Love, like madder, is of fast Colour.
Yea, the Guru in His Mercy Dyes us in the Lord's Colour and then that Colour fade not. *[1]*
O my Mind, Revel in the Lord's Love :
The Guru in His Mercy, has Blest thee with His Wisdom, and you'll meet forsure with thy Lord. **P. 732**
[1–Pause]
The Ignorant Bride abides in Ego and, so, comes and goes :
She Chrishes not her Lord, the God, for, she is attached[5] to the Other. *[2]*
We are the Soiled Sinners, of low culture, O God, Merge us in Thy Being.
Lo, The Guru Bathed me in the Pool of Nectar and all the Scum of my Sins was Washed off. *[2]*
Thou art the Support of the meek : pray, Lead me on to the Society of the Saints.
For, thiswise, I am Attached to Thee, My God, and my body and Mind are Imbued with Thy Love.

Suhi M. 4

Man utters the Lord's Name, but practises Evil ever, and so his mind is never Pure.
One does all kinds of deeds but gets not Peace even in a dream. *[1]*
O wise one, one can worship not one's Lord, without the Guru's Grace :
For, the Uncultured Cloth sucks in not the Lord's Colour, even if one wishes for it. *[1–Pause]*
Contemplation, austerities, self-discipline, fasting and worship of the Egocentric rid him not of his malady :
For, within him is the Disease of Ego, and he is wasted away by the sense of the Other. *[2]*
From without, he seems clever, decked in (saintly) garbs, but his mind wanders in all directions.
And, engrossed in I-amness, he reflects not on the Word, and so is cast into the womb over and over again. *[3]*
Says Nānak : "On whomsoever is the Lord's Grace, he knows it all, and Contemplates he (only) the Lord's Name :
"And, by the Guru's Grace, he Knows the One Suprme Being, and Merges in the One alone". *[4–4–13]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 4

Instructed by the Guru, I searched the Township (of my body).
And found therein the Treasure of the Lord's Name. *[1]*

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1. ਦਲਘਾ (ਦਲਘਾ)=ਦਲ : *lit.* armies, hosts.
2. ਕਲਘਾ (ਕਲਘਾ)=ਕਾਲ ਨੇ : Yama, the god of death.
3. *Lit.* worms.
4. ਨਿਮਖਾ (ਨਿਮਖਾ) ; ਨਿਮਖ-ਮਾਤਰ, for an instant.
5. ਸਹਲੰਝੁ (ਸਹਲੰਝੁ)=ਸਹ+ਲਗਨ : (Sans. संलग्न) : closely attached, stuck together, united with.

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The Lord brought Peace to my Mind :
And, the Fire of Desire was quenched in an instant, and, Meeting with the Guru, all my Hunger was satiated. *[1–Pause]*
O my mother, I live only if I Praise my Lord !
When the Guru, in His Mercy, Blesses me with His Name, I become Awake to the Merits of my God. *[2]*
I search my Loved Lord ever,
And, Meeting with the Saints, I'm Blest with the Essence of the Lord. *[3]*
Such is the Writ of my Destiny that I will Mount to my Lord.
Yea, when the Guru is compassionate, He leads us on to our God. *[4–1–5]*

Suhi M. 4

The Lord, in His Mercy, Fills one with His Love ;
And then one turns Godwards and Merges in the Lord's Name. *[1]*
Imbued with the Lord's Love, the Mind Revels in Joy ;
And, night and day, one is in Bliss, and one Merges in the Guru's Word. *[1–Pause]*
Everyone craves for the Love of God ;
But he alone who turns Godwards is Dyed in the colour of God, which, like the red of the Lāllā-flower, fades not.
The Egocentric in his stony Ignorance has a Vacant mind ;
And, even if he wishes, he is Blest not with the Love of the Lord. *[3]*
When the Lord is Merciful, one is led to the True Guru,
And, Tasting the Lord's Essence, one Merges in the Love of God. *[4–2–6]* **P. 733**

Suhi M. 4

My tongue is Satiated, Tasting the Essence of the Lord :
He who turns Godwards partakes of it, and he Merges in Equipoise. *[1]*
O brother-devotee, if one were to Taste the the Essence of the Lord,
Then, one would Love not another taste. *[1–Pause]*
Cherish thou the Lord's Love in thy heart,
For, they who are Imbued with His Love, remain ever in Bliss. *[2]*
The Egocentric loves not the Taste of the Lord,
For, he acts in Ego, and (so) comes to Grief. *[3]*
It is by His Grace that one is Blest with the Essence of the Lord ;
And then, O Nānak, one Sings the Lord's Praise, Imbued with His Love. *[4–3–7]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 4

Contemplating the Lord, men of low caste attained a High Station :
Pray, ask thou Vidura[1], the son of the slave-girl, with whom Krishna chose to abide. *[1]*
O brother ! Hear thou the Unutterable Gospel of the Lord, which rids thee of thy Doubt and Woes and Hunger. *[1–Pause]*
Ravidās, the tanner, praised his Lord for a brief time.
And he from a low-caste Wretch was Purified, and all the four castes repaired to his feet. *[2]*
Namdeva Loved his Lord, though people called him a calico-printer.
Yet, the Lord turned his back upon the high castes, and Hugged him, His Devotee, to His Bosom. *[3]*
Even the sixty-eight pilgrim-stations Anoint the Foreheads of the Devotees of the Lord.
Nānak seeks to See their Vision every moment, only if the Lord Blesses him so. *[4–1–8]*

Suhi M. 4

They alone Contemplated the Lord in whose Lot it was so Writ.
Who, pray, can slander him on whose side is my Lord, the God ? *[1]*

1. ਬਿਦਰ (विदर) : Name of the younger brother of Pāndu and Dhritrāshtra. When Satyāvati found that both the sons begotten by Vyāsa upon her two daughters-in-law, were physically incapaciated for the throne—Dhritrāshtra being blind and Pāndu pale and sickly—she asked them to seek the assistance of Vyāsa once more. But being frightened by the austere look of the sage, the elder widow sent one of her slave-girls dressed in her own clothes, and this girl became the mother of Vidura. He is remarkable for his great wisdom, righteousness and strict impartiality. He particularly loved Pāndavas, and saved them from several critical dangers.

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Contemplate thy Lord, O my Mind ; and, He would rid thee of thy Afflictions of ages. *[1–Pause]*
They whom the Lord Blesses with His Devotion, they partake of the Treasures of the Lord's Nectar (Name).
He who tries to rival them is an Ignorant Wretch ; his Face is Blackened both here and Hereafter. *[2]*
And, he alone is the Devotee of the Lord who Loves the Lord's Name.
Through his Service, one Attains to one's Lord, and his slanderer is humbled and shamed. *[3]*
That what has happened in the House of Nānak, the Enlightener of the world, reflect ye on it :
And know ye that despair awaited the slanderers of His House, and only those with a sense of Devotion were Emancipated. *[4–2–9]*

Suhi M. 4

Wherever is the Lord Dwelt upon, there is He, thy Protector and Friend :
And it is by the Guru's Grace that the Lord Abides in thy Mind : in no wise else is He Attained. *[1]*
Gather thou the Riches of the Lord,
That thy God Befriends thee both here and Hereafter. *[1–Pause]* **P. 734**
It is in the Society of the Saints that one earns that Lord's Riches, and in no other wise.
He, who Deals in the Lord's Jewel, Buys only it ; but they, who Trade in Falsehood, Attain not the Lord through vain prattle. *[2]*
The Lord's Name is the Jewel, the Pearl, the Ruby, and it is Attained when the morn is young and one is Attuned to God, in utter Devotion.
Sowing at this time[1] the Lord's Name, the Devotee reaps an Inexhaustible Harvest.
Both here and Hereafter, the Devotees are Blest with the Glory of the Lord's Riches. *[3]*
Our Fear-free and Eternal Lord Blesses us with His Riches, which no waters can drown, nor fire burn, nor thieves steal, nor death destroy.
No robber can rob it, nor the *Yama*, the Tax-gatherer, can Tax it (in the Yond).
The Evil ones[2] gather the riches of Poison by Sinning, and these go not along with them even a step (into the Yond).
The Evil-doers come to Grief in this world, for, they lose their possessions ; while Hereafter too, they get no Refuge. *[5]*
The Lord alone is the Blesser of His Riches, O Saints ! he whom He Blesses with these, alone Attains to them.
And these Riches are exhausted not : this is the Wisdom that Nānak has learnt from the Guru. *[6–3–10]*

Suhi M. 4

He to whom the Lord is Merciful, he Sings His Praise : he alone is Approved as the Devotee of the Lord.
His Glory is indescribable in whose heart Abides my Lord, the God. *[1]*
Sing thou the Lord's Praise with all thy heart, Attuning thyself to thy True Guru. *[1–Pause]*
And, he alone is the True Guru, and that alone is His fruitful Service through which one Attains the Sublime Treasure (of the Lord's Name).
The Evil-doers who,goaded by Desire, cultivate Evil : fruitless is their effort, born of Ignorance. *[2]*
He who has Faith, Approved is his Singing of the Lord's Praise : he alone is Honoured at the Lord's Court.
But they, who close their eyes (to contemplate), without Faith, their false sense of Ego will wear them out. *[3]*
All life that one sees is Thine, O Lord, the Inner-knower, the *Purusha*, the Man of Destiny :
Says Nānak, the Slave of the Lord's Slaves : O God, I utter only what Thou makest me utter". *[4–4–11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 4

Which of Thy Merits shall I Sing, O Lord, Thou art the Treasure of Virtues.
I cannot say Thy whole Praise : for, Thou art my Master, the Highest of the high, the God of great Destiny. *[1]* **P. 735**

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1. ਵਤੈ (ਵਤੈ)=ਵਤਰ : the condition of the earth at the time of sowing when it is neither too dry, nor too wet ; the right opportunity.
2. *Lit.* worshippers of Power.

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Thy Name is my only Mainstay.
Keep me in Thy Will, O God, for, I have no one else to go to. *[1–Pause]*
Thou art my Power, my only Court, my Master : I pray to Thee alone.
There is no other place for me to pray to ; my joys and sorrows I can say only to Thee. *[2]*
The earth is girdled by the waters, the fire is locked in the wood,
(And) the Sheep and the Lion abide in the same abode : so still thy Doubts, O mind, and Contemplate thy Lord. *[3]*
O Saints, Reflect on the Lord's Glory : the Lord Blesses the powerless with Power.
As the (meek) earth treaded over by our feet gives us cover[1], so are the (meek) Saints Honoured and the world falls at their feet. *[4–1–12]*

Suhi M. 4

O Thou Creator-Lord, Thou Knowest everything : then, what shall we say unto Thee ?
Thou Knowest the Good and Bad in us ; and as one soweth, so doth one reap. *[1]*
O my Master, thou Knowest my inner State :
Thou Knowest the Good and Bad in me ; and, as is Thy Will, so Callest thou the Tune. *[1–Pause]*
It is Thou who Created the body and then enveloped it in Māyā and Attachment, and in human form Thou (also) made me Worship Thee.
Some Thou Leadest on to the True Guru to gather Bliss ; others, the Egocentrics, are lost in the tumult (of the world). *[2]*
But, all belong to Thee and Thou belongest to all, O Creator-Lord : Thy Writ is over the head of all ;
And as Thou Blessest one, so becometh one ; without Thy Motive-force, one can play no role. *[3]*
Thy Glory Thou alone Knowest ; so all Contemplate Thee ever :
And he whom Thou Blessest, O God, he is United with Thee, and he is Approved (by Thee). *[4–2–13]*

Suhi M. 4

They within whom Abides the Lord, all their Woes are dispelled.
And they are Emancipated, Contemplating the Lord's Name : and, becoming Pure, they Attain to the Supreme Bliss. *[1]*
Thy Devotees, O Lord, are ever Healthful :
They who Dwelt on Thee through the Guru's Word, they were rid of the Malady of Ego. *[1–Pause]*
Brahmā, Vishnu and Shiva too are in the grip of the three Modes, and act with a sense of I-amness.
For, the poor ones Cherish not the One who Created them : and, the Lord's Wisdom is Revealed through the Guru. *[2]*
The whole world is engrossed in the Malady of Ego, and men suffer the pangs of birth and death.
Rare is the one who is Emancipated by the Guru's Grace ; I'm a Sacrifice unto him. *[3]*
Infinite is the Form of one who Created the universe, and He alone Knows its State,
And Seeing it, He is in Joy ; (but) this Lord is attained through the Guru. *[4–3–14]*

Suhi M. 4

All that happens is in the Lord's Will : we would do (a thing) only if we could. **P. 736**
All that one wants to do, one cannot ; so, O Lord, keep me in Thy Will. *[1]*
O my God, all Thy Beings are under Thy Sway.
We, Thy Creatures, are powerless : so Bless us Thou as Thou Willest. *[1–Pause]*
Thou it is who Gave us our body and Yoked us to Thy purpose :
As is Thy Command so does one act, and, as is Thy Own Writ. *[2]*
Of the five elements, Thou Created the world of form ; let anyone try his hand with the sixth if he may.
Some Thou Unitest with Thyself and so they know Thy Mystery ; others, turned self-wards but Grieve and Wail. *[3]*
Thy Glory I cannot describe, for I'm Ignorant, Unwise and Low.
Bless Thou Nānak with Forgiveness, O Master, for, he, the Ignorant one, hath sought Thy Refuge. *[4–4–15–24]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 5

The Juggler Performs His many Feats,
And Exhibits Himself in many Roles,
But when He Lays aside the Mask, and Ends His Play,
Then the One alone Remains, yea, the One alone. *[1]*

1. In the form of clothes, shelter etc.

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How many forms became manifest and then disappeared :
Pray, where did they come from and whither did they go ? *[1–Pause]*
Many are the waves that arise in the sea ;
The gold is beaten into a myriad patterns ;
The seed spreads out in a myriad branches,
But when it fruitions, the fruit yields but the same seed ! *[2]*
In a thousand pitchers is reflected the same sky,
But, when the pitchers break, they break into the same light.
And lo, Delusion and Greed, and Attachment and Māyā and Sin,
All dissolve in tne end into the One Lord, when one's Doubt is shattered. *[3]*
The Lord is Eternal ; He Goes not :
He is born not, nor does He die.
The Perfect Guru has washed the Dirt of my I-amness,
"And so," says Nānak, "I've attained Emancipation". *[4–1]*

Suhi M. 5

O Lord, whatever Thou seekest to do, that alone happens,
For, there is not another without Thee.
He, who Serves thee, is Fulfilled.
O Lord, Save Thou the Honour of Thy Slave. *[1]*
I seek but Thy Refuge, O Perfectly Compassionate One ;
O God, who is going to Sustain me without Thee ? *[1–Pause]*
The Lord Pervades all waters, the earth and the interspace :
He Lives so near and is never far.
Of what avail is our pleasing the world ?
But, if one is Attuned to (God's) Truth, one's Ego is eradicated. *[2]*
He, whom the Lord Yokes to His Service, he alone is so Dedicated,
And his Mind is Illumined with the Light of Wisdom.
His Evil is dispelled, and he attains the Sublime State (of Bliss) ;
And he, by the Guru's Grace, Dwells on the Lord's Name. *[3]*
I pray to Thee, with joined palms,
Pray, Fulfil me, my God, if Thou so Willest. **P. 737**
Bless me, in Thy Mercy, with Thy Devotion, O my Lord,
That Nānak ever Dwells on Thee alone. *[4–2]*

Suhi M. 5

Blessed is the Bride who Knows her True Lord,
And submits to the Command of her Master and sheds her Ego :
And Imbued with her Lord Revels in his Love. *[1]*
O my loved Mate, know thou the signs of the Union with the Lord :
That, she alone is United who Dedicates her body and soul to her Lord, and cares not for what the world says. *[1–Pause]*
And she Instructs others too like herself in the Lord's Wisdom ;
And Practises she what the Lord Wills ;
That Bride Merges in the Being of the Lord. *[2]*
The Egocentric Mounts not to the Castle of the Lord,
And Grieves when the Night (of life) is past :
Yea, she the Unfortunate one, who turns selfwards, suffers Pain. *[3]*
I would pray to my Lord if I would consider Him far.
(But), our Eternal Lord Fills all, all over :
And Seeing His Presence before him, Nānak ever Sings His Praise. *[4–3]*

Suhi M. 5

I, the Lord's Bride, have now assumed full control of my (Mind's) Household, by the Guru's Grace,
And, through my Lord's Mercy, my ten sense-organs slave for me.
I've assembled all the faculties of myself (on a single point),
And crave only to See my Loved Lord. *[1]*
What Merits of my Lord shall I utter, pray,
Who is Wise and Beauteous and Compassionate and the Destroyer of Evil. *[1–Pause]*

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I've Embellished myself with (the Lord's) Truth, and applied the Collyrium of (the Lord's) Fear (to my Eyes) ;
And His Nectar-Name is the betel-leaf in my mouth.
I am decked with the Bracelets and Raiments and Ornaments (of Virtue) :
And, I, the Lord's Bride, attain all the Happiness when the Loved Lord Comes into my Home. *[2]*
Through the charms of Virtue, I bewitched my Lord,
And, dispelling my Doubt through the Guru, I've captivated His heart.
Now Highest of the High is my Abode.
And forsaking all others, the Lord has Owned me as His very Own. *[3]*
The Sun has burst in its full Splendour,
And in immense Faith have I spread out the Bridal Bed for my Lord.
My Ever-new Lord then Comes to Enjoy me :
And I, the Lord's Bride, Attain All-Peace from the Spouse. *[4-4]*

Suhi M. 5

Desire has welled up in my mind to Meet with my Lord.
And, I go out to search my God.
Hearing His Word, I've spread out the Couch (of my Heart) to Receive Him,
But, though I searched for Him far and beyond, I saw Him not. *[1]*
Now, how shall my poor heart be Content without Him ?
O God, my Friend, Meet with me, pray, for, I'm a Sacrifice unto Thee. *[1-Pause]*
The same is the Bed for the Bride and her Lord,
And while the Bride is in Slumber, the Lord is Ever-awake.
The Bride is intoxicated as if with the wine (of Desire),
But she is shaken out of her Slumber if the Lord giveth her the Call. *[2]*
The Bride loses Hope, if she Meets not the Lord for long,
And goes out to find Him out, in far, far lands.
She can hold not her mind, if she is Inebriated not with[1] the Lord's Feet.
But lo, the Lord, in His Compassion, Meets with her, and her Destiny is Awakened. *[3]*
The Lord, in His Mercy, Leads her on to the Society of the Holy,
And her Fire is quenched and she Attains to the Lord within her Home,
And all her Embellishments now seem auspicious and becoming.
So doth the Lord Dispel our Doubt ; *[4]* **P. 738**
And then wherever we See, we See the Lord alone,
And He opens unto us our inner Door, and our Mind is held. *[1-Second Pause-5]*

Suhi M. 5

Which of Thy Merits shall I Cherish, O Lord ? Thou art the Bountiful Lord of me, the Meritless one.
I'm a sell-off to Thee, O Lord, so how can I play clever with Thee ; all this body and Soul are Thine. *[1]*
O Thou Loved Lord, the Great Reveller, the Enticer of my Mind, I'm a Sacrifice unto Thy Vision. *[1-Pause]*
Thou art my Compassionate Lord ; I am a Poor Beggar at Thy Door : Thou art ever Merciful to me.
I can, on my own, do not a thing, O my Infinite, Unfathomable Lord ! *[2]*
What Service shall I render Thee : how shall I please Thee, O Lord ; in what way shall I See Thy Vision ?
Says Nānak : "We can find not Thy Limits, nor Thy Extent, so my mind craves to fall at Thy Feet. *[3]*
I persist in my Prayer and lo, I'm Blest with the Dust of the Saints' Feet.
"The Guru is Merciful to me, and my Lord, the God, has lent His Hand to Emancipate me". *[4-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 5

One Serves one's God but little, and asks for more and more :
He Attains not to His Castle and says : "I've reached (my Destined End)". *[1]*
He who rivals the one who is Approved by God,
Is Unwise in his stubbornness. *[1-Pause]*

1. ਪਾਗੇ (पागे) : *lit.* to be in love.

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He who practises not Truth, but wears a (Saintly) garb,
Remains far from the Lord's Castle, though proclaims he, "I've Arrived, I've Arrived."
He is enveloped by Māyā and calls himself the Detached one.
He loves not with the heart and says : "I'm Imbued with the Lord". *[3]*
Says Nānak : "O Lord, hearken to my Prayer,
"And Emancipate me. the Sinner, the Hard-hearted one, the man of Lust". *[4]*
Such is the Glory of Seeing Thy Vision.
O Lord, Thou art my Ever-compassionate God who Blesses me with Bliss. *[1–Second Pause–1–7]*

Suhi M. 5

Man is ever ready to commit Sin,
But when it comes to Contemplating the Lord's Name, he falls Asleep. *[1]*
He, the Ignorant one, realises not his (only) opportunity (to Meet his God),
And is ever engrossed in the love of Māyā. *[1–Pause]*
He rides the waves of Greed with joy,
But Sees not the Vision of the Saints. *[2]*
He, the Unwise one, Knows not ever (the Wisdom of the Lord),
And is involved over and over again with the world. *[1–Pause]*
Soothing seems to his ears the music of Sin,
But his mind lazes to hear the Lord's Praise. *[3]*
O thou Blind one, see-est thou not,
That thou leavest off all thy false involvements (in the end) ? *[1–Pauses]*
Says Nānak : "O Lord, by Merciful,
And Lead me on to the Society of the Saints". *[4]*
We attain something only if we become (humble like) the Dust.
And, he alone Utters the Lord's Name, whom the Lord Awakens to its Glory. *[1–Pause 2–8]*

Suhi M. 5

Man Sees not the Lord within his Self,
And displays the stone-god upon his neck. *[1]* **P. 739**
The worshipper of Māyā wanders about, deluded by Doubt,
And churns water (for butter), and so wastes his life away. *[1–Pause]*
The stone that he calls his god,
Drowns him in the end along with itself. *[2]*
O Lord, I am a great Sinner, who has betrayed Thy salt.
I ride the Boat of Stone, and seek to reach the far-end ! *[3]*
Meeting the Guru, I Knew my Lord,
And Saw the Perfect Builder of our Destiny, Pervading the earth, the waters and the interspace. *[4–3–9]*

Suhi M. 5

Pray tell me, how did you Enjoy your Spouse ?
Show me, too, O my Mate, the Way to my Lord. *[1]*
You are Aglow and Agog, and Beauteous are you,
So well are you Imbued with your Lord ! *[1–Pause]*
I'd wipe your Feet with my eye-lashes,
And wherever you send me, thither I'd go. *[2]*
If you make me See my Love even for a moment,
I'll give away (in return) all my contemplation, austerities and self-control. *[3]*
She alone, Nānak, is the True Bride of the Lord of Life,
Who subdues all her power and the sense of Ego. *[4–4–10]*

Suhi M. 5

Thou art my life, O God, the Mainstay of my vital-breath.
Seeing Thee alone is my Mind comforted. *[1]*
Thou alone art my Friend, my Love,
Let me forsake Thee not even for an instant. *[1–Pause]*
I am a sell-off to Thee, Thy very Slave,
For, Thou art my All-powerful Lord, the Treasure of Virtue. *[2]*

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He, to whose Court repair myriads of Devotees,
And who Abides ever with them and Leaves them not, *[3]*
To Him all belong ; I am nothing before Him ;
And that Lord is woven into the heart of Nānak, warp and woof. *[4–5–11]*

Suhi M. 5

He, whose Mansion is on high, and who Abides in Bliss,
In His Abode Abide the loved Devotees of the Lord. *[1]*
Nectar-sweet is the Lord's Gospel of Equipoise :
But, rare is the one who has Witnessed it with his (Mind's) Eyes. *[1–Pause]*
There rings the Subtle Music of the Soul to which the men of Spirit Attune :
And, there the Saints Abide, wrapt in the Love of their Loved Lord. *[2]*
There is neither birth there nor death, neither pain nor pleasure :
And there rains ever the Nectar-Name of the Lord. *[3]*
This Mysterious Gospel I've heard from the Guru :
So, Nānak utters ever the Lord's Word. *[4–6–12]*

Suhi M. 5

He, whose Vision dispels myriads of Sins,
Through whose Society one Crosses the Sea of Material Existence. *[1]*
He alone is our Friend, he alone is our Mate,
Who makes us Enshrine the Lord's Name in our Mind. *[1–Pause]*
He, whose Word brings all Joy,
He, through whose Service one overwhelms the *Yama*, *[2]*
He whose Support brings Comfort to the mind,
And, Contemplating whom one's Countenance Sparkles,
(He alone is our Friend, our God). *[3]*
The Devotees of the Lord, the Lord Himself Bedecks,
So Nānak seeks their Refuge and is ever a Sacrifice unto them. *[4–7–13]*

Suhi M. 5

Neither angelic men, nor gods abide forever,
Nor those who served the sages. *[1]*
Abide for ever only those who Cherish their Lord in the Mind,
For, they, Associating with the Saints, have Seen the Vision of the Lord. *[1–Pause]* **P. 740**
The days of the kings and the merchants too will come to an end :
For, whomsoever one sees will be consumed by Death. *[2]*
One clings to False values and attachments,
And when one has to abandon them, one Grieves and Wails. *[3]*
O Thou Lord of Mercy, Bless Nānak with this Boon,
That he Dwells on Thy Name, night and day. *[4–8–14]*

Suhi M. 5

Thou, O Lord, Abidest in all hearts :
And the entire universe is strung upon the Thread (of Thy Law). *[1]*
Thou art our Loved Lord ; Thou art the Mainstay of our vital-breath,
And, Seeing Thee, my Mind is ever in Bloom. *[1–Pause]*
I've wandered through myriads of wombs,
And have now sought the Refuge of Thy Saints. *[2]*
Thou art our Unknowable, Unperceivable, Infinite Lord,
And so Nānak Contemplates Thee ever and forever more. *[3–9–15]*

Suhi M. 5

Of what avail is the Glory of the worldly riches,
Which one can lose in a moment ? *[1]*
The world is but a dream but the one in Sleep knows not,
And so clings to it he with his unconscious self. *[1–Pause]*

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The Ignorant one is infatuated with Attachment.
And he knows not when he is to pass away. *[2]*
Highest of the High is that Lord's Court,
Who Creates the beings of a myriad kinds and then Destroys them He. *[3]*
There is not another, nor will there ever be,
So Dwell thou, O Nānak, on the One Lord alone. *[4–10–16]*

Suhi M. 5

I Live, Contemplating my Lord,
I Drink ever the Wash of His Lotus Feet. *[1]*
He, my Lord, is the Inner-knower of my heart :
Yea, He, the God, Abides ever with His Devotees. *[1–Pause]*
O Lord, Hearing Thy Nectar-Name, I Dwell upon it,
And I Sing night and day the Praises of Thee. *[2]*
Seeing Thy Sport, my Mind is in immense Joy :
(For), Infinite are Thy Virtues, O Thou Lord of Supreme Bliss ! *[3]*
Contemplating whom one is rid of all fear :
Him Nānak Dwells upon, ever and forever more. *[4–11–17]*

Suhi M. 5

I Enshrine the Guru's Word in my Mind,
And with my tongue utter the Name of my Lord. *[1]*
Fruitful is His Vision : I am a Sacrifice unto it.
His Lotus-Feet are the Mainstay of my vital-breath. *[1–Pause]*
I have overcome the cycle of births and deaths through the Society of the Saints :
And my ears hear nothing but the Nectar-Word of the Lord. *[2]*
I have shed my Lust and Wrath and Greed and Infatuation,
And stuck to the Lord's Name, Self-sacrifice, and Purity (of the mind). *[3]*
Says Nānak : "This is the Quintessence (of Wisdom)
That whosoever Dwells on the Lord's Name is Emancipated". *[4–12–18]*

Suhi M. 5

I am a Sinner, O Lord, for I cling to Greed and Attachment :
And Thou, who Created me, Thee I Serve not. *[1]*
O Lord, 'Purifier of the Sinners' is Thy Name.
Now Save Thou me, the Meritless one, O my Compassionate God ! *[1–Pause]*
Thou art my Beneficent Lord, the Inner-knower of our hearts. **P. 741**
Man's body is transient and yet he is inflated with Ego. *[2]*
He clings to pleasures, strife and jealousy, intoxicated with Māyā ;
And, involved in these, he wastes his precious life away. *[3]*
O Thou, Life of all life, our King, the Dispeller of Sorrow,
I have forsaken all else, and sought only Thy Refuge. *[4–13–19]*

Suhi M. 5

Seeing, one Sees not ; hearing, one Hears not ;
That what is near one thinks to be far, and thus this Sinner commits Sin upon Sin. *[1]*
O man, do the Deeds that may Emancipate thee :
And Dwell on the Lord's Name through the Lord's Nectar-Word. *[1–Pause]*
One is attached ever to his horses[1] and his mansions,
But one knows not that nothing goes along with him (in the end). *[2]*
One keeps clean one's body of dust,
But it is badly Stained from within, and so one is Punished by the *Yama*. *[3]*
One is overpowered by Lust, Wrath, Greed and Infatuation,
And, one is Sinking in the Marshy Pit[2] (of the world). *[4]*

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1. ਘੋਰ (घोर)=ਘੋੜੇ : horses.
2. ਗਰਤ (गरत) : (Sans. गर्त), a hollow, hole, cave.

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Hear thou the Prayer of Nānak, O Lord,
And, Save Thou him, the Sinking Stone. *[5-14-20]*

Suhi M. 5

He who Dies to his self, while yet alive, alone knows his Lord.
And him the Lord Meets, by His Grace. *[1]*
Hear, O friend, this is how one Crosses the Impassable (Sea of Material Existence)
That one Meets with the Saints and Sings the Lord's Name. *[1-Pause]*
One should know not any but the One God,
And See the Transcendent Lord in every heart, *[2]*
And be pleased with what the Lord Does,
And know the meaning of the Beginning and the End. *[3]*
Says Nānak : "I am a Sacrifice unto him
In whose heart is Enshrined his Lord, the God". *[4-15-21]*

Suhi M. 5

The Guru-God is the All-powerful Doer :
He is the Mainstay of the whole Creation. *[1]*
Cherish thou the Lotus Feet of the Guru in thy Mind,
That thy body is rid of all the Pain and all the Woes. *[1-Pause]*
The True Guru Saves the Drowning creatures from the Sea of Material Existence,
And Unites those Separated from God for myriads of births. *[2]*
He who Serves the Guru ever and forever more,
Earns Poise and Bliss, and his mind is Calmed. *[3]*
By Good Fortune, one attains the Dust of the Guru's Feet.
Nānak is a Sacrifice unto the Guru. *[4-16-22]*

Suhi M. 5

I am a Sacrifice unto my Guru :
I Sing ever the Lord's Praise. *[1]*
Dwell ye on your only Lord :
Who's the Inner-Knower of all hearts. *[1-Pause]*
When one Loves the Lotus-Feet of the Lord,
One's Ways become Pure and True and Perfect. *[2]*
Through the Saints' Grace the Lord Abides in our Mind,
And than our Sins, accumulated birth after birth, are eradicated. *[3]*
O Thou Compassionate Lord of the meek, be Merciful to me,
And Bless me with the Dust treaded over by Thy Saints. *[4-17-23]*

Suhi M. 5

I Live, Seeing Thy Vision, O Lord,
And then my Destiny is Fulfilled. *[1]*
Hearken to this my Prayer, O God,
Make me Thy Slave and Bless me with Thy Name. *[1-Pause]* **P. 742.**
Keep me in Thy Refuge, O Compassionate Lord :
O God, rare is the one who has Realised Thee by the Guru's Grace. *[2]*
Hear Thou my Prayer, O my Friend,
That Thy Lotus-Feet are Enshrined in my Mind. *[3]*
Nānak's Prayer to Thee is but this :
"O Thou Treasure of Virtue, Forsake me not". *[4-18-24]*

Suhi M. 5

My Lord is my friend, kinsman, brother and son :
And, wherever I See, I See Him keep my company ever. *[1]*
The Lord's Name is my Caste, my Honour, my Riches,
And my Happiness and Poise and Peace. *[1-Pause]*

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The Contemplation of the Lord is my coat of mail[1],
For, even myriads of weapons[2] can pierce it not. *[2]*
The Lord's Feet are my Refuge and my Fortress,
Which neither the thorn of Death can pierce, nor the *Yama* overwhelm. *[3]*
Nānak, the Lord's Servant, is ever a Sacrifice unto Him,
And unto those who are the Lord's Saints, yea, His Slaves. *[4–19–25]*

Suhi M. 5

Where are uttered ever the Praises of the Lord,
There is ever Peace and Bliss and Happiness and Joy. *[1]*
Come, O my Mate, let us go to Enjoy the Union of our Lord,
And repair to the Feet of the Holy Saints : *[1–Pause]*
And pray for the Dust treaded over by the Lord's Devotees,
And dispel our Sins, accumulated birth after birth. *[2]*
And dedicate our mind and body and our vital-breath to Him ;
And, Dwelling upon Him, dispel our Ego and Infatuation. *[3]*
O Compassionate Lord of the meek, Bless me with Faith,
That Thy Slave finds Peace in Thy Refuge. *[4–20–26]*

Suhi M. 5

Heaven is where Abide the Lord's Saints :
And, where the Lord's Lotus-Feet one Enshrines in the Mind. *[1]*
Hearken, O my body and mind, let me show you the Way to Peace,
And feed you on the 'Delicacies' of the Lord. *[1–Pause]*
O man, partake of the Nectar-Name with thy whole Mind,
And See how Wondrous, Unutterable, is its Flavour. *[2]*
Thy Greed will die and thy Desire will be quenched,
And thou wilt seek, O Devotee, the Refuge of thy Transcendent God. *[3]*
The Fears and Infatuation of myriads of births are then dispelled,
And on Nānak, the Lord's Slave, is the Mercy of the Lord. *[4–21–27]*

Suhi M. 5

The Lord Dispels myriads of His Devotee's shortcomings[3].
And, in His Mercy, the Lord Owns him as His very Own. *[1]*
O Lord, Thou Emancipatest Thy Devotee,
Who is involved with the dreamland of the world. *[1–Pause]*
The Sins which appeared dreadful like a yond mountain peak,
Those Thou Destroyest in a moment. *[2]*
The Immense Sorrows and Maladies and Calamities that infect the man
Are dispelled, Dwelling upon Thy Name. *[3]*
By Thy Grace, Thou Gatherest Thy Devotees in Thy Skirt,
And they hold on to Thy Feet and enter Thy Refuge. *[4–22–28]*

Suhi M. 5

They whom the Lord yokes to the world in preference to their Faith, **P. 743**
They are termed Sinners[4], both here and Hereafter. *[1]*
That alone is Approved which the Lord Likes,
For, He alone Knows His Own Mystery[5]. *[1–Pause]*
But he, whom the Lord enables to practise Righteousness, Piety and True Religion,
He earns the Merit of this world too, being equipped with the wherewithal of Faith. *[2]*

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1. ਸਨਾਹ (सनाह) : (Sans. सनाहः) : armour, mail.
2. ਆਵਧਿ (आवध) : (Sans. आयुधः), a weapon.
3. ਬੀਂਗ (बींग)=ਵਿੰਗ : *lit.* crookedness.
4. ਖੁਨਾਮੀ (खुनामी)=ਕੁਨਾਮੀ : *lit.* that which brings bad name ; (2) the evil-doer.
5. ਕੁਦਰਤਿ (कुदरति) : *lit.* nature or power ; hence, mystery.

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Deep within all, the One alone lies Awake.
And to whatsoever is the man Yoked by God, that alone he does. *[3]*
Unfathomable and Unperceivable art Thou, O my True Lord,
And Nānak but utters what Thou makest him utter. *[4-23-29]*

Suhi M. 5

I utter the Lord's Name in the early morn,
And so have Attained my Refuge, both here and Hereafter. *[1]*
Let us Contemplate ever the Lord's Name,
That our Mind's Desires are fulfilled. *(1-Pause]*
He who Sings ever the Praises of my Eternal Lord,
In life, as in the Yond, he Attains an Eternal Abode. *[2]*
He who Serves the True King falls short of nothing;
And, while Expending (the Lord's) Riches, he passes his life in Peace and Bliss. *[3]*
The Life of all life, the Sublime *Purusha* one Attains in the Society of the Saints,
And it is by the Guru's Grace that one Contemplates the Lord's Name. *[4-24-30]*

Suhi M. 5

When the Perfect Guru is Compassionate to me,
My Woes are dispelled and my Effort is rewarded. *[1]*
O Lord, I Live only if I See Thy Vision :
O God, I am ever a Sacrifice unto Thy Lotus-Feet.
(For), who is there that is mine, O Master, without Thee ? *[1-Pause]*
I am now in Love with the Society of the Saints.
Such was the Writ of my Lord, in accordance with my past Deeds. *[2]*
Wondrous is the Glory of the Lord's Name,
Contemplating which the three Maladies can overpower me not. *[3]*
O Lord, Bless me that I forsake not Thy Feet even for a moment.
Such is the Bounty that I seek from Thee, O my Loved God ! *[4-25-31]*

Suhi M. 5

Let that Auspicious moment dawn upon me, O Loved Lord,
When my tongue utters nothing but Thy Name. *[1]*
Hear Thou my Prayer, O Compassionate Lord of the meek,
That Thy Saints Sing ever Thy Blissfull Praise. *[1-Pause]*
Thy Contemplation is Life-giving, O Lord,
But, he whom Thou Blessest, Abideth in Thy Presence. *[2]*
Thy Devotee's Hunger is Satiated only with Thy Name:
Thou art the only Giver, our Beneficant God. *[3]*
Contemplating Thee, Thy Saints Enjoy Peace and Bliss :
(For), Thou, the All-wise God, art our only Giver. *[4-26-32]*

Suhi M. 5

Life flows (into death), but one sees not,
And is ever busy gathering the load[1] of Evil and the love of goods. *[1]*
Contemplate thou ever thy only Lord,
And, Abiding in God's Refuge, attain the True Object of thy life. *[1-Pause]*
One commits Sin with all one's heart[2],
But Cherishes not the Jewel of the Lord's Name in the heart, even for a moment. *[2]*
One's life passes providing for its little needs,
But one proclaims not ever the Victory of thy Lord. *[3]*
Seek thou the Refuge of thy All-powerful, Unperceivable God;
And so, O Nānak, Emancipate thyself : for, thy Lord is the Inner-knower of all hearts. *[4-27-33]*

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1. ਪਾਰਚ (पारच) : (Persian, ਪਾਰਚਾ), clothes, bundles of clothes.
2. ਦੋਊ ਕਰ ਝਾਰਤ (दोऊ कर झारत) : *lit.* shaking both hands, *i.e.* with full force.

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Suhi M. 5

Contemplating the Name of the Lord, the Mine of Jewels, in the Society of the Saints,
One Crosses the Sea of Fear. *[1]*
I Live only if I Dwell upon the Name of Lord, the God,
And then all my Maladies and Woes and Sorrows are dispelled, by the Grace of the Perfect Guru.
[1-Pause]
Through the Lord's Name, one attains Eternal Life,
And one's body and Mind become Pure, which is the True Object (of life). *[2]*
Let us Contemplate ever our Transcendent Lord:
But, one Attains to Him only if it is so Writ by God. *[3]*
I have Surrendered to the Lord's Refuge and Contemplate Him, the Compassionate Lord of the meke,
And, now, I crave for the Dust treaded over by the Lord's Saints. *[4-28-34]*

Suhi M. 5

This 'beauteous' one knows not the Work that lies within him[1],
And, in Ignorance, he is involved with False engagements. *[1]*
O Lord, as is Thy Will, so do men do deeds,
And when Thou Blessest them so, they Contemplate Thy Name. *[1-Pause]*
The Lord's Devotees are Imbued wsth their Lord :
And, they are Inebriated ever with the Wine of their God. *[2]*
The Lord Holds them by the Hand, and Pulls them out (of the Quagmire of the world),
And Unites those Separated from Him, birth after birth. *[3]*
O Lord, be Merciful and Save me,
For, I, Thy Slave, have sought the Refuge of Thy Door. *[4-29-35]*

Suhi M. 5

By the Saint's Grace, I have Attained to an Eternal Abode ;
And now I Wobble not (in Faith), and abide wholly in Bliss. *[1]*
I Contemplate my Guru; I Cherish the Lord's Feet in the Mind :
And so my Creator-Lord has Blest me with Eternal Life. *[1-Pause]*
Now, I Sing the Praises of my Eternal, Moveless Lord,
And thus is snapped the *Yama's* Noose for me. *[2]*
The Lord, in His Mercy, makes me Hold on to His Skirt :
And I Sing the Lord's Praise, being ever in Bliss. *[3-30-36]*

Suhi M. 5

Nectar-sweet is the Word of the Saints :
Whosoever Dwells on it is Emancipated, and utters he ever the Lord's Name with his tongue. *[1-Pause]*
(This wise) all the Woes[2] that the Kali age afflicts one with, are dispelled :
And, the One Name comes to Abide in one's Mind. *[1]*
And, one applies the Dust of the Saint's Feet to one's Face and Forehead ;
And, one is Emancipated in the Refuge of the Guru-God. *[2-31-37]*

Suhi M. 5

I Sing the Praises of the Beneficent Lord.
O, Perfect God of Compassion, Bless me with Thy Vision. *[Pause]*
Pray, Sustain me in Thy Mercy, O Thou,
For, this body and Soul belong only to Thee. *[1]*
Contemplate, O Nānak, the Lord's Nectar-Name, for, it goes along with thee (in the Yond).
And crave only for the Dust of the Saint's Feet. *[2-32-38]*

Suhi M. 5

Without Him, thy God, there is not another.
He the True One alone is our Support. *[1]*

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1. *Lit.* the work of the household.
2. ਕਲੀ ਕਾਲ ਕੇ ਕਲੇਸਾ (कली काल के कलेशा) : special maladies born of the vicious atmosphere of the Kali age.

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The Lord's Name is our only Mainstay :
For, the Lord is All-powerful and Infinite, the Creator and the Cause. *[1–Pause]*
The Lord Dispells all our Sorrows and makes us Healthful :
Yea, He alone is our Protection and Refuge. *[2–33–39]*

Suhi M. 5

All but seek to See the Lord's Vision : **P 745.**
But, it is by Perfect Destiny that one Attains to it. *[Pause]*
Forsaking one's Lord, how can one rest in Peace ?
For, one is enticed away by Māyā, the great Enticer, and one follows the path of Sin. *[1]*
This Tyrant Separates us from our Love,
For, she is heartless and has no compassion in the heart. *[2]*
Through myriads of births one wanders about, deluded (by Doubt).
But she, the Treacherous one, permits not our coming to ourselves. *[3]*
True it is that we reap ever but what we sow,
So why blame another when the Writ of our past deeds leads us astray. *[4]*
Hear thou, O friend, O Saint, O Devotee of God,
That one is Emancipated only when one finds the Refuge of the Lord's Feet. *[5–34–40]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 5

Blessed is the tenement where one Sings the Lord's Praise :
But, of no avail are the mansions if one forsakes one's Lord. *[1–Pause]*
Blessed is proverty if one Cherishes one's Lord in the Society of the Holy :
But, cursed is the worldly glory which involves us with the Illusion. *[1]*
Blessed is the grinding of corn and wearing of a coarse blanket, if the mind be Content and in Peace.
But, cursed is the kingdom which satiates not our desire for more. *[2]*
If in the Love of the One God, one wanders about naked, one is glorious,
But vain is the wearing of silks whose pleasure fires us with Greed. *[3]*
Everything is in Thy Hands, O Lord ; Thou alone art the Doer and the Cause :
I Contemplate Thee with my every breath : so Bless me thiswise Thou, O my God. *[4–1–41]*

Suhi M. 5

The Lord's Saint is my life-breath and my Riches : I am but a Slave[1] unto him.
He is dearer to me than my brothers, my friends, my sons and my life. *[1–Pause]*
I'll fan[2] him with my hair : this indeed, is the fly-brush I'll wave over his head,
I'll bend[3] low to touch his Feet, and apply the Dust of his Feet to my Face. *[1]*
I'll speak sweetly to him and pray meekly to him,
And, shedding my Ego, will enter his Refuge, and Attain to the Meritorious Treasure of the Lord. *[2]*
With my eyes I'll see the Vision of the Saint again and over again ;
And saturate my Mind with his Nectar-Word, and pay my obeisance to him, again and for ever. *[3]*
I seek ever and pray for the Society of the Saint :
O God, be Merciful to me that I repair to his Feet. *[4–2–42]*

Suhi M. 5

(Māyā, the great Enticer), that has enticed the whole universe, to her I cling.
O God, Save me, the Sinner, from her clutches, and Bless me with Thy Name. *[1–Pause]*
I pursue what has made no one happy :
But, she who forsakes all, to her I cling with all my heart. *[1]*
O Thou Compassionate Lord, Bless me that I Sing Thy Praise.
This is my only prayer, "O Lord, Bless me with the Society of Thy Saint". *[2–3–43]*

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1. *Lit.* water-carrier.
2. ਬੀਜਨਾ (बीजना) : (Sans. व्यजनम्), a fan.
3. ਨਿਹਾਰਉ (निहारउ)=ਨਿਹੜਾਵਉ : *i.e.* to bend low.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Suhi M. 5 : Partāla

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The most Sublime[1] of all loves is that of our Bewitching Lord,
So Dwell thou on Him, for, naught else is of any account ; and repair to the Saints, shedding from thy mind the path[2] of Duality. *[1-Pause]*
Thy Absolute Lord has Manifested Himself in a myriad ways, seemingly so distinct,
But within the Mind of all sits He as the Watchman[3].
In the temple of my Self Abides my Love :
And, there He Revels ever in Bliss.
And, lo, He neither Dies, nor does He Age. *[1]*
One is engrossed in one's affairs and Wanders about in a myriad ways, usurping what belongs to others,
And is thus surrounded on all sides by Evil.
But when one repairs to the Society of the Saints,
And stands before the Lord's Gate,
He Meets with the Guru,
And is cast not in to the womb again. *[2-1-44]*

Suhi M. 5

The world is but a stage
On which the entire creation plays, each his own part. *[1-Pause]*
Myriads are the forms and infinite the colours ;
The Lord Sees the Play and is tired not of Enjoying its Revelries.
But while He Enjoys it all, He Remains Detachen. *[1]*
He has no colour, no sign, nor a bearded[4] chin.
O Lord, I can describe not Thy Wonder.
So I seek to be but the Dust treaded over by Thy Saints. *[2-2-45]*

Suhi M. 5

O God, I have sought Thy Refuge,
Having faith in Thee and Thy Compassion.
O Lord, keep me as is Thy Will,
Now that the Guru has put me on Thy Path. *[1-Pause]*
Impassable is the (Sea of) Māyā,
And the Winds (of Desire) drift us where they will. *[1]*
I am terrified even as I hear
That the Lord-Justiciar is severe and stern[5]. *[2]*
The world is like the blind well :
It is all fire. *[3]*
I've now sought the Refuge of the Saints,
And Dwelt upon my Lord,
And (thus) Attained to my Perfect God. *[4-3-46]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 5

My prayer to the True Guru is that I be Blest with the Sustenance of the Lord's Name.
For, our True Lord is Compassionate to us and He rids the whole world of its Afflictions. *[1]*

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1. ਗੁਰੀਆ (ਗੁਰੀਆ) : that which is full of ਗੌਰਵ or glory.
2. ਕੁਰੀਆ (ਕੁਰੀਆ) : a by-path.
3. ਕੋਟਵਰੀਆ (ਕੋਟਵਰੀਆ)=ਕੋਤਵਾਲ : keeper of the city's peace.
4. ਮਾਸਾਰਾ (ਮਾਸਾਰਾ) : (Sans. श्मश्रुः) the beard.
5. ਕਰਰੋ (ਕਰਰੋ)=ਕਰੜਾ : stern.

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O Thou True Ceator- Lord, Thou art the Refuge of Thy Devotees. *[1–Pause]*
True is Thy Court, True the ingredients (of Thy Nature)
True are Thy Treasures, True is Thy Expanse. *[2]*
Infinite is Thy Form : Bewitching is Thy Vision.
O God, Sacrifice am I unto Thy Devotees who Love Thy Name. *[3]*
All one's wishes are fulfilled when one Attains to one's Unfathomable and Infinite Lord.
Nānak has Met with his Transcendent Lord : O, Sacrifice is he unto his Lord's Feet. *[4–1–47]*
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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 5

He alone acts in Thy Will, O Lord, on whom is Thy Mercy :
That alone is Thy Devotion which pleases Thee : Thou art the Sustainer of all life. *[1]*
O my God, my King, Thy Saints lean only on Thee.
And whatever Thou Likest that they accept ; (for), Thou art the Mainstay of their body and mind. *[1–Pause]*
Thou art our Compassionate and Beneficent Lord, the Fulfiller of our Hopes.
O Thou Life of all life, Thy Devotees belong but to Thee and Thou art the Beloved of Thy Devotees. *[2]*
Thou art Unfathomable and Infinite, Highest of the high ; there is no one else like Thee[1].
This to Thee is our Prayer : "O Bliss-giving Lord, Forsake us not". *[3]*
I'll Sing Thy praises ever, O God, if Thou art Pleased with me :
O Master, Bless me in Thy Mercy with the Peace of Thy Name". *[4–1–48]*

Suhi M. 5

What kind is that sacred place where one Cherishes Thee ever, O Lord,
Where one Dwells on Thee night and day, and one's body becomes Immaculate. *[1]*
O God, I am out to search that Place,
And after a long search, I found it to be the Society of Thy Saints to whose Refuge I've now repaired. *[1–Pause]*
Of no avail to Brahma was the study of the Vedas, for he found not the True Worth of the Lord.
The seekers and the *Siddhas* wandered about Wailing, for, they too were enticed away by Māyā. *[2]*
The ten incarnations played but the kingly role : and Shiva, the god of renunciation, too,
Found not the limits of his Lord, though he smeared his body with the ashes. *[3]*
The Peace of Poise and Bliss are in the Joy of the Lord's Name, and so the Saints Sing the Lord's Praise,
And are Blest with the Bliss-giving Vision of their Lord, and they Dwell on Him, body and soul. *[4–24–49]*

Suhi M. 5

The display of god deeds and a show of piety are subject to being Taxed by the *Yama*.
So Sing ye the disinterested[2] Praise of the Lord, Dwelling on which, even for an instant, one is Emancipated. *[1]*
O Saints, this is how one Crosses the Sea (of Material Existence) ; (for), he who Practises the Word of the Saints, is Ferried Across by the Guru's Grace. *[1–Pause]*
Myriads of baths in the holy waters pollute one with Sin all the more in the Kali age :
But he, who Sings the Lord's Praise in the Society of the Saints, his Soul becomes Immaculate and Pure. *[2]*
Neither the Vedas, nor the Shāstras, nor the Smiritis, nor the Semitic texts, lead to one's Emancipation,
But he, who Knows the One Word (of the Lord) through the Guru, gathers True Glory. *[3]*
Wisdom is that which is imparted to the four castes alike :
Nānak : he who Dwells on the Name of the All-pervading Lord, alone is Emancipated in the Kaliage. *[4–3–50]*
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1. ਤੇਰੀ ਭਾਤੇ (तेरी भाते)= ਤੇਰੀ ਭਾਂਤ ਦਾ : like Thee.
2- ਨਿਰਬਾਣ (निरबाण) ; also rendered as pure, immaculate, detached from Māyā, etc.

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Suhi M. 5

They, who are Imbued with the Love of the Lord's Name, accept whatever comes from their God[1].
They who have lovingly repaired to the Lord's Feet, they are Acclaimed all over. *[1]*
O God, there is no one to equal Thy Saints :
Thy Devotees are pleased with Thee and See Thee in waters as upon land and in the interspace.
[1–Pause]
In the Society of the Saints, myriads of Sinners are Saved, and the *Yama* touches them not.
And, he, who is Separated from his God, birth after birth, him the Saint Unites with his Lord. *[2]*
He who enters the Refuge of the Saints, dispelled are his Doubt and Fear and Delusion and Infatuation.
And with whatever desire he Contemplates, that he receives from the Saints. *[3]*
How may I praise the Lord's Devotee with whom the Lord is Pleased.
Says Nānak : "He, who has Met with the True Guru, he leans[2] on no one (but his God). *[4–4–51]*

Snhi M. 5

Thou, O God, hast Saved me from the great Fire, now that I've Sought Thy Refuge.
In my heart, I lean only on Thee : for I have no one else to sustain my Hope. *[1]*
O my Lord, my King, when Thou Comest into my mind, I am Emancipated.
Thou art my only Mainstay : and I am Saved only if I Contemplate Thy Name. *[1–Pause]*
Thou hast Pulled me out of the Blind Well ; for, Thou art Compassionate to me.
Thou took Care of me and Blest me with all the joys, and brought Sustenance to me. *[2]*
When the Lord is Merciful, He Delivers us, snapping our Bonds.
And Himself Yokes us to His Service and to His Worship. *[3]*
My Doubt is dispelled, and also my Fear and Infatuation, and all my Woes are past.
My Beneficent Lord is Merciful to me and I've met with the Perfect Guru. *[4–5–52]*

Suhi M. 5

When there was no Creation, what deeds did the man do which led to his rebirth ?
Yea, the Master Himself Stages His Play and then Oversees it too : it is He who Creates all Creation.
[1]
O my Master, my King, I can do not a thing :
Thou art the One who Makest me do things-Thou, who Abidest in all hearts. *[1–Pause]*
If I am to account for my deeds, I am Saved not : for, my body is transitory and Ignorant.
O my Creator-Lord, have Thy Mercy upon me : (for), Woundrous are Thy Boons ! *[2]*
All Creation is Thy Creation, O Lord, so all hearts Dwell upon Thee.
Thou alone Knowest Thy State, and no one knows the extent[3] of Thy Power. *[3]*
I am Meritless, O Lord, and Ignorant and Unwise, and know not Righteousness, nor the Way of *Dharma*.
O Lord, be Merciful to me that I Sing Thy Praise and Thy Will seems sweet to me. *[4–6–53]*

Suhi M. 5

Blessed are Thy Saints who treasure the Riches of Thy Name, O Lord !
Approved is their coming into the world : Fulfilled are all their Works. *[1]*
O Lord, I am a Sacrifice unto Thy Devotees, P. 749
And wave the fly-brush of my Hair over their sacred Heads, and apply to my Face the Dust of their Feet. *[1–Pause]*
Above birth and death are Thy Saints for, they come into the world to do good to others,
And they Bless all with the Life of the Soul and lead all to Thy Worship and Unite all with Thee. *[2]*
True is the Lord's Command, True His Regime : the Saints are Imbued with the Love of the True One.
And so they are Blest with True Happiness and Glory : and to whom they belong He Owns them as His very Own. *[3]*

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1. ਪ੍ਰਭ ਮਾਨਹਿ (ਪ੍ਰਭ ਮਾਨਹਿ) : also rendered as, "What is Created by God, they accept as the Manifestation of God".
2. ਨਿਕਾਣੇ (ਨਿਕਾਸੇ) : they, who do not seek the support (ਕਾਣ) of anything else.
3. *Lit.* value.

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I wave the fan over their heads, fetch water for them, and grind the corn for them.
Nānak's Prayer to his Lord is : "O God, Bless me with the Vision of Thy Saints". *[4-7-54]*

Suhi M. 5

Transcendent art Thou, O my Lord, the God of gods, the True Guru, the Creator.
I seek but the Dust of Thy Feet ; O God, I am a Sacrifice unto Thy Vision. *[1]*
O Lord, my King, keep me in Thy Will.
When Thou so Willest, I Contemplate Thy Name, and it is Thou alone who Blessest me with Bliss. *[1-Pause]*
Emancipation, the joys of the world and the Way of Detachedness, all are through Thy-given Service.
And, Heaven is where one Praises Thee. But, Thou alone bringest Faith to the man. *[2]*
I live only if I Meditate on Thy Name : thiswise, my body and Mind become Sanctified.
I seek to Drink the Wash of Thy Lotus-Feet, O Compassionate Lord of the meek, my True Guru. *[3]*
Blessed was the auspicious time when I came to Thy Door,
And Thou wert Merciful to me and I Attained to Thee, my Perfect Guru. *[4-8-55]*

Suhi M. 5

Cherishing Thee, O Lord, one is ever in Bliss : forsaking Thee, one Dies.
O my Creator-Lord, he on whom is Thy Mercy, he Contemplates Thee ever. *[1]*
O my Master, Thou art the only Support of the supportless :
And I pray to Thee ever and live only if I hear Thy Word. *[1-Pause]*
Let me be (like) the Dust before Thy Saints, let me be a Sacrifice unto Thy Vision,
And Enshrine Thy Nectar-Word in the Mind : it is through Thy Grace that I am Blest with Thy Company. *[2]*
I place[1] the inner state of my mind before Thee, for, there is no one greater than Thee.
But he, whom Thou Yokest to Thy Service, he alone is so dedicated : he alone is Thy Devotee. *[3]*
With joined palms, I pray to Thee : "O God, Bless me with Thy Mercy,
That I Dwell upon Thee ever and for ever more, and Praise Thee night and day". *[4-9-56]*

Suhi M. 5

O Lord, he who is Protected by Thee, how can he suffer Pain ?
But the one intoxicated by Māyā knows not how to Utter (Thy Word), and remembers not death. *[1]*
O my Lord, my King, Thou belongest to the Saints who belong to Thee.
And, Thy Devotee is afraid of nothing, and the *Yama* touches him not. *[1-Pause]*
They, who are Imbued with Thy Love, O Master, overcome the pain of birth and death.
The Writ of Thy Beneficence no one can erase : it is the Guru who blesses us with this Faith. *[2]* **P. 750**
They, who Dwell on Thy Name, are Blest with the Fruit of Bliss and Contemplate Thee ever.
And, seeking Thy Refuge and, leaning on Thee, they overwhelm the Five Passions. *[3]*
I know not Wisdom, nor Contemplation, nor what Good Deeds are : not do I know Thee.
But great is the Glory of Nānak, the Guru, who has kept my Honour[2], whole and safe. *[4-10-57]*

Suhi M. 5

I have forsaken all and repaired to the Guru's Refuge : now Save me, O Thou, my Saviour,
For, I am dedicated to whatever Thou Willest ; else, what am I, a mere man ? *[1]*
Thou art my Inner-Knower, O Lord :
Be Merciful to me, O Thou Compassionate God of gods, that I ever Sing Thy Praise. *[1-Pause]*
Let me Contemplate my Lord ever that, by the Guru's Grace, I Swim across the Sea of Existence,
And, dispelling my Ego, I become the Dust for all to tread upon ; and Die to myself thus in life. *[2]*
Fruitful is the life of one who Dwells on the Lord's Name in the Society of the Saints.
Yea, he is ever Fulfilled to whom God is Merciful. *[3]*

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1. ਸਾਰੀ (सारी) : *lit.* presented, *i.e.*, made known.
2. ਕਲ (कल)=ਕਲਾ : power, prestige, honour, etc.

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O Thou Compassionate One, O Thou Lord of the meek, I seek Thy Refuge.
Bless me, in Thy Mercy, with Thy Name, for, I have become the Dust treaded over by Thy Saints.
[4-11-58]

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Ashtapadis : M 1

I am shorn of all Merit, O Lord,
Then, how shall I Attain unto Thee ? *[1]*
Neither I have Beauty, nor lustrous Eyes,
Neither Family, nor Culture, nor sweet Speech. *[1-Pause]*
Let the Bride deck herself with Equipoise :
But, she is Approved only if the Lord Loves her. *[2]*
God has neither Form, nor Sign,
And one can Contemplate Him not when one's days are over. *[3]*
I have neither Intuition, nor Intellect : I am Ignorant and Unwise,
Bless me Thou, O my Lord, that I repair to Thy Feet. *[4]*
Of what avail is my cleverness if the Lord Loves me not,
And, clinging to the Illusion, I am strayed by Doubt. *[5]*
When I lose my Ego, I Merge in my Lord ;
And I become the Lord's Bride, Blest with the Nine Treasures of (His Name). *[6]*
Birth after birth, I was Separated from Thee and I Grieved :
Now Hold me by Thy Hand, O my Love, my God, my King. *[7]*
Prays Nānak : "The Lord forever is and also will be :
But, whomsoever He Loves, she alone Enjoys (His Unitive Experience). *[8-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 1

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False is the colour of safflower : it lasts but for a few days.
Without the Lord's Name, one is strayed by Doubt : thus is the False one beguiled.
But, he who is Imbued with the Love of the True One, is cast not again into the womb. *[1]*
How can the love of the world allure one who is in Love with the Lord ?
Serve thou the One who Instils His Love in thee : Attune thyself to the True One. *[1-Pause]*
Even if one wanders about in all directions, without True Destiny, the Lord's Name[1] is Attained not.
If one is lured away by Evil, how can one be Approved, while in Bondage[2] ?
He alone is Saved whom the Guru Saves ; yea, the whose Mind is Imbued with the Word. *[2]*
They, who are robed in white but are hard of heart,
In their minds[3] wells up not the Lord's Name, for they are attached to the Other, and are thus Thieved.
Yea, they who know not their Source are like quadrupeds. *[3]*
Each day, the mind revels in joy, and craves for happiness more and more,
But Cherishes not its Creator-Lord, and so it comes ever to Pain.
He who Cherishes the Name of the Lord, the Dispenser of Pleasure and Pain, he is stung not by Hunger. *[4]*
When the one who strikes the balance[4] (of our deeds), calls us to Account, (then) the *Yama* strikes us in the 'head' :
And then we have to render the Account, when he asks for it, giving thought (to our Past).
It is by Attuning ourself to the True One that we are Saved, and then our Forgiving Lord Forgives us. *[5]*
Whosoever other (than God) one lean upon as a Friend, he forsure Dies, and is reduced to the dust.
One is strayed away by a myriad false shows, and, thus beguiled, one comes and goes.
It is by God's Grace that we are Emancipated : it is thus alone that we Unite with our Lord. *[6]*

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1. ਧਨੁ (धनु)=ਧਨ : *lit.* wealth.
2. ਬਧਿਕ (बधिक)=ਬੱਧੇ ਹੋਏ : *i.e.* in bondage.
3. ਮੁਖਿ (मुखि) : *lit.* in their mouths.
4. *i.e.* Dharmarājā.

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O careless one, shorn of Wisdom, one Attains not Light, save through the Guru ;
And one is Wasted away by the inner strife between Good and Bad.
Without being Imbued with the Lord's Fear, through the Guru's Word, all are in the eye of the *Yama*. *[7]*
He, who has Created and Upheld His Creation, He Gives Sustenance to all.
Why forsake him from the mind, therefore, for, He is thy Ever-beneficent Lord.
Nānak : forsake not the Lord's Name ; for, it is the only Support of the supportless. *[8-1-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Suhi M. 5 : Kāfi

Precious is the human birth : only those turned Godwards attain to it.
If the True Guru so Wills, one's body and mind are cooled[1] with the Lord's Love. *[1]*
Then one's life is Approved, and one gathers the Merchandise of Truth.
And one is Blest with Honour at the (Lord's) Court, through the Lord's Fear inculcated by the Guru's Word. *[1-Pause]*
So Praise thou the Truth, body and soul, that thy Lord is Pleased with thee.
Being Imbued with thy Lord, thy Mind accepts His validity, and thou attainest to the Perfect Guru *[2]*
I Live if I Cherish Thy Merits, O Lord, and Thou Abidest within me : **P. 752**
If Thou Comest into my mind, it Revels in Joy, all-too-spontaneously. *[3]*
O my Ignorant mind, how shall I instruct thee ?
Sing thou the Lord's Praise and be Imbued with it. *[4]*
Cherish thou ever thy Lord in thy heart :
For, then thou keepest company with Good, and Pain hurts thee not. *[5]*
The Egocentric is strayed by Doubt, for, he loves not (his Lord).
So his body and mind are scattered and he dies an utter stranger (to his Soul). *[6]*
Yoked to the Guru's Task, one brings the Profit home :
Through the Guru's Word, one Realises the state of Detachedness. *[7]*
Nānak prays, "O Lord, if such be Thy Will,
Bless me that I am Attuned to Thy Name and Sing ever Thy Praise". *[8-1-3]*

Suhi M. 1

As the iron is melted in the furnace, and then recast,
So is the Evil-doer[2] cast into the womb again and again. *[1]*
Without Realising one's Lord, one earns nothing but Pain,
And, lost in Ego, one comes and goes, and is ev r strayed by Doubt. *[1-Pause]*
Thou, O Lord, ever Savest us through the Guru, when we Dwell upon Thy Name.
And if such be Thy Will, Thou Unitest us with Thyself, and we Practise the Guru's Word. *[2]*
Thou Doest and See-est all, and we gather that alone with which Thou Blessest us.
For, Thou alone Createst and Destroyest and Keepest all in Thy Eye[3]. *[3]*
When the body is reduced to the dust and scattered by the winds,
Then one loses here one's homes and resting places[4], and attains not either to the Lord. *[4]*
The lamp of the Sun burns and yet one sees not, and loses all one has[5].
It is Ego, the Thief within, that steals away (our Peace) : now, who's there to listen to our cry of Pain ? *[5]*
By the Guru's Grace, the Thief breaks not into our Home, for, one is ever Awake to the Lord Name.
And, through the Guru's Word, one quenches one's Fire and one's Mind is Illumined. *[6]*
The Lord's Name is the Jewel which one Realises in the Mind through the Guru :
If one is Instructed in the Guru's Wisdom, one remains in the state of Detachedness ; *[7]*
And one Enshrines the Lord's Name in the Mind, night and day,
And then one is United with one's God, if such be His Will. *[8-2-4]*

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1. ਚੁਲੰਭੁ (ਚੁਲੁਮੁ) : *lit.* cool like the moon. Also deep-red, Like the Lāllā-flower.
2. *Lit.* worshipper of Māyā.
3. ਦਰਿ ਬੀਨਾਈਐ (ਦਰਿ ਬੀਨਾਈਏ) : (Persian), *lit.* Thou Keepest all in Thy Eye (ਬੀਨਾਈ) at Thy Door (ਦਰਿ).
4. ਅਉਤਾਕੁ (ਅਤਾਕੁ) : (Persian, ਓਤਾਕ) : sitting room.
5. ਘਬੁ (ਘਬੂ)=ਗ੍ਰਿਹ-ਦ੍ਰਵੱਬ : possesssions of the household.

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Suhi M. 1

Forsake not the Lord from thy mind and Dwell ever upon Him :
And, howsoever the Lord of Mercy Keeps thee, be thou content with it. *[1]*

For me, the Blind one, the Lord's Name is the only prop :
For, he who leans always on God, him the Illusion entices not away. *[1–Pause]*

Wherever I See now, I See the Lord alone, by the Guru's Grace.
Yea, through the Guru's Word, I See Him both within and without. *[2]*

And, I Serve the True Guru with Devotion through the Immaculate Name :
Thus, O Thou Destroyer of Doubt and Fear, do I submit to Thy Will. *[3]*

On our very birth, comes to us the pain of death,
But if one Dwells on the Lord's Praise, both his birth and death are Approved. *[4]*

I am not, only Thou art; Thou, who Createst the universe,
And Establishest and Disestablishest, and Embellishest everyone with the Word. *[5]*

The body is mixed with the dust and one knows not whither one goes.
But, the Lord Himself Pervades all and, seeing this, I am lost in the ecstasy of Wonder. *[6]* P. 753

O Lord, Thou are not far and Thou Knowest the inmost state of all.
By the Guru's Grace, one Sees Thy Presence, within as well as without. *[7]*

Bless me with the sanctuary of Thy Name that my mind is comforted :
And I, Thy Slave, Sing Thy Praise : Instruct me thus, O my True Guru *[8–3–5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 3 : Ashtapadis

The Lord's Name is the Creator of everything : but without the True Guru, one Realises not the Name.
The Guru's Word is sweeter than sweet, but how can one know its Taste save by Tasting it.
One loses one's life for a trite, and Realises not one's Self.
But if one turns Godwards, one knows the One alone, and then the Malady of Ego pains one not. *[1]*

Sacrifice am I unto my Guru who Attuned me to the True One ;
And Knowing the Essence of the Word, my Soul was Illumined, and I Merged in Equipoise. *[1–Pause]*
He who turns Godwards Sings and Reflects on the Word ;
And his body and Soul are in Bloom, and he is wholly Fulfilled.
The Blind Egocentric commits Evil and reaps Evil too in the world :
For, without one's loved Guru, one is in the grip of Māyā, and writhes ever in Pain. *[2]*

He alone is the Guru's Devotee who Serves him and walks in His Will :
And Enshrines the True Word and the Lord's True Praise and the True Lord in his Mind.
He rids himself of Ego, and utters the True Word :
The Lord is truly Beneficent to him and He Proclaims to him the True Word. *[3]*

The God-men make the Holy Effort and reap the Fruit thereof ; and make others too Dwell upon the Lord's Name ;
Remaining Detached, they are Inbued with the Love of the True One, equipped with the Poised Mind of the Guru's.
The Egocentric utters Falsehood ever : and as he sows the Poison, so reaps he.
He is Shackled by the *Yama* ; and is Burnt by Desire : now, who can Emancipate him without the Guru ? *[4]*

The Lord is the only True Place of Pilgrimage, where one bathes in the Pool of Truth : the Lord Himself makes His Devotees Realise this.
In the Guru's Word is contained the Merit of visiting the Pilgrim-Stations bathing at which one's Dirt is washed off.
The True Word is Immaculate : to it Impurities cling not, nor does it make one Impure.
Yea, the Lord's True Praise one gathers from the Perfect Guru. *[5]*

Our body and mind belong to the Lord but, being instructed in Evil, one says it not.
If such be the Lord's Will, one becomes Immaculate, and one is rid of one's Ego ;
And then one Tastes the Guru's Instruction in a state of Poise, and the Fire of Desire within is quenched.
He who is Imbued with the Guru's Word, he is Inebriated with Equipoise and Merges in it. *[6]*

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He Believes in the Truth of the Lord's Name, in the Love of the Guru : P. 754
And is Blest by the Guru with True Glory and Loves he the True Name.
The True One alone Pevades all : but rare is the one who gives thought to it.
But, if the Lord Unites one with Himself, He Blesses him and Embellishes him with True Devotion. *[7]*
All is Truth, Truth Pervades all : but rare is the God-awakened Soul who knows this ;
And knowing that birth and death are in the Lord's Will, he Realises his Self ;
And he Dwells on the Lord's Name ; and the Guru, being Pleased with him, Fulfils him.
Nānak : he who drives his self out of himself, to him belongs everything. *[8-1]*

Suhi M. 3

The body is the Beauteous Bride with whom Abides the True Lord :
Eternally and forever she Enjoys the Love of her Spouse, Cherishing ever the Guru's Word ;
And, being Imbued with the Lord's Worship, she drives out her sense of Ego. *[1]*
O Glory be to the Word of the Guru ;
For, it Springs from the Perfect Guru and Merges in the True Lord. *[1-Pause]*
Within the body Abide all the worlds and the underworlds :
Within the body, Abides the Beneficent Life who Sustains all.
Blessed is the body, the Lord's Bride, which Cherishes the Lord's Name, by the Guru's Grace. *[2]*
Within the body Abides the Unknowable He ;
But, the Unwise Egocentrics know not the Truth and go to search for Him without.
He who Serves the True Guru attains Peace, forever, and Knows he the Unknowable He. *[3]*
Within the body are all the Treasures, and the springs of Devotion :
Within the body is the nine-portioned Earth, and all its Townships and Shops and Streets.
Within the body, one Realises the nine Treasures of the Lord's Name, by Reflecting on the Guru's Word. *[4]*
Within the body, the Lord Weighs up our Merits : Himself is He the Weigher.
Within this Mind are the Jewels and the Rubies, whose Worth is infinite.
One Attains not the Lord's Name at any price, save by Reflecting on the Guru's Word. *[5]*
He, who turns Godwards, Searches his body : the others are but strayed by Doubt.
For, he alone is Blest whom the Lord Blesses : how can one's own cleverness be of any avail ?
Within the body abide the Lord's Love and Fear, and one gathers both, by the Guru's Grace. *[6]*
Within the body are Brahma, Vishnu and Shiva, who claim to be the creators of the world.
All is the Play of the True Lord, and all this manifestation of coming and going.
The Perfect Guru has shown this that one's Emancipation is (only) through the Lord's Name. *[7]*
The body that Serves the True Guru, that the True Lord Himself Embellishes.
Without the Lord's Name, one gets no Refuge, and one is wasted away by the *Yama*.
Nānak : he, on whom is God's Mercy, he is Blest with the Glory of God's Truth. *[8-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 3

Praise not the world which will pass away, P. 755
Nor praise the people who are reduced to the dust. *[1]*
Glory be to my Eternal Lord :
Yea, Praise thou Him, the True, Self-dependent Being. *[1-Pause]*
The Egocentrics who love the world are burnt by their Craving :
They are Punished at the *Yama's* Abode, and get not the opportunity again. *[2]*
Fruitful is the life of the God-conscious being who is Attuned to the True Word.
And his Within is Illumined by the All-pervading Lord, and he abides in the Peace of Poise. *[3]*
They, who forsake the Guru's Word and love the Other,
Their Craving is stilled not, and they are burnt by the Fire (of Desire). *[4]*
They love the Evil-doers, and feel jealous of the Saints.
They themselves lose the Merit of life, and cause their whole generation to be Wasted away. *[5]*
It is not good to slander anyone ; it is only the Unwise Egocentrics who indulge in it :
Blackened are their Faces and they are thrown into the deeps of Hell. *[6]*
This mind becomes as it thinks and so does it act :
For, whatsoever one sows, one reaps oneself : what else can one say about this ? *[7]*
The great men speak ever for the good of others :
They are the pools of Nectar and Greed lures them not. *[8]*

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The man of merit gathers Virtue and Instructs others too likewise.
Fortunate are they who are at one with such a one, and Dwell ever on the Lord's Name. *[9]*
He, who Created the earth, also brings Sustenance to it :
(For), the One alone is the Giver, our God, the True Master. *[10]*
That True One is within thee : See thou by the Guru's Grace.
He, who Blesses thee with Forgiveness and has United thee with Himself, Cherish thou that Lord. *[11]*
The mind is Impure ; how can it Unite with the (Lord's) Immaculate Truth :
If the Lord Himself Unites one (with Himself) one is United : and, through the Word, one burns off one's Ego. *[12]*
Cursed be one's life in the world if one forsakes the True One :
But if the Lord be Merciful, one Cherishes Him, and Reflects on the Guru's Word. *[13]*
If the True Guru Unites us with the Lord, we Cherish the True One in the Mind.
And, United thus, we are Separated not, Blest by the Love of the Guru. *[4]*
And then we Praise the Loved Lord, by Reflecting on the Guru's Word.
And, Attainidg unto the Beloved, we, His Brides, attain Happiness and gather Glory. *[15]*
The mind of the Egocentric is swayed not (by the Word), for, his mind is Hard and Impious :
It is like the serpent being fed on milk, who loses not his sting[2] thereby. *[16]*
When the Lord Himseif Does everything and Himself Forgives all, who else then shall one go to ask ?
It is through the Guru's Word that one's Evil is washed off, and one is Embellished with Truth. *[17]*
True is the Merchant-king, True are His Pedlars ; but the False ones are Approved not at the Lord's Court ;
For, they love not the (Lord's) Truth and are consumed by the Pain (of Evil): *[18]*
Soiled by Ego, the man of the world wanders about, and is born to die again and again. P. 756
He practises the Writ of his nature[3], which no one can erase. *[19]*
If one joins the Society of the Holy, one Loves the (Lord's) Truth,
And one Praises the True One and Cherishes Him in the Mind, and is Acclaimed True at the Lord's Court. *[20]*
Perfect is the Wisdom of the Perfect Guru which leades us to the Contemplation of the Lord's Name.
But infected by the great Malady of Ego, we are prevented from within (from going the Lord's Way), *[21]*
I Praise ever my Guru ; in all humility, I repair to His Feet,
And, Surrendering my body and mind to Him, I still my Ego within me. *[22]*
Torn by inner Strife, one is wasted away, so Attune thyself to the One Lord,
And dispel thy 'I-amness' that thou Mergest in (the Lord's) Truth. *[23]*
They, who Meet with the True Guru, are like Brothers[4] to each other, being Attuned to the True Word.
They who cling to the (Lord's) Truth are Separated not from the Lord, and at the True Court they ring True. *[24]*
They alone are our Brothers, our Friends, who Dwell upon the True One :
They burn[5] their Sins like straw, and keep company always with Virtue. *[25]*
And so Joy wells up in their Minds, and they are Dedicated to the True Worship (of the Lord),
And, through the Guru's Word, they Deal in Truth alone, and reap the Profit of the (Lord's) Name. *[26]*
We gather silver and gold through Sinful conduct, but these go not along with us in the Yond :
Without the Lord's Name, nothing avails us, and we are beguiled by the *Yama*. *[27]*
The feed of the Mind is the Lord's Name. Cherish thou it in thy Mind.
This Treasure is inexhaustible, but it lasts with those who are turned towards God. *[28]*
This Mind is led astray by God and it quits the world, shorn of all Honour.
This world is lured away by the love of the Other : so Dwell thou on the True Lord through the Guru's Word. *[29]*
One can value not one's Lord ; one can write not (the whole) Praise of the Lord.
If one's body and Mind are Imbued with the Guru's Word,one is Merged in one's Lord. *[30]*
Wondrous is our Lord ; He Fulfils us in His Love, all-too-spontaneously :
Yea, the Bride is Imbued with the Lord's Love if she Merges in His very Being. *[31]*

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1. ਸੰਬਾਹਿ (संबाहि)=ਸੰਭਾਲ ਕੇ : *lit.* with care.
2. ਨਿਕੋਰ (निकोर)=ਕੋਰਾ, *i.e.* ਖਾਲਸ : pure.
3. ਪਇਐ ਕਿਰਤਿ (पइऐ किरति) : force of habit by repeating particular kinds of deeds or ideas.
4. ਭਾਇਰਾ (भाइरा) : (Dingal ਭਾਇਰ, ਭਾਈ), brother.
5. *Lit.* sell-off.

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They, who Serve their True Guru, are United with their God, howsoever long their Separation may have been.
Within them they Cherish the Inexhaustible Treasure of the Lord's Blissful Name, and all-too spontaneously Dwell on their Lord's Praise. *[32]*
They are neither Born, nor do they Die, nor do they suffer Pain.
Yea, whomsoever the Guru Saves, he alone is Saved, and he Revels with his Lord. *[33]*
They alone are our eternal Mates who are United with us to Separate not:
But rare are they, O Nānak, who gather thus the Truth of God. *[34-1-3]*

Suhi M. 3

The Lord is Subtle and Unfathomable; so, how is one to Attain to Him?
It is through the Guru's Word that our Doubt is dispelled and the Self-dependent Being Comes into our Minds. *[1]*
Those turned God-wards Dwell ever upon the Lord's Name.
I am a Sacrifice unto those who Contemplate ever the Good of the Lord in the Mind. *[1-Pause]*
The Guru is like the Pool of *Mānsarovara*: to Him Attain the men of Good Fortune. **P. 757**
The Holy Seekers search him out; and they, swan-like, pick upon the Lord's Name. *[2]*
They Contemplate the Lord's Name with Love and are ever Attuned to the Name.
If such be the Writ of the Eternal Lord, they accept His Will. *[3]*
The men of Destiny Search their (inner) Home and Attain to the Treasure of the Lord's Name.
The Perfect Guru makes them See; and so they Realise their All-pervading Lord. *[4]*
The Lord of all is the One alone: nay, there is not another:
If, by the Guru's Grace, the Lord is Enshrined in one's Mind, the Lord becomes Manifest to such a Mind. *[5]*
Within us, and all over, Abides our Lord, the Inner-knower.
So how can one call anyone evil? Attune thyself to the Word, and See. *[6]*
So long as we are torn by the sense of Duality, we call some good, some evil,
But when one turns God-wards, one is Merged in the One Lord and Sees the One alone, all over. *[7]*
Approved is the Service which the Lord Approves of.
So Nānak Dwells on the Lord, his Mind Attuned to the Guru's Feet. *[8-2-4-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi Ashtapadis: M. 4

I'm a sell-off to the one who leads me on to my Love. *[1]*
I crave to See His Vision.
If the Lord be Merciful to me, He Leads me on to the Guru, and I Dwell on the Lord's Name. *[1-Pause]*
If He Blesses me with Pleasure, I Call on Him; I Dwell upon Him even in pain. *[2]*
If He Blesses me with hunger, with that too I am sated: and take sorrow for joy. *[3]*
I make an offering of my body and mind, limb by limb, to the Fire of the Lord. *[4]*
I wave the fan over the Guru, bring water for him, and eat whatever he Blesses me with. *[5]*
Nānak, the poor one, prostrates at the Lord's Door and prays: "O Lord, Unite me with Thee, in Thy Glory". *[6]*
Lo, I give Eyes to my Feet, and roam the Earth that I See my God. *[7]*
O Lord, if Thou Keepest me close to Thee, I Dwell upon Thee; even if Thou Drivest me out, I Call on Thee. *[8]*
If the people laud me, it is Thy Glory; but even if they slander me, I leave Thee not. *[9]*
If Thou art on my side, let anyone say what he wills; but if Thou Forsakest me, I Die. *[10]*
I am ever a Sacrifice unto my Guru; and I fall at His Feet to reconcile Him to me. *[11]*
In Nānak's Mind is only the craze to See Thy Vision, O Lord! *[12]*
If the skies open out with a thunder-storm, I'll still go to See my Guru. *[13]*
Even if the stormy sea be in the way, I, His seeker, will cross it over to go to His Shore. *[14]*
For, as man dies without water, so does the Seeker without the Guru. *[15]*
As the earth looks beauteous when it rains, so does the Seeker Bloom, Meeting with the Guru. *[16]*
I seek to be the Slave of Thy Slaves, O Guru, and call on Thee in the mood of Prayer. *[17]* **P. 758**
Nānak's only prayer is: "O Lord, Lead me on to the Guru that I attain to the Guru's Peace". *[18]*
Thou Thyself art the Guru, Thou Thyself the Seeker; so, Dwelling on the Guru, I Dwell on Thee. *[19]*
For, they, who Serve Thee, become like Thee and Thou Protectest the Honour of Thy Devotees. *[20]*

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O Lord, Inexhaustible is the Treasure of Thy Devotion : but he alone Attains to it whom Thou Blessest. *[21]*
He, whom Thou Blessest, alone is Blest, for, fruitless is all one's cleverness. *[22]*
O man, Contemplate thy Lord ever and Awaken thy mind out of its Slumber, *[23]*
Nānak, the poor one, Prays but for this Boon : "O Lord, make me thy Slave of Thy Slaves". *[24]*
If the Guru reprimands, it seems sweet to me ; if he Blesses me, that too seems glorious to me. *[25]*
What the God-man utters is Approved (by God) ; What the Egocentric utters is vain prattle. *[26]*
Come wind, come weather, the Seeker will still go out to See the Guru. *[27]*
Night and day, I seek to See my own Guru : I Enshrine His Feet in my Eyes. *[28]*
I make many efforts to See the Guru, but when the Guru Blesses me, then alone does the efforts Fruition. *[29]*
I Dwell on the Guru's Feet, night and day, and Pray : "O Lord, be Merciful to me". *[30]*
The Guru is Nānak's body and soul : and, Meeting with the Guru, his Mind is satiated. *[31]*
Nānak's Lord Pervades all and he Sees his Master here, there and everywhere. *[32–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 4 : Ashtapadis

My Loved Lord has Blest me with His True Love.
Blessed becomes my body and mind when I See the Guru's Presence. *[1]*
I have brought Home[1] the Name of the Lord ;
I have Attained, through the Guru, the Nectar-Word which is Unfathomable and Infinite. *[1–Pause]*
Seeing the True Guru, I am in Bloom and get Attuned to the Lord's Name ;
And, by His Grace, the Lord Unites me with Himself and I am Emancipated. *[2]*
The True Guru is the Lover of the Lord's Name : if I am Blest with it, I'll surrender my body and mind to him.
If such be the Writ of the past (Deeds), I suck-in the Lord's Nectar, all-too-spontaneously. *[3]*
Rest thou in sleep on the Guru's Praise, O my Mind, and so also while awake.
If I Meet with such a Holy Guru, I'll Wash His Feet. *[4]*
Search thou, O my mind, for a Friend who leads thee on to thy Love.
For, Meeting the Guru, one Attains to the Lord all-too-spontaneously. *[5]*
The True Guru is the Ocean of Virtue, yea, of the Lord's Name : so I crave to See my Guru.
I Live not without Seeing him ; I Die if I See him not. *[6]*
As the fish lives not without water, do what one may,
So the Lord's Saint lives not without the Lord : and, without the Lord's Name, he Dies. *[7]*
I am in Love with my True Guru : how may I live without him, O mother ?
I lean on the Guru's Word : Attuned to the Word, I abide. *[8]*
The Lord's Name is the Jewel : when the Guru is in Mercy, he Blesses me with it.
My only Support is the True Name ; I wish to be Attuned ever to the Lord's Name. *[9]*
In the Lord's Name is contained the Guru's Wisdom ; it is through the Name that one attains to it ;
But, he alone attains to it who is Blest with it (by the Lord), and who repairs to the Guru's Feet. *[10]*
Unutterable is the Story of the Lord's Love, If a loved Friend recites it to me.
I'll Surrender my mind to him, and fall at his feet, in utter Humility. *[11]*
Thou art my only Friend, the Wise Creator-Lord.
Thou hast led me to the True Guru, my Friend ; Thou art ever my only Support. *[12]*
My True Guru is Eternal and Forever : He neither Comes nor Goes.
He is the Everlasting Purusha, Pervading all. *[13]*
I've ingathered the Riches of the Lord's Name, and kept my Capital-stock whole ;
And I'm Approved at the Lord's Court, and the Lord has Blest me in His Mercy. *[14–1–2–11]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Suhi M. 5 : Ashtapadis

I am involved in Evil :
And, my mind is swayed by a myriad waves (of Desire). *[1]*
O my mind, how is one to Attain the Unfathomable, Unperceivable, the Perfect, God of gods, *[1–Pause]*
When you are intoxicated by the wine of Passion[2],
And are swayed by Desire that is never satiated ? *[2]*

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1. ਵਿਸਾਹੁ (ਵਿਸਾਹੁ) : *lit.* purchased.
2. ਮੋਹ (ਮੋਹ) : *lit.* attachment, infatuation ; desire, passion.

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Anger, the *Chandāl*, abides within you,
And, being in Ignorance, you are enveloped by Darkness. *[3]*
Distraction of the mind and involvement with Māyā—these are the two Doors
That shut you out of thy God's Court. *[4]*
Hope and Fear have bound you down to the life of senses,
And you Attain not the Lord's Castle and Wander about, like a Stranger (to thy Self). *[5]*
You are swayed by manifold Maladies,
And Wander about Thirsty, as a fish out of water. *[6]*
I have no Wisdom, nor a Discerning Mind[1] ;
Now Thou, O Lord, art my only Hope. *[7]*
I Pray now to the Saints :
"Unite me, O men of God, with my Lord". *[8]*
The Lord is Merciful to me and I attain to the Society of the Saints.
And I am wholly Satiated, for, I have Attained to my Perfect God. *[1-Second Pause-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Suhi M. 5

The world is the Sea of sorrow, of False attachments, and of the Fire (of Desire). **P. 760**
O my Wise[2] Lord, Emancipate me in Thy Mercy. *[1]*
I've sought the Refuge of Thy Lotus-Feet, O God of man !
O Support of the supportless, O Mainstay of Thy Devotees ! *[1-Pause]*
O Thou Shelter of the shelterless, O Thou Destroyer of the Devotees' Fears !
Abiding in the Society of Thy Saints, the *Yama* touches one not. *[2]*
O Thou Compassionate, Beauteons One, O Thou Embodiment of Life,
Contemplating Thy Virtues, the Noose of the *Yama* is snapped. *[3]*
When my tongue Utters Thy Nectar-Name ceaselessly,
Then Māyā's Malady infects me not. *[4]*
Dwelling on Govind, even all my associates are Emancipated,
And the five Passions[3] then overwhelm me not. *[5]*
He who Meditates upon the One Lord with word, thought and deed,
Gathers all the Fruits of his heart's Desire. *[6]*
The Lord, in His Mercy, has made me His Own,
And has Blest me with the Immaculate[4] Name and His Devotion. *[7]*
In the beginning, the middle and the end is He, the Lord ;
Says Nānak "Without Him there is naught, there is naught." *[1-1-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 5 : Ashtapadis

The Saints seeing whom one is in Bloom, how is one to attain to their Society ?
The Saints are the Friends of our Souls ; they Attune us to the Love of the Lord.
Let my Love for them snap not ever, nor be interrupted. *[1]*
O my Transcendent Lord, be Merciful to me that I Sing ever Thy Praise.
O Saints, my Friends, Meet with me that I Contemplate the Name of the Friend of my Mind. *[1-Pause]*
Lured by Māyā, the Blind one Sees not, nor, Hears nor Knows
That his transitory body will pass away : and he embroils himself in False Strife.
They who Contemplate the Name, Win the (Battle of Life), and they are United with the Perfect Guru. *[2]*

One comes into the world of Time, and goes out of it as is the Lord's Will.
Through the Lord's Will is the evolvement of the world : through His Will does one enjoy the joys of the earth.
And, he who forsakes the Creator-Lord, him infect Sorrow and Separation. *[3]*

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1. ਓਕਤਿ (ओकति) : (Sans. युक्ति), *lit.* reasoning ; an argument.
2. ਨਾਗਰ (नागर) : *lit.* citizen ; he who has the attributes of good citizenship.
3. *Lit.* highwaymen
4. ਕੇਵਲ (केवल) ; *lit.* only ; detached ; hence, pure, immaculate.

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When the Lord Approves of one, one is Robed at the Lord's Court.
One gathers Peace here and has a Luminous Countenance, for, one Dwells on the Lord's Name alone.
The Transcendent Lord Honours one and one Serves the Guru with Loving Adoration. *[4]*
The Lord Pervades all space and interspace : He Sustains all life.
So, I've gathered the Treasure of Truth ; the One Name is my only Riches.
And, I forsake Him not from the Mind ever, if the Lord is Merciful to me. *[5]*
My comings and goings then cease and within my Mind Abides the Formless Lord.
One can Know not His limits, for, He is Unfathomable, Highest of the high. **P. 761**
He who forsakes his Lord, is born to die again and over again. *[6]*
They alone love truly their Lord, within whose mind Comes He, of Himself.
With them abide those who share their Virtues and they Dwell on their Lord, night and day.
They are Imbued with the Love of their Lord and all their Maladies are dispelled. *[7]*
Thou alone, O Love, art the Creator and the Cause : Thou alone art the One and the Many.
Thou alone art our All-Powerful, All-pervading Lord : Thou alone art of Discriminating Mind.
Nānak ever Dwells on Thy Name which is the Mainstay of Thy Devotees, O Lord ! *[8–1–3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 5 : Ashtapadis : Kāfi

O Lord, even if I err, I am known as Thy Bride.
They who love the Other and are Estranged[1] from Thee, Die in Anguish. *[1]*
I'll be ever on the side of my Lord :
For, He is ever my Lover[2] and my Beloved, and He is my only Hope *[1–Pause]*
Thou art my only Friend and Kinsman, O God, I pride immensely on Thee.
When Thou art within me, I am at Peace : Thou art the only Support of the supportless. *[2]*
If Thou art Merciful to me, O Lord, then, let me not Love another.
Bless me[3] with this Bounty[4], and I'll Cherish it in my Mind. *[3]*
I'll Walk only on Thy Path and See Thee alone with my Eyes :
If the Guru be Merciful to me, I'll hearken only to Thy Gospel. *[4]*
Myriads of glorious men there are, O Love, but they can equal not even Thy little bit[5].
Thou art the King of kings ; I can say not all Thy Merits. *[5]*
Myriads are Thy Devotees, all greater that me.
Bless me with Thy Vision for a little, little while, that I Revel in Thy Love. *[6]*
Seeing whom one's Mind is Comforted and one is rid of all one's Sins,
Why should I, O mother, forsake Him, who Pervades all, all over. *[7]*
In all humility, I surrendered myself to Him, and He Met me all-too-spontaneously,
And I Attained to what was Writ for me by my God, Blest as I was by the Guru-Saint. *[8–1–4]*

Suhi M. 5

Proclaim the Smiritis, the Vedas, the Purānas and other sacred books :
That without the Lord's Name, all else is vain prattle. *[1]*
The Infinite Name of the Lord the Devotees Cherish in their Minds,
And so their Pain of birth and death and Attachment (to the world of senses) is dispelled, Blest by the Saints. *[1–Pause]*
But they whom Infatuation, Strife and Ego infect, come forsure to Grief :
And, they gather no Peace, torn from the stem of the Lord's Name. *[2]*
Lured by the sense of 'mineness', they are bound to their selves,
And so, involved in Māyā's Strife, they are now cast into heaven, now hell. *[3]*
Reflecting and Discriminating, I found this to be the Quintessence of Wisdom,
That, without the Lord's Name, one gathers no Peace and loses (the Game of Life). *[4]* **P. 762**

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1. ਵਾਢੀਆ (वाढीआ)=ਪਰਦੇਸੀ : estranged.
2. ਰੰਗੀਲਾ (रंगीला)=ਪਿਆਰ ਕਰਨ ਵਾਲਾ : loving, sporting, joyful.
3. ਮੁ (मु)=ਮੈਨੂੰ : (Lehndi dialect), me.
4. ਦਾਤੜੀ (दातड़ी)=ਦਾਤ : gift, bounty.
5. ਰੋਮ (रोम) : *lit.* hair.

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Myriads there are who come and go and are born only to die.
But, without Knowing (the Real), all is a vain Strife, and one wanders through myriads of wombs. *[5]*
They, on whom is the Lord's Mercy, attain to the Society of the Saints,
And they Dwell upon the Nectar-Name of their Lord, the God. *[6]*
Myriads of men search for Him ; countless and infinite are they :
But, he alone finds Him near, to whom the Lord Reveals Himself. *[7]*
O Compassionate Lord, forsake me not and Bless me withe Thy Neme,
That I ever Sing Thy Praises : this, forsooth, is the only Desire in me. *[8-2-5-16]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 1 Kuchajji[1]

I am[2] shorn of Merit and immense[3] are my Sins[4]; then, how shall I go to Enjoy my Love ?
The Spouse is sought after by many more, one better than the other : who is there even to know my name ?
They, who Enjoy their Spouse, they are sheltered by His Mango-Shade :
But I have none of their Virtues : whom shall I blame for this ?
O Lord, which of Thy Merits shall I dwell upon, which of Thy Names shall I Utter ?
I can attain not even one of Thy Virtues[5] ; so a myriad times I am a Sacrifie unto Thee.
Gold and silver are enjoyable, so are pearls and rubies :
But these too are Thy-Given ; and yet, I love them, not Thee.
The mansions raised of dust and of decorative stones
Have lured me away by their grandeur and I sat not by the side of my Love.
Over the sky (of my head) the swallows (of age) shriek ; the herons (of white hair) have descended upon me :
I am ready now to leave for my other Home, (but), how shall I face my Spouse now ?
In Sleep, the night (of life) turned into the dawn[6] (of death) ; and, having lost my Way,
I kept Separated from Thee : now Pain is my only refuge.
Thou art the Lord of Merit, I am Meritless, O Lord, this is the only Prayer of Nānak to Thee :
"Thou hast Blest all Thy Brides with Thy Company for all these many Nights : Isn't there a Night also for me ?" *[1]*

Suhi M. 1 : Suchajji[7]

When Thou art with me, I attain everything : Thou, O Lord, art my Master, my Capital-stock.
When Thou Abidest within me, I am at Peace : Blessed am I when Thou Abidest within me.
If such be Thy Will, Thou Makest me a king or a beggar, detached from the world.
If such be Thy Will, the Seas will surge in the (heart's) Desert, and the Lotus will bloom in the Sky (of the Mind).
In Thy Will, do we Cross the Sea of Existence, in Thy Will is our Load sunk in the mid-stream.
In Thy Will, do I find Thee a Colourful Person and then I am Imbued with Thy Praise, O Treasure of Virtue !
In Thy Will, Thou seemest Dreadful to me, and I am bound to the cycle of coming and going.
O Lord, Thou art Unfathomable, Unweighable ; saying of Thee, I Surrender to Thee.
What shall I ask, pray, what shall I utter, save that I Hunger and Thirst for Thee.
Through the Guru's Word I Attain unto the Lord, and for this alone do I Pray to my God. *[2]* **P. 763**

Suni M. 5 : Gunavanti

Wherever I see the Devotee of the Guru, to his Feet I repair, in all Humility.
And I unburden to him the Pain of my heart and say : "Pray, lead me on to the Guru, my Friend,
And Instruct me in such a way that my mind is led not astray :
Show me the Path, and I'll Surrender my mind to thee.
I've come from afar and have sought thy Refuge ;
I lean only on thee, O Friend, now rid me of all my Sorrow".

---

1. *Lit.* (the) meritless (bride).
2. ਮੰਞੁ (ਮੰਞ)=(Lehndi dialect), ਮੈਂ : I.
3. ਅੰਮਾਵਣਿ (ਅੰਮਾਵਣਿ) : (Lehndi dialect) : (ਅ+ਮਾਵਣਿ) : which cannot be contained ; infinite.
4. ਡੋਸੜਾ (ਡੋਂਸੜੀ) : (Lehndi dialect) : ਦੋਸ਼, sins
5. ਟੋਲਿ (ਟੋਲਿ) : Embellishment.
6. ਝਾਲੁ (ਝਾਲੁ) : (Sindhi), dawn.
7. *Lit.* (the) meritorious (bride).

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"O Brother, thou, who walkest on this Path, go thou the Way the Guru Instructs thee ;
Give up thy self-willedness and the sense of the Other.
Thus wilt thou See the Lord's Vision, and even the hot winds will touch thee not".
I know not what to say : I say what is the Command of my Lord.
I am Blest with the Treasure of the Lord's Devotion : such is the Mercy of Nānak, the Guru, upon me.
Now I Hunger no more, I Thirst no more and I am wholly Satiated.
And, wherever I see the Devotee of the Guru, to his Feet I repair in all Humility. *[3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Suhi : Chhant M. 1

Intoxicated with the wine[1] of youth, I knew not that I was but a guest at my Parents' home ;
Of Soiled mind was I'full of Demerits ; without the Guru, Virtue was imbibed not by me.
I knew not what it was like to be Virtuous and was strayed by Delusion, and thus wasted away my youth.
I knew not my Spouse, nor saw His Home, nor Vision : I liked not the Poise of my Lord.
I asked not the Way from the Guru : and, in Sleep, the Night (of my life) passed away.
Says Nānak : "I was Widowed in youth : and, without my Lord, my youth withered away". *[1]*
O Father, Wed me to my Lord ; I long for and belong to Him.
For, He Pervades all, age after age, and His Command Sways the three worlds.
The Lord of the three worlds Enjoys His Bride, but from the Unvirtuous He Keeps far.
Yea, as is the Desire, so is the Hope fulfilled by the All-filling Lord.
The Lord's Bride remains Eternally[2] His : she is Widowed not, nor wears she the Soiled robes.
Says Nānak : "I Love the True Lord who Abides ever the same, age after age". *[2]*
O Father, find out the Auspicious moment[3] for me to go out to my In-laws :
And let that Auspicious moment[4] be which the Lord, in His Will, Determines, for, all that He Does comes to pass.
And whatever is the Writ of our Deeds Written by the Lord, that no one can erase.
My Spouse[5] is the self-dependent[6] Lord, who Pervades all the three worlds.
Māyā likes not the mutual love of the Bride and the Groom, for it Separates the Bride from her Lord.
But, the Bride lives in Peace in the Lord's Mansion, Contemplating the True Word ; and clinging to the Feet of the Guru, she Cherishes her Lord. *[3]*
The Father has Wedded me in a Land far-removed (from Māyā), and so I go not back to my Parents' world. P. 764
Now I am in Bloom, Seeing my Lord's Presence; the Lord Enjoys me, and I look Beauteous in His Home.
The True Lord was in need of me and so my Love United me with Himself and my Wisdom was Perfected.
By Good Fortune I've Met Him : how Blessed is the Place of our Union that I've become Wise in the Guru's Wisdom.
Truth and Contentment I gather in my Skirt, and the Lord Loves me for my True speech.
Says Nānak : "Now I am Separated not from God, nor do I Grieve ; and, through the Guru's Wisdom, I am Merged in His Being". *[4-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 1 : Chhant

My Friends (the Lord's Saints), have come into my Home :
The True Lord has Brought about My Union with them.
Through Love have I Met them and the Lord's Mind is Pleased Meeting with the Elect of God (His Saints), I've found Gladness.
And I've Attained to what my Mind longed for.
Eternal is my Union ; my Mind is Pleased ; Blessed, Blessed are my Mansions.

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1. ਮੈਮਤ (ਮੈਮਤ)=ਮੈ ਵਿਚ ਮਸਤ : intoxicated with wine. The imagery of the bride (*i.e.* the seeker) in her Parents' home (*i.e.* the material world) & the Home of the Inlaws (*i.e.* the world of the Spirit) is repeated time & again in the Scriptures.
2. ਸਰਬ (सरब) : *lit.* all, at all times.
3. ਲਗਨੁ (लगनु) : the auspicious moment.
4. ਸਾਹਾ (साहा) : the auspicious day.
5. ਜਾਞੀ (जाञी) : *lit.* a member of the wedding party ; here, the Groom.
6. ਨਰਹ ਨਿਹਕੇਵਲੁ (नरह निहकेवलु) : detached (ਨਿਹਕੇਵਲ) from men (ਨਰਹ).

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And the five strains of Music[7] Ring within me Unstruck, now that my loved Friends have come into my Home. *[1]*
Come, loved Friends,
Come, Sisters & Mates, Sing the Songs of Joy ;
Sing the Wedding Songs of Truth that the Lord is Pleased whose Glory Rings through all the ages :
And the Lord Comes into me, His Home, to Bless it ; and, through His Word, all my Tasks are Fulfilled.
Applying the Collyrium of Wisdom, yea, of the Lord's Quintessence, I See the Lord of the three worlds.
O Friends, Sing the Songs of Joy with Relish, for, into my Home Comes my Lord, *[2]*
My body and Mind are Imbued with the Nectar (-Word), within me shines the Jewel of Love :
Within me is the Jewel of the Lord's Name, and I Reflect on the Quintessence of Reality.
Thy beings are but beggars at Thy Door, O Beneficent, All-fulfilling Lord : Thou Givest to all who seek.
Thou art the Wise Inner-knower, Thou art the Cause of causes.
Hark, O friend, my Mind is enticed away by the Great Enticer : and my body and Mind are Imbued with the Nectar-Word. *[3]*
O Lord, Thou Pervadest the entire universe.
True, True, is Thy Play.
True is Thy Play, O Infinite, Unfathomable Lord : who without Thee can Reveal Thee unto me ?
Myriads of adepts and seekers there are, but, shorn of Thy Grace, who else is known as Thy Own ?
(Meeting with Thee), one steps out of the wild, never-ending dance of birth and death, and one's mind is held by the Guru's Grace.
Says Nānak : "Through Thy Word are all our Sins dispelled ; and, becoming Virtuous we Attain to our Lord." *[4-1-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, M. 1

Come, come, O Friend, come into me that I See Thy Vision.
O Friend, I look out of my Home, full of zealous expectancy, to See Thee.
Joy has welled up in my Mind, O Love, hearken to me ; yea, I lean only on Thee.
Seeing Thy Vision, I have become Detached from the world; and my Pain of births and deaths is dispelled,
Thy Light Pervades all ; from that Light art Thou known ; and, through Love, thou art Met with all-too-spontaneously. P. 765
Says Nānak : "I am a Sacrifice unto my Friend ; through Truth, He Meets us in our very Home". *[1]*
When the Friend Comes into her Home, the Bride is immensely Pleased :
She is Bewitched by the Lord's True Word ; and, Seeing the Master, she is in Bloom.
Equipped with Merit, she is Joyed immensely, when the Loved Lord Enjoys her.
And her Demerits are dispelled; the Perfect Creator-Lord Builds her the Abode of a Virtuous heart.
She destroys her Sins, abides as the master of herself, and, becoming of Discriminating Mind, she adjudges (between Good and Evil).
Says Nānak : "Emancipation is through the Lord's Name : through the Guru's Word does one Meet with one's Love". *[2]*
The Bride has found her Groom and her Desires and Hopes are Fulfilled.
She is Enjoyed by her Spouse ; through the Word, has she Attained Him who Pervades all and is never far.
The Lord is never far and Fills all hearts : all creatures are but His Brides :
He alone is the Enjoyer, the Relisher, as becomes His Glory.
Immortal is He, Ever-in-Poise, Invaluable and Infinite : through the Perfect Guru is the True One Attained.
Nānak: He Himself Unites the Bride with Himself: and, in His Mercy, she is Attuned to Him. *[3]*
The Lord Abides on high ; He Crowns the three worlds with His Glory.
I am wonderstruck, Seeing His Merits : and within me Rings[1] the Unstruck Melody (of the Word).
I Reflect on the Word and do Virtuous[2] deeds, and am Blest with the Password of the Lord's Name.

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7. *i.e.* the music produced by the stringed instruments & wind-pipes & those made of leather, clay & metal.

1. ਅਗਾਸਾ (अगासा) : (Persian ਆਗ਼ਾਜ਼), *lit.* beginning : to become manifest.

2. ਸਾਰੀ (सारी) : (Sans. सार), most excellent, the best.

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Without the Lord's Name, the False ones find no Refuge ; for, the Jewel of the Lord's Name alone is Approved by the Lord.
Perfect is now my Honour, my Intellect; Perfect the Password, Blest with which one neither comes, nor goes.
Nānak : if by the Guru's Grace, one Knows oneself, one becomes like the Eternal Lord. *[4-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Chhant : M. 1

He, who Created the world also takes Care of it, and Yokes it to its tasks.
Through His Blessing, the Mind is Illumined, and the Moon (of Wisdom) shines forth within the body.
The Moon (of Wisdom) shines by the Lord's Grace, and the Darkness of Pain is dispelled.
Virtues are the Marriage-party that bedeck our Spouse, whom the Beauteous Bride has chosen after a great care.
The Marriage is performed with Glory : of five strains Rings the Unstruck Melody within her Mind.
Yea, He, who Created the world also takes Care of it, and Yokes it to its tasks. *[1]*
Sacrifice am I unto the Saints, my Stainless[1] friends :
This my body is Attached to them and my Mind Converses with theirs :
They to whom I have given away my Mind[2], how can I forsake them, O God ?
Seeing whom I Revel in Joy, O, why shall I not hug them to my Soul ?
They, who have all the Merits and no Sins, and who Abide Eternally,
Sacrifice am I unto them, my Friends, who are Immaculate and without Stain. *[2]*
If I have a Basketful of Fragrant Virtues, I'll enjoy their Fragrance :
If my Friends are Blest with Merits, let us share some with them :
Share we should the Merits with our Friends and shed our Sins, P. 766
And deck ourselves with the Silks (of Virtue) and the Embellishments (of Good), and take the Field of (Duty),
Wherever we go, we should speak nothing but good, and drink-in the Lord's Nectar after cleansing the mind.
Yea, if I have a Basket of Fragrant Virtues, I'll enjoy their Fragrance. *[3]*
When He, the Lord, Does all by Himself, who else then shall I go to complain ?
And one would complain if the Lord were ever to err.
If He would err, we would complain to Him ; but does the Creator-Lord ever err ?
Without seeing or hearing Him, one prays to Him, and He Blesses all without being asked.
The Lord of Destiny Blesses all : He is the only True Lord of all.
Nānak : whom is one to complain to, when He, the Lord, Doth all ? *[4-1-4]*

Suhi M. 1

Imbued with the Lord's Love, my Mind Utters the Lord's Praise, and the Lord seems Pleasing to me.
The Truth is the Guru-given ladder to Mount to our God, and then one Enjoys True Gladness.
And one gathers the Peace of Poise and Truth seems sweet to him ; and this Instruction of Truth fails one not.
How can the Undeceived One be deceived by bathing (in the holy waters), (or customary) charity, or (verbal) knowledge or ablutions ?
The vanities[3] of Infatuation, Sin, Falsehood, Deception and the sense of Duality, are stilled,
(If), Imbued with the Lord's Love, my Mind Utters the Lord's Praise, and the Lord seems Pleasing to me. *[1]*
Praise thou the Lord who Created the Creation.
If the mind be Soiled, no one can suck-in the Lord's Nectar.
But when the mind is Surrendered to God and one Churns up the Nectar (of the Word), the Guru prizes it :
And then, seated in Poise, one Knows one's Lord, and one's Mind is Attuned to the True One.
And then one is ever with God and Sings His Praise if such be His Will : (but), how can one Meet Him, being a Stranger to Him ?
Praise thou the Lord Who Created the Creation. *[2]*
When the Lord Comes into the Mind, what else remains ? How can there be coming and going thereafter ?
Then, the Mind is Pleased with the Lord, Imbued with His Love.

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1. ਅਵਰੀਤਾ (अवरीता) : (from Sans. अ+वृत्त), unspoiled, unvitiated.
2. ਮਾਨੁ (मानु)=ਮਨ : mind.
3. ਪਰਪੰਚ (परपंच) : (Sans. प्रपंच), illusion, fraud.

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Imbued with the Lord's Love, one Utters the Truth of the Lord who Built the fortress (of the body) out of the mere bubble (of a sperm).
Yea, the Lord is the Creator-Master of the body of five elements, and Embellishes it He with His Truth.
We are the Sinners ; hearken Thou to us, O Lord ; whatever is Pleasing to Thee, that alone is Truth.
And when one is Instructed in Thy Truth, then cease one's comings and goings. *[3]*
I would apply that Collyrium to the Eyes which is Pleasing to the Lord :
I would Know and intuitively Realise, if the Lord Himself were to Reveal the Truth.
Reveals He Himself (His Truth), and Leads us on to His Path ; and Himself Lures away our mind to Himself.
And Makes us do Good Deeds : O, who can evaluate such a Mysterious[1] Lord ?
I know not the trickeries[2] of *tantra* and *mantra* : I only Cherish my God with whom my Mind is Pleased.
One Knows of the True Collyrium of the Name from the Lord ; through the Guru's Word, one Knows the Truth. *[4]*
If I have Friends at home, why shall I knock at another's Door ?
For, these Friends are Imbued with Truth and the Lord ever Aides with them.
My Friend Revels within my Mind : in the Love of the Lord are contained all works and righteousness,
And pilgrimage to the holy places, piety and worship : so one must Love the (Lord's) True Name.
The Lord Himself Creates and Establishes and Upholds all, when such be His Will.
My Friend and my Loved, Blissful God has Created His Love within me. *[5]* **P. 767**

If the leader be Blind, how will he know the Right Way ?
His mind is Shallow, and, being Deceived, he will be Misled.
If he walks not on the Way, how will he reach the Lord's Mansion, for he is Blinded in the Mind.
One Sees nothing, unaided by the Lord's Name, and the Blind one is engaged in his fruitless Strife.
When the Guru's Word is Enshrined in the Mind, Light and Joy well up in the Mind.
I pray to my Guru with joined palms : "Pray, show me the Way to my Lord". *[6]*
If the mind becomes stranger to itself, estranged from it, then, is the whole world.
To whom shall I unfold the folds of my Pain, when the whole world is in Pain ?
Writhing itself in Pain, how will the world know my inmost State ?
Dreadful to me is the never-ending cycle of coming and going,
And, devoid of the Lord's Name, I am Vacant and Sad, for, I hearkened not to the Guru's Word.
If the mind becomes stranger to itself, estranged from it, then, is the whole world. *[7]*
He, who, through the Guru's Door, enters into his Self, he Merges in the All-pervading Lord.
He alone will Serve the Guru, whose mind is Pleased with the Word.
Pleased with the Word, his being is Imbued with the Lord's Love, and Finds Him he in his inmost Self.
The Creator-Lord Himself Does everything, and Himself, in the end Stays forever, ever the same[3].
If one is Attuned to the Guru's Word, one is at Peace, and then within him Rings the Unstruck Melody (of the Lord's Name).
Yea, he, who through the Guru's Door, enters into his Self. he Merges in the All-pervading Lord. *[8]*
Why Praise the Creation, when He, the Lord, Creates and Oversees all,
One can evaluate Him not even if one tries one's best.
He alone can evaluate Him to whom He Revals Himself : for, the never-erring Lord can err not :
And he then shouts His Victory thorugh the invaluable Word of the Guru's, and so is Pleasing to the Lord.
I am Low and Worthless, O Lord, pray, let me not forsake Thy Truth.
Nānak : He, who Creates and Oversees all, also Blesses us with Wisdom He. *[9–2–5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Chhant : M. 3

Sing ye the Lord's Song of Joy :
And gather ye the Lord's Fruit, by the Guru's Grace.
Gather ye the Lord's Fruit and Contemplate the Lord's Name, that your Sins, accumulated birth after birth, are dispelled.

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1. ਅਭੇਵਏ (ਅਭੇਵਏ) : whose Secret (ਭੇਵ, ਭੇਦ) cannot be known.
2. ਪਾਖੰਡੁ (ਪਾਖੰਡੁ) : religious hypocrisy.
3. ਨਿਰੰਤਰੇ (ਨਿਰੰਤਰੇ) : (Sans. ਨਿਰੰਤਰਮ੍), without interruption, incessantly ; without intervening space or interval ; immediately.

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Sacrifice am I unto the Guru who Fulfils all my tasks.
Contemplate the Lord, by the Lord's Grace, and gather ye the Fruit of Bliss, O Saintly beings.
Says Nānak : "Hearken, O friends, Sing ye the Lord's Song of Joy". *[1]*

Hearing of the Lord's Virtues, I am Inebriated with them all-too-spontaneously.
And, through the Guru's Word, I Dwell on the (Lord's) Name in a state of Poise.
They, in whose Lot it was so Writ by God, them the Guru Met, and their fear of birth and death hastened away.
And they lost the sense of the Other, and were Attuned to the Lord.
They, whom the Lord Blest, they Sang ever His Praise. P. 768
Hearing the Lord's Virtues, I am Inebriated with them, all-too-spontaneously. *[2]*

In this Kali age, the Lord's Name is the only Emancipator :
Through the Guru, one Reflects on the Word.
Reflecting on the Word, I Loved the Lord's Name ; he, whom the Lord Blesses, he Attains to it.
And he ever Sings the Lord's Praise in Poise, and all his Sins are eradicated.
All belong to Thee, O Lord, Thou belongest to all : I'm Thine and Thou art mine.
In this age, Thy Name is the only Emancipator of men. *[3]*

They, in whose Mind Cometh Lord, the God,
They are Satiated, Singing the Lord's Praise :
Satiated are they, Singing the Lord's Praise, and they Hunger no more.
The Lord's Saint, who Contemplates the Lord's Name is Worshipped in all the ten directions.
Nānak : the Lord Himself Separates and then Unites He, for, without the Lord, there is not another.
Lo, the Lord has Come to Abide into my Home ; and I am in utter Bliss. *[4-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Suhi, M. 3

The Lord Protects the Honour of His Devotees, age after age.
The Devotee is he, who is turned God-wards and, through the Word, dispels his Ego.
Dispels he his Ego through the Word, and is Pleasing to the Lord whose Word is True.
He is Dedicated truly ever to the Lord's Worship which his Guru has enunciated.
True and Pure is the Way of the Devotees, and they Love the (Lord's) True Name.
Nānak : the Lord's Devotees look Beauteous at the Lord's Gate ; yea, they who Practise nothing but the (Lord's) Truth. *[1]*

The Lord is the Glory and the Caste of the Devotees : and the Devotees are Merged in the Lord's Name.
The Devotees are Dedicated to Him, losing their self and Discriminate they between Good and Evil.
Discriminate they between Good and Evil, uttering the (Lord's) Name ; and being in Fear of the Lord, His Worship seems Sweet to them ;
And they Adore their Lord, night and day, and remain Detached in their very homes.
Imbued with His Worship, their Minds are ever Pure, and they See the Lord ever within themselves.
Nānak : they are the True Devotees of the Lord, who Cherish ever the Lord's Name. *[2]*

The Egocentrics too Worship the Lord, but, without the True Guru, how can one Worship one's Lord ?
In Ego, one is infected with the Malady of Māyā, and one is born to die in Pain, again and over again.
Coming and going thus, the world is wasted away by the sense of the Other : without the Guru, one Knows not the Quintessence.
Without the Lord's Worship, the world is led astray, and one leaves the world, regretful in the end.
He is one among millions, who Knows the Essence of the Lord's True Name.
Nānak : one is Blest with Glory through the (Lord's) Name ; and, in Duality, one loses one's Honour. *[3]* P. 769

In the homes of the Devotees, there is ever the Joy of True Marriage, for, they Utter ever the Lord's Praise.
The Lord Himself Blesses His Devotees with the Treasure of Devotion : and, overcoming the Pain of Death, they Merge in the Lord.
And so they are Pleasing to their God, Blest with the Treasure of the True Name.
This Treasure is inexhaustible, which the Lord Blesses His Devotees with, all-too-spontaneously.
Nānak : the Lord Himself Blesses and Unites with Himself, and one's Glory is proclaimed through the ages. *[4-1-2]*

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Suhi M. 3

Through the True Word is the True Lord's Praise ; (through the Word), One Reflects on the Lord.
All one's Sins, and one's Ego are dispelled ; and one Enshrines the True One in the Mind.
One keeps the Lord in one's Mind and Crosses the impassable Sea of Existence : and then one Crosses it not over agrin.
True is the Guru, True His Word, through which I See the True One.
If one Sings the True Lord's Praise, one Merges in the True One, and Sees Him, Pervading all.
Says Nānak : " True is the Master, True His Name ; and through the True One is one's Emancipation." *[1]*
The True Guru Reveals the Truth, and he upholds one's Honour.
The True Fare is the Lord's True Love ; for, through the True Name, one gathers Bliss.
And so, being in Bliss, one Lives Eternally and is cast not into the womb again.
And one's Soul Merges in the Over-soul of the True One; yea, through the True Name, one's Mind is Illumined.
They, who Know the Truth, Contemplate the True One, and themselves become True.
Nānak : they, who Enshrine the True Name in the Mind, are Separated not (from the Lord), and are never in Sorrow. *[2]*
Where, through the True Word, is Sung the Praise of the True One, there Rings ever the Song of Joy.
One imbibes the Immaculate Virtues (of the Lord), and becomes Pure, body and soul ; for, the True Purusha Abides within him.
And he acts Truth, speaks Truth (and knows that) what the True Lord Does comes to pass.
Wherever I See, the True One Pervades all ; for, there's not another without Him.
One issues out of the True One and Merges in Him in the end ; there would be birth and death if there were someone other than the Eternal Lord (Playing the Play).
Says Nānak : "The Lord is All-in-all ; and that alone happens which He Causes". *[3]*
The True seekers seem Glorious at the Lord's Door, (for), they speak of nothing but the Truth.
Within their Minds is embedded the True Word, and, through Truth, they Know themselves.
And Knowing themselves, they Know the True One : through Truth is their Intuition Awakened.
True is the Word, True its Glory : through Truth, one gathers Bliss.
Imbued with Truth, the Devotees are Attuned to the True One, and they know not the love of the Other.
Says Nānak . "He, in whose Lot it is so Writ, Attains to the (Lord's) Truth". *[4-2-3]*

Suhi M. 3

Even if the Bride roams the four ages through, she is Wedded not to the Lord, save through the True Guru.
Eternal is the Rule of the Lord ; and, without Him, there is not another.
Not another there is without the Lord, for, Ever-True is He : through the Guru, I Know of the One alone.
I am Wedded to my Lord and, through the Guru's Word, my Mind accepts its Truth. **P. 770**
When one attains to the True Guru, one Mounts to the Lord : without the Lord's Name, one is Emancipated not.
Says Nānak : "The Bride Enjoys her Spouse, if her Mind accepts His Truth and so is in Bliss". *[1]*
Serve the True Guru, O Ignorant Bride, and Attain to the Lord, thy Groom,
And then thou remainest ever the Lord's Bride and wearest[1] not the Soiled Wear again.
Such is the Wisdom that the Bride of God learns ; and, stilling her Ego, the Lord is Revealed to her.
And she does the Righteous Deeds and Merges in the Word, and Knows the One alone, within ;
And she Enjoys her Spouse ever, and her True Glory is Proclaimed all over.
Says Nānak, "The Bride Enjoys her Spouse who Pervades all". *[2]*
If you do the task assigned to you by the Guru, O Ignorant Bride, He unites you with your Lord.
And, being Imbued with the Lord, you abide in Bliss,
And you Merge in the True One and See the True One Pervade all.
And you Deck ever your self with Truth and Merges in the True One.
The Bliss-giving Lord is Revealed through the Word, and Hugs He His Bride to His Bosom.
Says Nānak, "The Bride then finds the Lord's Mansion : yea, through the Guru's Word, she Attains to her Lord". *[3]*

1. Like the widows.

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The Bride is United with Himself by her Lord, the God.
And, through the Guru's Word, her Mind is Illumined, and she Sees the All-Pervading Lord, all over.
The All-pervading Lord she Cherishes in the Mind, and Attains to what was Writ for her by God.
And she Mounts to the Lord's Bridal Couch and, Embellished with (the Lord's) Truth, she is Pleasing to the Lord.
Immaculate is the Bride, Purged of her Ego ; and, through the Guru's Word, Merges she in the Truth.
Says Nānak, "The Lord United her with Himself and Blessed her with the Nine Treasures of the (Lord's) Name." *[4-3-4]*

Suhi M. 3

Praise thy Lord : Attain to Him through the Guru :
And Utter ever the Word and within thee then Rings the Unstruck Melody (of the Lord's Name).
And the Lord Comes into thy Home : so Praise thou the Lord, O Lord's Bride !
Be Devoted ever to the Guru, that thy Lord Loves thee.
When the Guru's Word is Enshrined in the Mind, thou art Blest through the Word.
And then in thy Home is Bliss ever, and the Lord, in His Mercy, Comes into thee. *[1]*
In the Devotees' Mind is Bliss, and they are Attuned ever to the Lord.
By the Guru's Grace, the Mind becoms Pure, and one Sings the Immaculate Praise of the Lord.
And so Singing the Lord's Praise, he, who Enshrines the Lord's Name in the Mind, through the Nectar-Word of the Lord, is Emancipated.
Thy Guru's Word Rings in every heart.
They, who Sing Thy Praise, O Lord, Merge in Equipoise, and, through the Word, are United with Thee.
Nānak : Fruitful is the birth of such beings who are led to the Lord's Path by the Guru. *[2]* **P. 771**
When one joins the Fellowship of the Saints, one Merges in the Lord's Name.
And, through the Guru's Word, one lives eternally as an Emancipated Soul, and one is Attuned to the Lord's Name :
One's Mind is Attuned to the Lord's Name, by the Guru's Grace, and one is Imbued with the Love of God.
And, Attaining to the Bliss-giving Lord, one's Infatuation is dispelled, and one Cherishes ever the Lord's Name.
And, Imbued with the Guru's Word, one is shot through and through with Poise, and one Enshrines the Name in the Mind.
Nānak : they who Serve the True Guru are Blest, and in their Mind ever Rings the Song of Joy. *[3]*
Without the True Guru, the world is strayed by Doubt, and one Attains not to the Mansion of the Lord.
Some there are who are United with the Lord, by the Guru's Grace, and their Woes are dispelled :
Their Woes are dispelled when the Lord so Wills ; and, Imbued with His Love, they Sing ever His Praise.
The Lord's Devotees are forever Immaculate, and they are Acclaimed through the ages.
They Worship the Lord Truly, and so are Honoured ; for them the True Home is *His* alone.
Nānak : "True is the Lord's Song of Joy, True is His Word ; through the Word, one attains Peace." *[4-4-5]*

Suhi M. 3

O youthful Bride, if you seek your Eternal Groom, Attune yourself to the Guru's Feet.
And, then, you Enjoy for ever the Joy of the Groom, who neither goes nor dies.
She, who becomes her Lord's own, Blest with the Guru's Poise, the Eternal Lord Loves her.
And, she is Embellished with the Guru's Word, and becomes Pure forever, through the Discipline of Truth.
True, ever-True, is our Lord, who has Himself Created Himself.
Nānak : "She, who is Attuned to the Guru's Feet, Enjoys ever her Eternal Groom." *[1]*
Ever-Imbued with the Lord, you Attain to Him, O Young one,
And, through the Guru's Word, your Mind is in Bliss, and you are Stained not even a bit[1].
And, being Attuned to the Lord, you Attain to Him.
And, you Enjoy ever you Lord, dispelling your Ego from within you.
Through the Guru's Word, you Attain unto Him, with your Mind in Poise, and you are Imbued with the Love of your Lord.
Nānak : "Blest with the Glory of the Name, you Enjoy your Spouse, Imbued with His Love." *[2]*

1. ਰਾਤੀ (ਰਾਤੀ)=ਰਤੀ ਵੀ : even a bit.

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You who are Imbued with the Lord's Love, you Mount to the Mansion of the Lord.
He, your Lord, is Immaculate and Beneficent who Rids you of your Ego.
When the Lord so Wills, you are rid of your Ego ; and you, O Bride, are Accepted by the Lord.
And you Sing ever the Lord's Praise, and Realise the Unutterable Gospel.
The True Lord Pervades through the four ages ; (but), without the Guru, not one has Attained to Him.
Nānak : one is Imbued with the Lord's Love, and Revels in His Joy, when one is Attuned to the Lord. *[3]*
In the Mind of the Bride, Rings the Song of Joy, when she Meets with her Friend, her God.
And, through the Guru's Word, her Mind becomes Pure, for she Enshrines the Lord in her heart,
P. 772
And so Fulfils herself and, through the Guru's Wisdom, Knows her Lord.
And the Lord Bewitches her Mind and she Attains to the Lord, who Fulfils her Destiny.
Serving the Guru, she is ever in Bliss, and the Lord Abides in her Mind.
Nānak : she is then United with her Lord, through the Guru, Bedecked with the (Guru's) Word." *[4-5-6]*

Suhi M. 3

The Lord's Name is the Song of Joy ; through the Guru's Word is it Revealed.
Through the Guru's Word, thy Mind and body are Imbued with the Lord, and the Name seems Sweet (to the Mind)
Seems Sweet to thee the Lord's Name and thou Savest all thy kindreds, Uttering ever the Lord's Word.
And cease then thy comings and goings and thou Attainest Bliss, and thy Consciousnsss abides in Bliss.[1]
Thou Attainest to thy only Lord, and the Lord is Merciful to thee.
The Lord's Name is the Song of Joy ; through the Guru's Word it is Revealed. *[1]*
I am Low, while the Lord is the Highest of the high ; how shall I than Attain to my Lord ?
It is by the Guru's Grace that I Attain to Him, through the Lord's Word, all-too-spontaneously.
And losing my self, I Revel in His Love,
And my Bridal Bed seems Cosy, for I Love my Lord and I am Merged in His Name.
Nānak : the True Bride is she, the Fortunate one, who acts in the Lord's will.
I am Low, while the Lord is Highest of the high, how shall I Attain to my Lord ? *[2]*
In every heart is the same God ; the same is the Spouse of every Bride.
For some, the Lord is far ; for others, He is the only Mainstay of the Soul.
The Mainstay of our Soul is He, the Creator-Lord, who is Met through the Guru by Good Fortune.
The Lord Pervades every heart ; through the Guru is He, the Unfathomable One, Revealed.
One's Mind is in Bliss all-too-spontaneously and Believes and Reflects on His Wisdom.
In every heart is the same God ; the same is the Spouse of every Bride. *[3]*
(The Seekers) Serve the Beneficent Guru, and Merge in the Lord's Name,
(And Pray) : "O Lord, Bless us with the Dust of the Guru's Feet that we, the Sinners, too are Saved."
Shedding the self, the Sinners too are Emancipated, and Abide in their Self :
Their Intellect is Awakened ; their Night passes in Joy and, through the Guru's Word, the Lord's Name Illumines their Soul.
Their Homes resound ever with the Lord's Joy, and the Lord seems Sweet to them.
Nānak : they who Serve the Beneficent Guru, are Merged in the Lord's Name. *[4-6-7-5-7-12]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M: 4 : Chhant

Sacrifice, O Lord, am I unto Thee : Lead me on to the True Guru that, shedding[2] my Sins, I Cherish Thy Virtues,
P. 773
And Dwell ever on Thy Name, and Utter[3] ever the Guru's Word.
And the Word seems sweet to me and my Sins are dispelled,
And also the Malady of Ego and Fear ; and I enter into the state of Poise, all-too-spontaneously.
Blest with the Guru's Word, the bed of the body becomes cosy ; and, through the Quintessence of Wisdom, I Revel in the Lord's Joy.
Lo, I Enjoy ever the Bliss, for such is the Writ of my God for me. *[1]*

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1. ਘਰਿ ਅਨਹਦ ਸੁਰਤਿ ਸਮਾਣੀ (घरि अनहद सुरति समाणी) : *lit.* consciousness merges in the 'house' or state of 'Anhad' (Unstruck Melody).
2. *Lit.* selling off.
3. ਚਵਾ (चवा) : (Sindhi), utter.

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I Cherish Truth and Contentment ; the Guru has come to Engage me to my Lord.
And now keep to the Society of the Saints and Sing the Guru's Word.
Singing the Guru's Word, I am Emancipated and Blest, and Abide with the Saints, the Elect of the Lord.
And, I am rid of my Wrath and the sense of 'mineness' ; and the Doubt and Delusion of the mind are shattered.
The Pain of I-amness is dispelled and I am in Bliss : my body Enjoys the health of the Soul.
And by the Guru's Grace, the Lord is Revealed to me, yea, He of Unfathomable Virtues. *[2]*
The Egocentric (Bride) remains far from God, and Attains not to His Mansion and is burnt (by Desire).
Within her is the love of the self ; and deluded by Illusion, she deals in False Values.
She practises Deceit and Falsehood, and so suffers Sorrow ; and, without the True Guru, she finds not the Path ;
And, led Astray, she wanders in Wilderness, and suffers the Blows (of Time) every moment.
When He, our Beneficent Lord, Himself Blesses us with the Society of the True Guru,
We Unite with the Lord, after the Separation of ages, all-too-spontaneously. *[3]*
Finding the Auspicious Moment, He, the Lord, Comes into my Home and I, His Bride, am in Bliss.
And the Pandits too look into their Books (to see how auspicious is the Time of my union).
And within my Mind Rings the Song of Joy when I Hear the Foot-falls of my Friend in my Soul.
And the men of Wisdom resolve that I be Wedded instantaneously to my Lord.
My Lord now is the Unfathomable, Unperceivable cosmic Person, Ever-fresh, my Friend of childhood.
Nānak :by His Grace am I United with Him ; and hereafter I'll be Separated not. *[4-1]*

Suhi M. 4

In the first Round[1], the Lord Instructs thee to revolve back to the world[2],
And to look upon the Guru's Word as the Veda, to practise Righteousness, and so to dispel thy Sins.
Practise thou Righteousness and Dwell upon the Lord's Name—the Smiritis too inculcate but the Lord's Name—
And Dwell upon thy Perfect Guru that all thy Sins are Eradicated.
Thy Fortune will smile, and the Bliss of Poise wilt thou gather, and the Lord will seem Pleasing to thee.
Sayeth Nānak : "In the first Round, the Lord Himself initiates His Marriage with thee". *[1]*
In the second Round, thy Lord Unites thee with thy True Guru, the Cosmic Being,
And, thou becomest Fear-free, save for the Lord's Fear in thy Mind, and thou art rid of the Dirt of I-amness.
Thy Fear, now, is of thy Immaculate Lord, and, Singing the Lord's Praise, thou See-est His Presence.
And thou See-est the All-pervading, All-filling Lord. **P. 774**
Thy only Lord is both within and without ; Meeting with the Saints, Sing thou the Song of Joy.
Sayeth Nānak : "In the second Round, the Unstruck Metody of the Word Ringeth in thy Mind". *[2]*
In the third Round, the Joy of Detachment wells up in thy mind.
Meeting with the Saints, thou Meetest thy Lord and Fortune smiles on thee.
Thou Attainest thy Immaculate God and Singest His Praise and thou utterest the Lord's Word with thy tongue.
Thou Attainest to the Lord, O Saintly being, and Utterest the Truth that is unutterable.
In thy Mind Ringeth the Music of the Lord, and thou Contemplatest Him, for thy Lot now shines forth.
Sayeth Nānak : "In the third Round, Divine Detachedness wells up in thy Mind". *[3]*
In the fourth Round, thy Mind is held in Poise, for thou hast Attained to thy Lord.
All-too-spontaneously hath thy Lord Met thee, by the Guru's Grace, and thy God seemeth Sweet to thee.
Seemeth Sweet to thee thy God, who Loveth thee, and thou art ever Attuned to Him.
And thou Attainest thy heart's Desire, thy Lord, thy God ; and the Glory of the Lord's Name Ringeth in thy Mind.
Thy Master hath brought about thy Wedding with Him and thy heart, O Bride, is in Bloom, being Illumined by the Name.
Sayeth Nānak : "In the fourth Round, thou Attainest to thy Eternal Lord". *[4-2]*

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1. ਲਾਵ (लाव)=ਫੇਰਾ : round. These four stanzas initially written to describe a seeker's union with God, are now sung as the Sikh bride and the groom circumabulate four times round the Holy Book to solemnise their wedding. The word literally (as in Sanskrit) means 'breaking away' (from Parents' home).

2. ਪਰਵਿਰਤੀ (परविरती) : (Sans. प्रवृत्ति :), active worldly life ; taking an active part in worldly affairs, as opposed to निवृत्ति: renunciation.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Chhant : M. 4

When one Sings the Lord's Praise, by the Guru's Grace,
One Tastes with one's heart, one's tongue, the Lord's Taste.
And the Lord with one is Pleased and Meets one He all-too-spontaneously.
And one Enjoys Bliss night and day, and sleeps in Peace, Attuned to the Word.
By Good Fortune, one Meets with the Perfect Guru, and Contemplates ever the Lord's Name.
And the Life of all life Meets one all-too-spontaneously ; and one Merges in the Absolute God. *[1]*

One is led on to the Society of the Saints,
And one Bathes oneself at the Immaculate Fount of the Lord.
One Bathes in the Immaculate Waters of God, and one's body is Sanctified :
And one is rid of the Dirt of Vice and Doubt and the Pain of Ego is dispelled.
By God's Grace, one Meets with the Saint, and one Abides in one's Self.
And one relishes Singing the Lord's Praise, and the (Lord's) Name Blazes forth in him. *[2]*

He, who Reflects on the Jewel of God,
He Loves the Lord's Name, by the Guru's Grace.
Loves he the Name and is Emancipated through the Word, and his Darkness of Ignorance is dispelled.
Within him burns bright the Light of Wisdom, and his inner Home, yea, the Temple, is Illumined.
And he Bedecks himself by Surrendering his body and mind, and the Lord Loves him.
And then he does what the Lord Bids, and so he Merges in his God. *[3]* **P. 775**

Lo, the Lord has Come to Take me as His Bride,
And I Wed the Lord, through the Guru's Grace.
And so I Attain to my God and the Groom Loves me, His Bride.
And I Sing His Praise in the Society of the Saints and the Lord Himself Embellishes me.
How wondrous is the Wedding Party of the Angelic beings, the Heavenly singers and the Attendants of gods.
And, I've Attained to my True Lord who neither Goes nor Dies. *[4-1-3]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Suhi, Chhant : M. 4

Come, ye Saints, and Sing the Lord's Praise.
We Meet with our God, by the Guru's Grace, and within our Home Rings the Melody of (five) Sounds[1].
O God, Thou Pervadest all, and when Thou Comest into me, the Melody of (five) Sounds Rings within me,
And I Contemplate and Praise Thee ever, Attuned to the True Word.
And, Imbued ever with Thy Love, in a state of Equipoise, I Worship Thy Name within me.
Nānak : I know Thee alone, by the Guru's Grace : nay, I Know not another. *[1]*

The Lord Pervades all beings : He is the Inner-knower of all hearts.
He, who Contemplates Him, through the Guru's Word, him he seems to Pervade all beings.
My God is my Master, the Inner-knower, who Permeates all.
Through the Guru's Word, we Attain to the Truth and Merge in Equipoise, and know not another without Him.
I'd Praise Him all-too-spontaneously, if the Lord be Pleased with me, and then He, of Himself, Unites me with Himself.
Nānak : The Lord is Known through the Word, and thus one Contemplates ever His Name. *[2]*

The world is an impassable Sea : the Egocentric knows not its limits.
For, within him is Ego and I-amness and Lust and Wrath and Sharp-wittedness.
Through his Sharp wits, he finds not his feet, and so he wastes his life away.
And, on the *Yama's* Path, he suffers Pain, and passes away regretfully in the end.
Without the Lord's Name, there is no one to befriend us—neither sons, nor family, nor brothers.
Nānak : the play of Māyā ends here and goes not along with us in the Yond. *[3]*

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1. ਸਬਦ ਘਣੇਰੇ (सबद घनेरे) : *lit.* many words or sounds, *i.e. Panch Shabada* or the symphony of five unstruck orchestral sounds.

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I ask my compassionate Guru : Pray, how is one to Cross the impassable (Sea of Material Existence).
(And he says) : Walk in the Guru's Way and so Die to thyself.
He who Dies to himself thus Crosses the impassable Sea, and Merges in the Lord's Name, by the Guru's Grace.
And Attains to the Perfect Purusha, by Good Fortune, and Attunes himself to the True Name.
And then his intellect is Illumined and his Mind accepts (the Truth) of the Glory of the Lord's Name.
Nānak : Thus one Attains to one's God through the Word, and Merges one's Light in the All-light. *[4-1-4]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Suhi M. 4

O Saints, I've Met with the Loved Guru and now all my Craving is stilled. P. 776
And, I offer my body and mind to my Guru that the leads me on to my God, the Treasure of Virtue.
Blessed is the Guru, the great Purusha, who makes me See the Vision of my Lord.
By Good Fortune I've found my God, and, through the Lord's Name, I've Blossomed forth. *[1]*

I've met with my Loved Friend, the Guru, who has shown me the Lord's Path.
I was Separated from Thee for long, O Loved God[1], Meet with me, through the Guru's Word.
Without Thee, my heart is sad, and writhes like a fish out of water.
It is by Good Fortune that one Contemplates Thee, O God, and Merges in Thy Name. *[2]*

The mind of the Egocentric wanders, strayed by Doubt : and it is fired by Craving and (false) hopes.
Infinite is the Treasure buried (within), but one goes out to search for the Poison.
So Praise thou thy Lord, O Nānak ; for, without the (Lord's) Name, one is wasted away. *[3]*

I've Met[2] with my Beauteous and Loved Guru whose Word has overwhelmed my Mind.
And I have lost all other sense, and stilled all other Cravings and Anxieties of the mind.
Within me is the Pain of Love ; and, seeing the Guru, I've found a new Hope.
O God, Awaken my Destiny and Meet with me : O Lord, I'm a Sacrifice unto Thee, each moment. *[4-1-5]*

Suhi Chhant : M. 4

O Saint, purge thyself of the Poison of Ego which makes thee See not thy Lord.
How beauteous like gold is the body, but it is wasted away by I-ammness.
All attachments are a vain illusion to which the Egocentric is attached.
Nānak : one is Saved through the Guru ; through the Guru's Word is one Released from Ego. *[1]*

O Saints, discipline this mind which wanders like the wild hawk[3],
And the Night (of life) passes in Anguish, hoping and desiring.
O Saints, I've found the Guru and my Desire is Fulfilled, Uttering the Lord's Name.
O God, Bless me with Thy Wisdom, that I abandon my hopes and Sleep in Peace. *[2]*

The Bride longs for the Groom and prays : "O God, come to my Bridal Couch,
For, Thou art infinitely Compassionate : So Meet with me in Thy Mercy.
Within me is the Desire to See Thy Vision[4] and so I have spread out the Mattress of Faith for Thee.
But, only when Thou art Pleased with me, O Loved King, Thou Meetest with me all-too-spontaneously". *[3]*

On the same Bed is my Lord, the God, but I See not ; O Guru, Unite Thou me with Him.
Within me is immense Love for Thee, O God, my King ; it is through the Guru who, in His Mercy, makes me See Thee. P. 777
I am a Sacrifice unto the Guru : I Surrender my Soul to Him.
And lo, the Guru is Merciful to me and makes me See my God. *[4-26-5-7-6-18]*

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1. ਨਾਹਾ (ਨਾਹ) : (an old form of ਨਾਥ), master, lord.
2. ਸਾਧਾਰਿਆ (ਸਾਧਾਰਿਆ) : (ਸ+ਆਧਾਰਿਆ), *lit.* found its support.
3. ਬਾਸੇ (ਬਾਸੇ)=ਬਾਜ਼ਾ : a kind of falcon, hawk.
4. ਗੁਰਮੁਖੇ (ਗੁਰਮੁਖੇ) : *lit.* the Guru's face.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Chhant : M. 5

O thou crazy one, why art thou misled by what seems (but is not) ?
Thy love is illusory, like the colour of the safflower.
Thou art attached to the passing shadow of little worth, while the God's Name hath fast colour like madder's.
Dyed in it, thy colour is like *Lāllā* flower's, when thou Reflectest on the Guru's Sweet Word.
Thou art attached to what is not.
Nānak seeks the Refuge of the Lord of Mercy who Saves the Honour of His Devotees. *[1]*

Hear thou, O crazy one, Serve thou the Lord of life.
Hark, O crazy one, whoever came into the world also quitted it.
That what seems eternal will pass away, O thou stranger soul : so join thou the Society of the Saints,
And Attain to thy God, by Good Fortune, and seek the Refuge of His Feet.
Surrender thy mind to thy God, without Doubt, and shed thy inflated Ego, by the Guru's Grace.
Nānak can utter not the Praise of the Lord who Ferries the meek Devotees across the Sea of Material Existence. *[2]*

O thou crazy one, why art thou proud of what is Illusory and False.
O thou crazy one, all thou pridest on, will pass away.
All that seems will pass away ; so be thou the Slave of the Saint and thy God,
And Die to thy self, while yet alive, that thou art Ferried Across, if such be thy Destiny.
He whom God Attunes to Himself all-too-spontaneously, Serves the Guru and Drinks the Lord's Nectar.
Nānak seeks the Refuge of the Lord's Door, and he is ever a sacrifice unto his God. *[3]*

O thou crazy one, sayest thou that thou hast Attained to thy God ?
Nay, say not so, and be thou the Dust for those to tread upon who Contemplate their Lord.
They who've Dwelt on God Attained Bliss ; and it is by Good Fortune, that one sees their vision.
Be thou a Sacifice unto them and obliterate thy selfhood,
Blessed is he who has Attained to his God : I am a sell-off to him.
Says Nānak : "Humbly I seek the Refuge of Thee, O Ocean of Peace, my God ; own me in Thy Mercy, and Save my Honour". *[4-1]*

Suhi M. 5

My True Guru in His Mercy has Blest me with the Refuge of the Lord's Lotus-Feet ; O, I am Sacrifice unto my Lord.
My God, my Father, is All-powerful, the Cause of causes,
(For) the Lord has everything in His Home and His Treasures are full of Nectar.
Contemplating whom I am never in Pain and am Ferried across the Sea of Material Existence.
He is the Support of His Devotees since the beginning of ages ; I live on His Praise.
Nānak : Sweet is the Great Essence of the Lord's Name : so saturate with it thy body and Mind. *[1]*

P. 778

When the Lord of Himself Unites one with Himself, how can one remain Separated from Him ?
He, who leans on Thee, O God, lives eternally and forever.
O Creator-Lord, I gather Thy Support from Thee alone :
So Compassionate art Thou, my Master : without Thee, there is naught else.
Meeting with Thy Saints, I Sing Thy Praise and lean ever on Thee.
How Perfect is my Guru whose very Sight is Fruitful :O, Sacrifice am I unto my Guru. *[2]*

When I Dwelt on the Lord's True Abode, I gathered Honour, Glory and Truth.
And I Met with the Compassionte Guru and I Sang the Praise of my Eternal God.
I Sing the Lord's Praise ever, who is my Master : the Life of my life.
My days have turned, and the Lord has taken me into His Embrace, and I've Met with my God, the Inner-knower.
I am now Blest with Truth and Contentment, and the Unstruck Music Rings within me,
Hearing which all my fears are now dispelled : so Glorious is my Creator-Lord, the Master. *[3]*

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Within me has welled up the Quintessence of Wisdom, and I See my only God both here and Hereafter.
And (the Yonder) God has Met with the God (Within me), and do one can Separate my Soul from the Oversoul.
Woundrous is the Lord I See and Hear of : yea, I now See the Lord of Wonder,
Who is on sea as on land and in the interspece, the Perfect Master, who Pervades all hearts.
Now, I have Merged in whereform I issued forth ; Indescribable is the state of this Union.
Nānak : I Contemplate the Lord whose Wonders I cannot describe. *[4-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi, Chhant : M. 5

I now Sing ever the Praise of my God,
And am ever Awake to the Love of my Lord.
Awakening to the Lord's Love, my Sins are dispelled and I Meet with the Loved Saint :
And I repair to the Guru's Feet, and my Doubts are stilled and I am wholly Fulfilled.
Hearing the Word, spontaneously, I knew its intent ; and, by Good Fortune, I Dwelt on the Lord's Name.
Prays Nānak : "I seek Thy Refuge, O God, and I Surrender my body and Soul to Thee". *[1]*
Beauteous is the Word whose Unstruck Melody Rings within me,
And I Sing ever the Lord's Glorious of Truth.
Now, all my Woes have hastened away, and within me has welled up immense Bliss,
And as I See the Lord's Vision, my body and mind have become Sanctified and I Utter His Name.
I've become the Dust of the Saint's Feet and Contemplated my Lord who is now Pleased with me.
Prays Nānak, "O God, be Merciful, that I Sing ever Thy Praise". *[2]*
Meeting with the Guru, I've Swum across the Sea of (Material Existence) :
I've been Emancipated, Contemplating the Lord's Feet, P. 779
And been Fulfilled, and my comings and goings have ceased.
I Dwell upon my God with Loving Adoration, and God is Pleased with me,
Contemplating the One, Infinite, Perfect and Unfathomable God, I am rid of my Doubt,
And I See no one but the One alone in whichever direction I See. *[3]*
Purifier of the Sinners is the Lord's Name.
Yea, all tasks of the Saints are wholly Fulfilled.
Meeting with the Guru-Saint, I Contemplated the Lord and all my Desires were accomplished.
And I was rid of the Ague of Ego and I Flowered, and I Met with my Lord, the God, long Separated from me.
My Mind is it Peace ; within me Rings the Wedding Song of the Lord and now I forsake Him not.
Says Nānak : "How well has the Guru Instructed me that now I Contemplate ever my Lord !" *[4-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi Chhant M. 5

Thou, the God of Detachedness, art the Master of us all : there are myriads like me to look upto Thee.
Thou art the Occan of Jewels, but I know not Thy Essence.
Know not I what Thou art. O my immensely Wise God ; be Thou Merciful to me,
And Bless me with that Wisdom wherewith I Dwell ever on Thee.
O man, be not proud : be (like) the Dust for others to tread upon ; only then thou art Redeemed.
For, over the heads of all is the Master of Nānak and there are myriads of others like thee looking up to Him. *[1]*
Thy Deeps are Fathomless, Thy Wisdom Sublime, O God : Thou art the Groom of me.
Thou art the Highest of the high : I am the lowliest of the lowly[1].
I am not ; for Thou alone art : Thou art the Wisest of the wise.
If Thou Castest Thy Eye of Grace on me for a moment, I Live and Enjoy all the many-coloured Joys.
This Slave of Thy Slaves seeks Thy Refuge, that his mind Flowers and his body is in Bloom.
Says Nānak : "Our Master Pervades all, and Does He what He Wills". *[2]*

1. ਲਹੁਰੀਆ (लहुरीआ) : (Sans. लघु), small, hence lowly.

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I lean only on Thee, O God, Thou art my only Support.
And all my Wisdom is Thy Blesssing : if Thou makest me Wise, I become Wise.
He alone Knows, he alone Realises (Thee), on whom is the Grace of Thee, O my Creator[1]-Lord !
The Egocentric is led astray into many, many by-ways, for he is fettered by Māyā.
He, whom Thou Lovest, alone is Meritorious ; he alone Enjoys all Thy Love.
O God, Nānak leans but on Thee alone : Thou alone art the Support of him. *[3]*
I am a Sacrifice unto Thee, O Lord ; like the mountain, Thou art my Shield,
I am a Sacrifice unto Thee a myriad times, for, Thon hast torn the Curtain of Doubt off my mind.
My Darkness is dispelled : I am rid of my Sins, and My mind is Pleased with Thee, O my Master !
When Thou art Pleased with me, I become Care-free, and my birth becomes Fruitful and Approved.
I've become Priceless ; have immense Weight, and the Door of Emancipation and the Way (of Eternal Life) is opened unto me.
Says Nānak : "I have become Fear-free, for Thou, my Lord, art my Shield". *[4-1-4]* **P. 780**

Suhi M. 5

Perfect is my True Guru, my Friend, the Cosmic Person ; I know not another without Him.
He is my Father and Mother, Brother, Son and Kinsman, my Life, my Vital Breath, Pleasing to my Mind.
My body and Soul are His Blessings : He is the Inexhaustible Treasure of Virtue :
And He is the Inner-knower of all hearts who Permeates all, all over.
In His Refuge, I gather all Gladness and am wholly in Bliss.
I am ever a Sacrifice unto my God : I am forever Dedicated to Him. *[1]*
By Good Fortune, one Meets with the Gnru who makes us Wise in our God.
And one's Sins of a myriad births are eradicated, and one Bathes ever in the Dust of the Saint's Feet.
Bathing in the Dust of the Lord's Feet, one Contemplates the Lord, and comes not again into the world of form :
And, dedicated to the Guru's Feet, dispelled are one's Fears and Doubts, and one gathers the Fruit of one's heart's Desire.
He, who Sings ever the Lord's Praise and Dwells on the Lord's Name, suffers no Sorrows nor Woes.
That Lord is the Life of thy life, O Nānak, and Perfect is His Glory. *[2]*
Our Lord, the Treasure of Virtue, is under the sway of the Saints.
And he, who is dedicated to the Saint's Feet, yea, the Guru's Service, Attains to the Supreme Bliss.
Blest thus, he is rid of his Ego, and the Lord is wholly Merciful to him,
And he is Fulfilled and his Fears are dispelled and he Meets with his only God.
He, to whom he belongs he Meets, and his Soul Merges in the Oversoul.
Nānak : He, who Contemplates the Lord's Immaculate Name, gathers Bliss, Meeting with the True Guru. *[3]*
O Saints, Sing ye ever the Lord's Praise, and all your Wishes are Funlfilled.
And ye are Imbued with the Love of the Master who neither Dies, nor Goes.
Contemplating the Lord's Name, ye Attain to the Eternal Lord, ye Receive what ye long for.
Dedicated to the Guru's Feet, ye are Blest with Contentment, immense Bliss and Poise.
The Eternal Lord Filleth all hearts in space and interspace.
Says Nānak : "O Saints, ye are wholly Fulfilled, dedicated to the Guru's Feet". *[4-2-5]*

Suhi M. 5

O my Loved Master, Bless me with Thy Mercy that I See Thy Vision with my own Eyes.
O Lord, Bless me with a million tongues wherewith I may utter ever Thy Name.
Contemplating Thee, one overcomes Death and one suffers not Sorrow.
Thou, O Lord, Permeatest the land, the waters and the interspace, and I See Thee all over, wherever I See.
Thou art near, so near, and Meeting with Thee, we are rid of our Attachments and Doubt.
O Lord, Bless me with Thy Mercy that I See Thy Vision with my own Eyes. *[1]*
O my Loved Lord, Bless me with a myriad Ears wherewith I Hear Thy Eternal Praise.
For, Hearing Thy Name, the Mind is purged of Evil, and sundered is the Noose of Death. **P. 781**
Contemplating the Eternal Lord, one is Blest with Wisdom and immense Bliss.
And whosoever Dwells ever on God, he is Attuned to the state of Equipoise.
Dispelled are all his Sins and Woes, Cherishing his Lord, and he is rid of the Evil of his mind.
Prays Nānak : "O God, be Merciful that we Hear the Merits of Thee, our Eternal Lord". *[2]*

1. ਸਿਰੰਦੇ (सिरंदे) : of Him who creates.

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Bless me with myriads of Hands to Serve Thee, O Lord : let my Feet ever Walk on Thy Way.
Thy Service is the Boat wherewith one Crosses the Sea of Existence :
Contemplating the Lord, one Crosses the Sea of Existence, and one is wholly Fulfilled,
And all one's Sins are eradicated, and one is Filled with Joy and the Unstruck Music Rings in one's Mind.
One is Blest with the Fruits of one's heart's Desire ; how Woundrous is Thy Power, O Lord !
Prays Nānak : "O God, be Merciful to me that I walk ever on Thy Way". *[3]*

This is the only Boon I seek, this the only Glory and Riches :
This is the only Joy and Festivity that my Mind is Attuned to Thy Feet.
When the Mind is Attuned to Thy Feet and seeks Thy Refuge, O God, the Cause of causes,
Then everything seems Thine, O my Master, O Thou Compassionate Lord of the meek !
I am without Merit, O Love, the Ocean of Peace : it is through the Saint that I've Awakened to Thee.
Says Nānak : "God is Merciful to me, and my Mind is Attuned to His Feet". *[4-3-6]*

Suhi M. 5

To Contemplate our Lord, the God, this Temple[1] has been built, that in there, the Saints Sing His Praise.
And Dwelling upon Him, their Master, they shed all their Sins.
So Sublime is the Lord's Word that Hymning through it the Lord's Praise, one Attains Supreme Bliss.
Sweet is the Lord's Gospel of Poise, for it Proclaims the Unutterable Truth.
Auspicious was the moment, when the Eternal Foundations of this Temple were laid :
The Lord is Merciful to me, and all His Beneficent Powers have Blest it. *[1]*

My God has Come into my Mind : and the Music of Bliss Rings within me.
And I've practised Truth, by the Guru's Grace, and the illusions of Doubt and Fear are dispelled.
Through the Unstruck Music of the Guru's Word, my body and Mind are in Bloom.
He, whom the Lord Owns, Attains Supreme Bliss :
Within my Home are the Nine Trearures, (for), my Mind is Attuned to the Lord's Name.
Says Nānak : "The Saint never forsakes his God, If Perfect be his Destniy. *[2]*

My Lord, the King, has given me Cover under His Canopy, and the Fire within me is quenched.
And the Abode of Pain and Sin is demolished, and I am wholly Fulfilled.
The Lord has Uttered (the Word) and all my Woes are dispelled, and Truth and Righteousness have flowered.
Let us Contemplate that Lord ever, upstanding and downsitting, awake as in sleep.
Our Master is the Treasure of Virtue, the Ocean of Peace, who Pervades the land, the seas and the interspace. **P. 782**
Nānak seeks the Refuge of that God, without whom there is naught. *[3]*

A Home, a Garden and a Trank[2] have sprung up for me, and I've Met with my God, the King.
My Mind is Pleased, as are my friends in Bloom, and we all Hymn the Praises of the Lord.
We Contemplate our True Lord and all our Wishes are Fulfilled.
And we repair to the Guru's Feet, ever Awake (to our God), and within us Rings the Song of Bliss.
The Lord is Merciful to me, and I reach upto Him with ease, and He has Embellished me both here and Hereafter.
Says Nānak : "Let us Dwell ever on the Name of God who has given Sustenance to our body and Soul". *[4-4-7]*

Suhi M. 5

Contemplating the Lord's Name, I have Swum across the Sea of Existence.
I Dwell on the Lord's Feet, the Boat, wherewith the Guru has Ferried me Across.
We Swim Across through the Guru's Word, and die not again, and then cease our comings and goings.
If one is pleased with whatever God Does, one's Mind Merges in a state of Equipoise.
And one is afflicted not by Hungers or Pain or Malady, and is ushered into the Refuge of God, the Ocean of Peace.
Contemplating the Lord, I'm Imbued with God's Love and the Anxieties of my mind are stilled. *[1]*

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1. Golden Temple at Amritsar. Or, according to others, the temple of the body.
2. These words could also mean the Soul, the Mind & Consciousness.

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The Saints have Blest me with the Lord's *Mantram*, ; and God, my Friend, is now under my sway.
I've now Surrendered my mind to Him, and God has Blest me with everything.
He has now made me His Slave and my Sadness is no more, and I've found Peace in the Temple of God.
These are the only Joys and Revelries that one Contemplates the Lord who Abides ever, ever with us.
She alone is the Bride of Good Fortune who Reflects on the Virtues of the Lord's Name.
Says Nānak : "Thus is one Imbued with the Lord's Essence and His Love". *[2]*

O friend, I am always in Joy : the Music of Bliss ever Rings in my Home :
For, my Master has Himself Embellished me, and I've become the Lord's Meritorious Bride.
The Lord Sees not my merit, demerit, and has Become Merciful to me, all-too-spontaneously.
And He has Owned me, taking me into His Embrace, and I Enshrine the Lord's Name within me.
I was intoxicated with the Wine of Ego and Attachment ; the Lord, in His Mercy, has Brought me to my own.
Says Nānak : "I'm now wholly Fulfilled, and have Swum across the Sea of Existence". *[3]*

O my mates, Sing ye ever the Praises of God and ye are wholly Fulfilled.
Your life bears Fruit, Meeting with the Saint, and ye Contemplate the One Supreme God.
And ye See Him Permeating the whole universe, and spread over its whole expanse.
And ye See the whole Creation as the Manifestation of God, and ye See nothing but God alone.
There is naught else but He who Pervades the earth, the seas and the interspace :
Seeing His Vision, Nānak is in Bloom ; and He of Himself Unites him with Himself, *[4-5-8]*

Suhi M. 5

Eternal is this City[1] of my Guru, my God : Contemplating (herein) the Lord's Name, I have attained Bliss. **P. 783**

And have attained all the fruit of my mind's Desire ; the Creator Himself has Established it.
I am Blest with Gladness, and my kindreds and followers are in Bloom.
And they all Sing the Praises of the Perfect Lord and so are wholly Fulfilled.
Our Lord, the God, Himself is our Refuge : Himself is He our Father and Mother.
Says Nānak : "I am a Sacrifice unto the True Guru who has Blest this city". *[1]*
All homesteads, and the temples and the shops are Blessed wherein Abides our Lord.
The Devotees, the Saints, who Contemplate the Lord's Name, have their Noose of Death snapped.
Snapped is the Noose of Death for them who Contemplate the Name of the Eternal Lord.
All that they have sought for, they receive, and they attain the fruit of their heart's Desire.
The Saints, the Friends of God, enjoy Bliss, and are rid of all their Woes and Doubt.
The True Guru has Embellished us with the Word ; Nānak is ever a Sacrifice unto his Guru-God. *[2]*

Perfect is the Blessing of God : it increases with each day.
The Transcendent Lord has offered His Protection to us : O, Great is the Glory of our God !
He, who is the Refuge of His Devotees since the beginning of ages, is also Merciful to us :
And has brought Gladness to all life and Himself Sustains them all.
His Glory Pervades all through : His Praise one cannot utter.
Says Nānak : "I am a Sacrifice unto the Guru who has laid the Eternal Foundations (of this City)". *[2]*
All Wisdom, all Meditation, is in Hearing the Gospel of the Perfect God :

And then immense is the Joy of the Devotees of God, the Destroyer of worldly Bonds ; and within them Rings the (Unstruck) Music of Bliss.
And they Reflect on the Quintessence of the Lord, and converse with the Saints :
And Contemplating the Lord's Name, rid themselves of Sin, and purge themselves of the Soil (of the mind).
Thither, there is no coming and going, no birth or death, no casting again into the womb.
Nānak is Blest by the Guru-God by whose Grace all his Wishes are Fulfilled. *[4-6-9]*

Suhi M. 5

God Himself has Come to Fulfil the Task of His Saints : He Himself has Come to Do our Tasks.
And, now Blessed is the Pool of the earth and the (God's) Nectar with which it is filled.
Brimful with the God's Nectar, Perfect is the Blessing of God upon us and all our Wishes are Fulfilled ;
And our Victory resounds through the universe, and all our Woes are past.
Eternal is our Perfect Lord, the Cosmic Person, whose Praises the Vedas and the Purānas sing.
Nānak Contemplates the Lord's Name : thus doth God Manifest His innate Nature. *[1]*

1. Amritsar. or, maybe, the reference is, as elsewhere, to the city of the body.

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I am Blest with the (Lord's) Nine Treasures, and extra-phychic powers ; lo, now, I lack nothing.
And, Expending and Enjoying (the Lord's Treasure), I've attained Bliss ; for inexhaustible is the Bounty of the Lord.
Inexhaustible are the Lord's Bounties, and I Attain to my God, the Inner-knower of hearts. P. 784.
And myriads of my Woes are dispelled, and Sorrow touches me not.
I am Content and in Poise and Bliss, and all my Hungers are stilled.
Nānak Sings the Lord's Praise, Wondrous is whose Glory. *[2]*

He, whose task it was, He Himself Accomplished it : else, what can a mere man do ?
And, we, His Devotees, look Beauteous, Singing His Praise, and ever proclaim His Victory.
Singing His Praise, Bliss wells up in us, and we befriend only His Saints.
He, who Caused the earth's pool (to be filled with His Nectar)
How can one utter His whole Praise ?
(The Merit of visiting) all the pilgrim-stations, doing righteous deeds, and practising virtues (are in the Lord's Praise) :
For, it is the innate Nature of the Master to Purify the Sinners ; Nānak's only Mainstay is the (Lord's) Word. *[3]*

My Creator-Lord is the Treasure of Virtue ; how can I Praise Him, my God ?
This is the only Prayer of the Saints to Him, "O Lord, Bless us with the Great Essence of Thy Name.
O God, Grant us the Bounty of Thy Name, and Forsake not us even for a moment,
That we Sing Thy Praise, night and day, ever and forever more".
He, who Loves the Lord's Name, his body and Mind are Imbued with the Lord's Nectar.
Prays Nānak : "My Desire is Fulfilled, O God, and I now live, Seeing Thy Vision". *[4-7-10]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi M. 5 : Chhant

Nectar-sweet is the Speech of my God, my Friend :
I've seen with care, bitter is never His Word.
He, the Perfect Master, Knows not a bitter Word and looks not to my misdeeds.
For, it is His innate Nature to Purify the Sinners, and to reward even iota of Virtue.
He Abides in all hearts : He is nearest of the near.
Nānak, His Slave, seeks but His Refuge : for, Nectar-sweet is His Lord, the God. *[1]*

Wonderstruck am I Seeing His Infinite Vision.
Beauteous is my Master, and I am but the Dust of His Lotus-Feet.
His Vision brings me Life and Comfort, for, there is no one as Great as He.
He is in the beginning, the middle and the end, and Pervades He the earth, the waters and the interspace.
Contemplating His Lotus-Feet, one is Ferried across the Sea of Existence.
Nānak seeks the Refuge of the Perfect Master, whose End he knows not. *[2]*

I'll forsake Him not even for a moment, for, the Lord is the Life of my life.
The True Guru has uttered the Unutterable Truth,
And I am Blest with the Lord's Name by the Saint, and my Woes of births and deaths have hastened away.
The Knot of Ego is loosed, and I am Blest with Poise and Bliss.
He is in the midst of all, and yet Detached, above love and hate[1].
Nānak, the Lord's Slave, seeks only but His Refuge, for the Loved Lord is his only Mainstay. *[3]*
P. 785

I searched for Him and found His Eternal Home.
I found all else Illusory[2] and so I stuck to His Lotus-Feet.
My Lord is Immortal and I am His Slave, for, He Comes not, nor Goes.
And He Blesses us with Righteousne, affluence and nuptial love, and Fulfils all our heart's Desires.
The *Shrutis* and the *Smiritis* too Sing His Praise as do the adepts, the seekss, and the seers :
Nānak too seeks the Refuge of God, the Treasure of Mercy ; and, by God Fortune, he Sings His Praise. *[4-1-11]*

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1. ਰਾਗ ਦੋਖ (राग दोख) : (Sans. राग-द्वेष), love and hatred ; affection and enmity.
2. ਅਧ੍ਰੁਵ (अध्रुव) : (Sans. अ—ध्रुव), not stable ; impermanent.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Rāg Suhi with Shalokas of M. 3

Shaloka M. 3

Widowed is that Bride who, robed in the Red bridal Trouseau goes out to enjoy the bed of one other than her Lord.
(Thus) she deserts her own Home, enticed by the love of the Other.
It tastes sweet to her, (but) her enjoyments lead to Pain.
For, she abandons her Immaculate Lord, and suffers the pangs of Separation.
She, who goes the Guru's Way, turns her back on other ways, and is Embellished with the Love of God :
And weaves His Name into the heart and, through Equipoise, Enjoys her True Lord.
She who obeys her Lord Enjoys ever the Wedded state ; and the Lord, of Himself, Unites her with Himself.
Nānak has Attained to his True Lord, for, he is for ever Wedded to his God. *[1]*

M. 3

O meek Bride, robed in the Red[1] bridal Trouseau, Cherish ever thy Lord.
For, thus thou art Emancipated, and even thy whole generation is Saved. *[2]*

Pauri

The Lord, of Himself, Established His Throne on the earth and the sky.
In His Will He Established the earth, the True abode of Righteousness[2].
He, the Compassionate Lord, Himself Creates and also Annihilates.
And Brings He Sustenance to all : O, Wondrous is His Eternal Will.
Our God Himself Supports all and Pervades He all, all over. *[1]*

Shaloka M. 3

The True Bride draped in her Red Trouseau in Blessed, if she accepts (the validity of) the (Lord's) True Name :
And earns the Pleasure of her True Guru and naught else ; and so becomes doubly Beauteous.
O Bride, Embellish thyself thus that thy Robes are Stained not, and thou ever Lovest thy God.
Nānak : the characteristics of the True Buide are that she Cherishes (the Lord's) Truth within, has a Pure Countenance and is Merged in her Lord. *[1]*

M. 3

Hark, O ye men, though I am robed in my Red Bridal Dress,
Through (distinctive) robes, one Meets not with God.
Says Nānak : "She alone Meets with the Groom who Hears the Guru's Word,
And does as is the Lord's Will : thus does she Meet with her God". *[2]* **P. 786**

Pauri

Thou, O Lord, Created the world of a myriad kinds in Thy Will.
O Thou Infinite, Unfathomable God, I know not how far-reaching is Thy Command.
Some Thou Unitest with Thyself, for, they Reflect on the Guru's Word.
They, who are Imbued with Thy Truth, are Immaculate, and are rid of the Sin of Ego.
He whom Thou Unitest with Thyself Meeteth Thee ; and he alone is True. *[2]*

Shaloka M. 3

O thou red-robed (false) bride, all seems beauteous[3] to thee in the world, for, thou lovest the Other.
But the false Illusion vanishes as does the shade of the tree.
The God-conscious beings are Dyed deep in God's Love, like madder that has a fast colour.
Their Mind is turned away from Māyā, and they enter into God, and in their Minds is Enshrined the (Lord's) Nectar-Name.
Says Nānak : "I am a Sacrifice unto the Guru, Meeting with whom one Sings the Lord's Praise". *[1]*

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1. Like the married woman: Red is considered to be an auspicious colour for the new brides.
2. सची धरमसाला (सची धरमसाला) : *Cf.* with Japu, stanza 34 (Page 10, Vol. 1).
3. *Lit.* red.

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M. 3

Vain are the Red Robes if the Bride Attains not to her Lord.
For, their Colour goes off in a moment and, loving the Other, she is Separared from her Spouse.
Such a Bride is double- minded, being Unwise, and is attracted only by the Red robes of the Wedded Brides.
If she Loves the True Word, and Embellishes herself with the Love-in-Fear of God, she is dyed (truly) in God's colour.
Says Nānak : "She, who Walks in the Guru's Way, is for ever a True Bride". *[2]*

Pauri

The Lord Himself Creates Himself : Himself He Evaluates Himself.
No one can know His End : through the Guru's Word is His Mystery Revealed.
Māyā and Attachment have enveloped men in Darkness, and they are strayed by the Other.
The Egocentric gets no Refuge and comes and goes again and over again.
And, all that God wills happens, and everyone is subject to God's Will. *[3]*

Shaloka M. 3

Vicious is the red-robed woman who forsakes her Man and loves the Other.
She neither has Continence nor Grace, and uttering Falsehood ever, she is wasted away by Ill-deeds.
She, in whose Lot it is so Writ by God[1] she Meets with Him, the True Guru, the Eternal Groom.
She casts off her Red Robes and wears only the apparel of Mercy.
The whole world worships her and she attains Glory both here and Hereafter.
She is Enjoyed by her God, the Groom, and she stands out as God's Own.
Says Nānak : "She, who turns Godwards, is for ever a True Bride, for, her Groom is the Eternal Lord". *[1]*

M. 1

The Red Robes (of Māyā) are like the night's dream, like a garland without a string.
One wears Red, (fast) like madder, if one Reflects on God, by the Guru's Grace.
Nānak : Imbued with the Lord's Love, all one's Sins are dispelled. *[2]*

Pauri

The Lord Himself Created the world : O, Wondrous is His Play.
Of the five elements He Created the body and infected it with Attachment, Ego and Falsehood.
In Ignorance, the Egocentric comes and goes, and eternally Wanders about thus.
Some the Lord has made Wise in His Wisdom, through the Guru,
And Blest them with His Name and the Treasure of His Devotion. *[4]*

Shaloka M. 3

O Bride, cast off thy Red Robes and Love thy God. P. 787
For, through the Red Robes alone, no one has Attained to his Lord, and the Unwise Egocentric is wasted away.
Meeting with the True Guru, one casts off one's (false) Red Robes and stills one's Ego,
And one's body and Mind are dyed Red (truly) and one's tongue is replete with Virtue.
Thus one becomes one's Lord's Eternal Bride with the Word Enshrined in one's Mind ; and one Embellishes oneself with the Love-in-Fear of God.
Nānak : one is then Blest with the Lord's Presence, and one keeps the Lord ever in the Mind. *[1]*

M. 3

O Bride, cast off thy false Red Robes and wear the Eternal Red of the Lord.
Thus do cease thy comings and goings, and thou Reflectest on the Guru's Word.
That Bride is Beauteous into whom Comes the Lord through Equipoise.
Nānak : if the Lord Enjoys the Bride, that indeed makes her a True Bride. *[2]*

Pauri

Illusory is the love of the family : it is the Egocentric who is involved in it :
And, saying, 'tis mine', he is destroyed by his Ego and he carries nothing along with him.
He knows not Death, and is misled by the love of the Other.
And, when Death seizes him he gets no opportunity to escape.
(But), as was Writ in his Lot, so did he commit the deeds. *[5]*

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1. *Lit.* Past.

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Shaloka M. 3

A '*Sati*' is not she, who burns herself on the pyre of her spouse.
Nānak : a '*Sati*' is she, who dies with the sheer shock of separation. *[1]*

M. 3.

A *Sati* is one who lives Contented and embelishes herself with Good conduct :
And Serves her Lord with all her heart and Cherishes Him ever. *[2]*

M. 3

The widows burn themselves on the pyres of their Lords,
But if they love their spouses well, they'd suffer the pangs of separation even otherwise.
Nānak : she who loves not her spouse, why burns she herself in fire ?
For, be he alive or dead, she owns him not. *[3]*

Pauri

O God, such is Thy Writ that Thou Created Pleasure along with Pain.
(But), like Thy Name there is no other Bounty, (though) Thy Name has neither form nor sign.
Thy Name is the Unfathomable Treasure ; it is Enshrined in the Mind by the Guru's Grace.
And he, whom Thou Blessest with Thy Name, in Thy Mercy, he is called not to Account.
He, who Serves God like a Slave, Meets with Him ; yea, he, who Contemplates his Lord, the God.
[6]

Shaloka M. 2

They who Know Death, why should they spread their feet wide ?
For, they alone are involved in their own affairs, who know life to be everlasting. *[1]*

M. 2

For a mere night (of life), we treasure our riches, and then we depart in the morn.
And then our riches go not along with us, and we grieve. *[2]*

M. 2

He, who does deeds under compulsion, earns no merit.
Nānak : the true deed is that which one does with all one's heart. *[3]*

M. 2

Try as one may, one wins not (God) over, through one's mere effort :
One wins (God) over only if, with an honest mind, one Reflects on the Guru's Word. *[4]*

Pauri

He, who Created the Creation, alone Knows its Mystery.
Himself He Created the world : Himself He Dissolves it (into Himself). **P. 788**
Through the ages, men have tried in vain to Evaluate Him, but who could ?
The True Guru Revealed the One God to me and my body and Mind were comforted.
So let's Praise our God, by the Guru's Grace ; (for), that alone happens what the Lord Does. *[7]*

Shaloka M. 2

They, who Fear their God, fear naught else ; they, who Fear not God, have many other fears.
Nānak : this Mystery[1] is Revealed only when one is ushered into the Lord's Court. *[1]*

M. 2

That what flows, mingles with what is flowing[2].
That what blows, mingles with what is blowing[3].
Life merges in life, death in death.
So let us Praise the One from whom everything cometh. *[2]*

---

1. ਪਟੰਤਰਾ (ਪਟੰਤਰਾ)=(ਪਟ+ਅੰਤਰਾ) : the mystey (ਅੰਤਰਾ) of the royal writ. (ਪਟ, ਪਟਾ)
2. *i.e.* Water.
3. *i.e.* Wind.

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Pauri

They, who Contemplate the (Lord's) Truth, alone are True : they Reflect on the (Guru's) Word.
They still their Ego and so Purify theit minds, Enshrining the Lord's Name in their hearts.
It is only the Unwise who are attached to their houses and mansions :
They are enveloped by Darkness. for, they know not their Creater-Lord.
He alone Knows Thee, O True Lord, whom Thou makest to Realise Thyself : else, what can a mere man do? *[8]*

Shaloka M. 3

O Bride, Bedeck yourself only after you have Pleased your Lord,
Lest thy Groom Comes not to thy Bed and you waste away your life (in vain).
When the Bride is Pleased with her Lord, then alone is she truly Embellished :
When the Groom Loves his Bride, than alone is her Embellishment (of avail).
Let the Bride Bedeck herself with the Lord's Fear and let His Love be her Food and the Betel-chewing.
(For) if she surrenders her body and mind to her Lord, He gathers her in His Embrace and becomes Intimate with her. *[1]*

M. 3

The (false) Bride applied Collyrium to her eyes ; weaved Flowers (in her hair), and made Fragrant her mouth with the Betel-leaf.
But the Groom came not to her Bed : and her Decorated body fell an easy prey to Sin. *[2]*

M. 3

The bride and the groom are not those.
Who, though together in body, are in spirit alone.
It is when the two bodies have a single soul
That they become one.

Pauri

Without the Lord's Fear, one can Worship Him not, nor Love the Lord's Name.
Meeting with the True Guru, Love wells up in one, and one is Embellished with the Love-in-Fear of God.
Thus are one's body and Mind Imbued, with the Lord's Love, and one stills one's Craving and Ego.
And one becomes Beauteous and Pure, and Meets with one's God[1].
He, to whose Love and Fear one submits, He, the True One, Pervades the whole world. *[9]*

Shaloka M. 1

Blessed art Thou, O God, who Created me and the whole universe.
We are related to Thee as is the sea to the waves : as is the rain to the creeper.
Thou Thyself Createst and then Sustainest Thy Creation, with Thy Presence within it : O, Thou art all-in-all.
And, our Service in Approved, if in a state of Poise[2], we Dwell on Thy Quintessence.
Thus are we Blest with the Wages for our labour (of Love) from the Lord's Door.
For, the Lord's Treasures are Brimful : and no one comes away empty from Him Door. *[1]*

M. 1

Teeth beauteous like pearls, eyes sparkling like jewels,
Die, when age wears them out. *[2]*

Pauri

Praise ever thy God and Dedicate to Him thy body and mind. **P. 789**
Thou Attainest to thy True, Unfathomable Lord, through the Guru's Word.
He, thy Lord, the Jewel of jewels, Permeates thy body, Mind and heart.
And (Contemplating Him) ceases the Pain of birth and death, and thou comest not again[3] (into the world of form).
Nānak : Praise thy Lord, for, He is the Unfathomable Ocean of Virtue *[10]*

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1. ਕ੍ਰਿਸ਼ਨ ਮੁਰਾਰਿ (ਕ੍ਰਿਸਨ ਮੁਰਾਰਿ) *lit.* Krishna, the destroyer of Mur, the demon.

2. ਉਨਮਨਿ (ਉਨਮਨਿ) : (Sans. उन्मनस्), *lit.* with an uprooted, or detached, mind ; the fourth state, the sublime state of bliss and equipoise.

3. ਫੀਰੁ (ਫੀਰ੍)=ਫੇਰਾ : round : re-birth.

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Shaloka M. 1

Nānak : cursed be the body which forsakes the Lord's Name.
For, when the low-lying tank (of the body) gathers Dirt, it is beyond the reach of the human hand to cleanse it. *[1]*

M. 1

Nānak : Vile are the doings of thy mind ; one can count them not.
Insufferable is the Pain they bring ; but, if the Lord Forgives thee, thou art wholly Saved. *[2]*

Pauri

True is the Lord's Command : True is the Lord's Will :
Eternal is He, the True One, the Wise Presence who Pervades all,
We Serve Him, by the Guru's Grace ; and are Anointed[1] with the True Word :
Perfect in every way is what He Establishes : through the Guru's Instruction, one Enjoys the Lord's Love.
The Lord is Unfathomable, Incomprehensible and Infinite, and is Known only through the Guru. *[11]*

Shaloka M. 1

The (mind's) Purse, full of Coins, is placed in the Lord's Court :
But lo, the False coins are instantly set apart from the True ones. *[1]*

M. 1

One goes out to bathe at the pilgrim-stations with an Evil mind and the body of a thief.
So, while one part[2] (of one's body) is washed, the other parts are sullied twice over.
From without one is cleansed like a gourd, but within one is pure Poison.
The Saint is Blessed even without such a wash, for, a thief remains a thief, even after the ablutions. *[2]*

Pauri

The Lord Himself Commands all, and Yokes all to their tasks.
Some He, of Himself, Unites with himself, and they receive Gladness from the Guru.
This mind that Wanders all about then is held by the Guru's Grace.
Everyone seeks the Lord's Name, but it is through the Guru's Word that one is Blest with it.
And, no one can obliterate what the Lord has himself Writ in our Destiny. *[12]*

Shaloka M. 1

The sun and the moon are the lamps that light the fourteen spheres of the universe.
And as many are the living beings, so many are the customers.
Here, the stores are ever open : the trade ever goes on ;
And no sooner that one comes in from one end, than one quits from the other.
The *Dharmarājā* is the broker, who Approves (or Disapproves),
But, with him, only the Profit of the Lord's Name that one earns, is of any account.
When one reaches back Home, one's Victory is Acclaimed :
And one is Blest with the Glory of the True Name. *[1]*

M. 1

If the night be black, that what is white remains white :
If the day be heated white, the black remains but black.
The Unwise are Blind : for, their 'wisdom' Sees not.
Nānak : they, who are denied the Lord's Grace, are never Blest with Glory. *[2]*

Pauri

The True Lord Himself Builds the fortress of the body.
Some in love with the Other He Wastes away, for, they are enveloped by Ego.
Precious is the human birth ; but the Egocentric is in Pain.
And, he alone Knows his God whom the God Makes so to Know, and whom the True Guru Blesses.
The world is, indeed, the Lord's Play, and He alone Permeates all. *[13]* **P. 790**

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1. ਨੀਸਾਣੁ (नीसाणु) : *lit.* the insignia of kingly approval.
2. ਭਾਉ (भाउ)=ਭਾਗ : part.
3. *lit.* shops

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Shaloka M. 1

Thieves, illicit lovers, prostitutes and touts keep company together,
As do men of irreligion, who eat out of the same bowl.
They Know not the Lord's Praise ; for, within them abides Evil.
If an ass be pasted with sandal-paste, he'll still roll in dust.
Nānak : with the threads of Falsehood, only the patterns of Falsehood can one weave.
If one buys[1] the cloth of Illusion, vain indeed is its wear and pride. *[1]*

M. 1

The criers[2], the flute-players[3], the blowers of horns[4], the drummers[5],
All beg at the doors of their benefactors : but Thou, O God, Acceptest only the Contemplators of Thy Name.
Says Nānak : "They, who Hear and Accept Thy Name, I am a Sacrifice unto them". *[2]*

Pauri

False is Māyā, false the Attachment : for, thus one hugs only the Illusion.
Through Ego, one is involved in Strife, and thus is one Wasted away.
By the Guru's Grace, one settles one's mind and one Sees the One Lord Prevading all.
Thus, the All-prevading Lord one Knows and one Crosses the Sea of Existence,
And one's Soul Merges in the Oversoul ; and lo, one Merges in the Lord's Name. *[14]*

M. 1

O True Guru, Bless me with Thy Bounty : for Thou Art my All-powerful, Beneficent Lord.
Bless me that I overcome my Ego and I-amness, and still my Lust, Wrath and the Pride of self :
And overwhelm my Greed and make Thy Name my only Mainstay.
For, thus, each day, I purge myself of Evil and become Immaculate and Pure.
Says Nānak : "Thus am I Released : through Thy Grace, O God, I attain Bliss" *[1]*

M. 1

All who stand at the Lord's Door have only God as their Spouse :
And they ask about Him from those who are Imbued with His Presence. *[2]*

M. 1

All are Imbued with the Love of their Lord ; O, why I alone am Separated ?
For, I am so full of Evil that my God turns not His Mind to me. *[3]*

M. 1

I'm a Sacrifice unto those in whose mouth is the Lord's Name.
For, they Enjoy the Nuptial Love of their Lord, while I pass my Night Separated from Him. *[4]*

Pauri

O God, Bless me with Thy Bounties in Thy Mercy :
Unite me with Thyself, through the Guru, and Bless me with Thy Name ;
And Merge my Light in Thine that the Unstruck Melody (of the Word) Rings within me ;
And, I Sing Thy Praise with all my heart and shout the Victory of Thy Word ;
And I Love Thee, my God, who Pervades the whole world. *[15]*

Shaloka M. 1

They, who Love not, Know not the Taste of God.
For, if one is a guest in an empty house, he shall return as empty as he went in. *[1]*

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1. *Lit.* measures.
2. *i.e.* the Mullāhs.
3. *i.e.* the mendicants.
4. *i.e.* the Yogis.
5. *i.e.* the professional musicians.

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M.1

I'm cursed a hundred times in the day, a thousand times in the night,
For, I've abandoned my swan-like activity of the Lord's Praise and eat the Carcass.
Cursed is the life which one leads only to swell one's belly.
Nānak : without the True Name, even our Friendly Faculties serve us ill.

Pauri

Thy Bard, O God, Sings Thy Praise to Bless his life, **P. 791**
And keeps he Thee in the heart, O True One, Serving ever and Praising Thee.
And Loving Thy Name, he Attains to Thee, his True Home.
It is through the Guru that one Attains to the Lord's Name ; O, I'm a Sacrifice unto the Guru,
O Creator-Lord, Thou Thyself Embellishest all. *[16]*

Shaloka M. 1

When the lamp is lit, darkness is dispelled.
So when one reads the Vedas, one's mind must be purged of Sin.
As when the sun rises, the moon seems not :
So when Wisdom dawns, Ignorance must not be.
(But), the reading of the Vedas has become a matter of form,
The Pandit reads them and discourases on them,
But knowing not their Essence, he comes to grief.
Says Nānak : "It is through the Guru, that one is Ferried Across". *[1]*

M. 1

One loves not the (Guru's) Word, one loves not the (Lord's) Name.
And one's speech is insipid, and so one is wasted away.
Says Nānak : "One does as is the Writ of his wrought deeds, and no one can cancel it out'. *[2]*

Pauri

He, who Praises his God, attains Glory.
He stills his Ego and Enshrines the Lord's Truth in the Mind.
Through the True Word, he Utters the (Lord's) Praise, and is Blest with True Gladness.
And he is United with his God after a long Separation, by the Guru's Grace.
Thus is the Soiled mind purged, and one Dwells on the Lord's Name. *[17]*

Shaloka M. 1

If the fresh leaves of the body bear the flowers of Merit, and of these one weaves a garland :
His offering the Lord Accepts : why, then, search for flowers without ? *[1]*

M. 2

Nānak : "Spring is in the hearts of those within whom Abides the Lord.
But they whose Spouse is estranged from them, they burn ever in Fire". *[2]*

Pauri

The Lord of Himself Forgives, in His Mercy, if one Dwells on the Guru's Word;
And one Serves Him ever, Hymning His Praise, and to the True One, one's Mind is Attuned.
Infinite and Indescribable is my God : O,who can know His End ?
If one clings to the Guru's Feet, one Dwells on the Lord's Name :
And, then, all one's Wishes are fulfilled in one's very Home. *[18]*

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Shaloka M. 1

The spring brought bloom first, but God was in bloom earlier still.
(For), He, through whom everyone blossoms, needs no one else for Him to Flower. *[1]*

M. 2

He, who Came before the first spring, Reflect thou on Him.
Nānak : "Praise thou Him who brings Sustenance to all". *[2]*

W. 2

One may meet and yet Meet not, for one meets only
If one Meets in spirit. Thus alone is God Met with, when the Soul Meets with the Oversoul. *[3]*

Pauri

Let us Praise the Lord's Name and do this Pure Deed :
For, if one is dedicated to other tasks, one is cast again into the womb.
Imbued with the Lord's Name, one Attains unto the Name, and, through the Name, Sings the Lord's Praise.
And, one Merges in the Lord's Name, hymning His Praise, through the Guru's Word.
Fruitful is the Service of the Guru, (for), Serving Him, one is Blest with Bliss. *[19]*

Shaloka M. 2

Some have some others to call their own : but for me, Thou alone art.
Then, why shall I not grieve myself to death if thou Comest not into my mind ? *[1]* **P. 792**

M. 2

In pleasure as in pain, Cherish thou thy God.
Says Nānak : "O wise Bride, thus is thy Spouse Met." *[2]*

Pauri

How can I, a mere worm of a man, Praise Thee, O God; for, Thy Glory is beyond my comprehension.
Thou art Infinite and Unfathomable, and Unitest Thou me with Thyself, of Thyself.
Without Thee, I have no Friend : Thou alone Stayest with me in the end.
And he, who seeks Thy Refuge, him Thou Redeemest.
Says Nānak : "Self-dependent[1] is my God, and He Knows no desire." *[20]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi : The Word of Bhakta Kabirji and others

The Word of Kabir

Taking birth as man, what indeed have you achieved, O man,
If you have Contemplated not you Lord ? *[1]*
You Dwell not on God ; then, to what else are you dedicated ?
O Unfortunate one, what indeed have you done to save yourself from Death ? *[1-Pause]*
You bring sustenace to your family going through pleasure and pain,
But when you die, you suffer alone , all by yourself.[2] *[2]*
When the *Yama* seizes you by the neck, you cry & wail.
Says Kabir : "Why, then, did you Cherish not your God early in life ?" *[3-1]*

Suhi : Kabirji

My tender heart is atremble :
For, I know not how my God will deal with me ! *[1]*
The night (of youth) has passed (in vain) : will the day (of age) too pass (the same way) ?
The black-tresses, like the black-bees, have disappeared and (the grey hair like) the white cranes have descended upon me. *[1-Pause]*

1. Also, care-free.
2. ਇਕਸਰ (इकसर) : alone.

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In the unbaked earthen jar, the water will remain not,
So does the body wither away when the Swan soul departs. *[2]*
It becomes not a virgin to bedeck herself :
For, she can enjoy not, without her spouse. *[3]*
Says Kabir : "I've waved long my tired arms to the 'Crows' to fly, and take my errends to my Love.
(But they return not), and so ends the story of my life. *[4-2]*

Suhi : Kabirji

My service[1] (to the world) has ended : now, I have to render Account (to my God) :
Now that the cruel Courier of the *Yama* have come to seize me.
What have I earned ? What have I lost ?
Haste, O life, for the Lord of Law calls thee to his Court. *[1]*
You are Summoned by God, so leave as you are.
The Lord's Court has called thee : so quit, O life ! *[1-Pause]*
I pray to the *Yama* : "Pray tarry, for, I've yet to collect the revenue from a few more estates.
Pray wait only for the night and I go with you.
I'll pay for thy stay too, if you stay for the night.
And offer the morning prayer with the caravan on the way[2]". (But nay, he stays not). *[2]*
He, who is Imbued with the Lord's Love, associating with the Saints,
Blessed is he, and Fortunate : He is the Lord's Own.
Here and there, he is Happy and Blessed :
And comes out Victorious in the precious game of life. *[3]*
(Else), waking and in sleep one wastes one's life away,
And gathers only the riches which soon belong to another.
Says Kabir : "He alone is strayed from the Path
Who forsakes his God, and plays with dust." *[4-3]* **P. 793**

Suhi Lalit : Kabirji

Tired are the eyes, the ears and the beauteous body.
Age has worn out my sense, but my love for Māyā goes not. *[1]*
O crazy one, you have been Blest not with Wisdom ;
And so you have wasted your life away. *[1-Pause]*
So long as one has life, one must Serve one's God :
For even when the body is no more, the Love of God stays with us, and we find the Refuge of the Lord's Feet. *[2]*
He, whom the Lord Blesses with his Word, his Craving is stilled,
And he Realises the Lord's Will, and on the Chess-board of life, throws the Dice of his conquered self. *[3]*
He, who Contemplates the One Eternal Lord, is Vanquished not.
Says Kabir : "Such a one is Defeated never, if he knows thiswise to throw the Dice." *[4-4]*

Suhi Lalit : Kabirji

In the (body's) fortress, the five (Passions) are like the King's officials, who make ever a fresh demand for Revenue (on life).
But I am the Tenant of no one, then why am I asked to pay ? *[1]*
O Saints, the Tax-gatherer[3] tortures me each day :
And so I raise my hands to God and lo, He Saves me. *[1-Pause]*
The nine Assessors[4] and the ten Judges leave no one in Peace ;
For, they measure not the Farms honestly, and want their palms to be greased[5]. *[2]*

1. ਅਮਲੁ (अमलु)=ਅਮਲਦਾਰੀ : the period of service.
2. *Lit.* in the Caravan—Serai,
3. ਪਟਵਾਰੀ (पटवारी) : a petty revenue official in the village. Here it might mean the angel of death.
4. ਡਾਂਡੀ (डांडी) : they who measure (land) with a rod, *i.e.* the nine sense-organs and ten sense-faculties.
5. ਬਿਸਟਾਲਾ (बिसटाला) : (from ਵਿਸਟਾ, filth), dirty income.

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Within the body of the seventy-two veins abides the one Soul, which enters my name in the register (of God).
Thus is my Account with the Lord of Law settled, and I have nothing[1] more to pay. *[3]*
O ye men, slander not the Saints, for, the Lord and the Saints are one.
Says Kabir : "I've attained to that Guru whose name is Wisdom". *[4-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Suhi : The Word of Shri Ravidāsji

Only that Bride knows the worth of her Lord,
Who sheds her Ego, and revels with her Lord in Peace.
She surrenders her body and Mind to her Spouse and remains not distinct from him.
And, she neither Sees another, nor Hears another. *[1]*
How does he know the Pain of another,
Who has no Compassion, no feeling for another ? *[1-Pause]*
That woman is ever in Pain, ever Separated from her Lord, and loses both her and Hereafter,
Who Dwells not on her Spouse, ever and at all times.
Treacherous is the Bridge[2] over the Fire of Hell,
Which one has to Cross, all alone. *[2]*
Stung by Pain, I have come to Thy Door, O God,
And I crave for Thee but Thou Answerest not.
Says Ravidās : "O God, I seek Thy Refuge :
So Save me Thou howsoever Thou Willest". *[3-1]*

Suhi

The day that comes, also passes off :
So does everyone vanish, and nothing stays.
My mates are leaving : I too am also to leave :
And go to a far, off place, for, Death hangs over the heads of all. *[1]* **P. 794**
Awake, O Ignorant one, why are you Asleep ?
Why have you taken the life of the world to be eternally true ? *[1-Pause]*
He who has blest thee with life, brings thee Sustenance too,
And within the hearts of all Dwells and Works[3] He, thy Lord.
So Worship thou Him, and shed thy 'mineness' :
And be early to Cherish thy God. *[2]*
Your life has passed, but you have taken not to the Lord's Path :
And the evening (of life) has come and soon you will be enveloped by Darkness.
Says Ravidās : "O Ignorant and Crazy one, why know you not that the world is but the House of Death[4]". *[3-2]*

Suhi

If one has high mansions and magnificent fare to eat,
One stays not even for moment, when comes one's end. *[1]*
This body is like the tenement of straw :
Which, when it is burnt off, leaves nothing behind but dust. *[1-Pause]*
All thy kindreds, and thy family and friends (forsake thee in the end)
And shout : "Take him away as early as may be". *[2]*
Thy wife, who remains ever in thy embrace,
Also runs away, taking thee to be a ghost. *[3]*
Says Ravidās : "The whole world has been robbed (by Death).
But I am Emancipated, for, I Dwell upon my God". *[4-3]*

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1. ਰਿਜਮ (रिजम) : little.
2. ਪੁਰਸਲਾਤ (पुरसलात) (Arabic ਪੁਲ + ਸਰਾਤ), the bridge (of hair's breadth) over the fire of hell which everyone has to cross after death, according to the Muslims.
3. ਹਾਟੁ ਚਲਾਵੈ (हाटु चलावै) : *lit.* runs his shop *i.e.*, makes provision for his sustenance.
4. ਫਨ ਖਾਨੇ (फन खाने) : the house (ਖਾਨਾ) of death (ਫ਼ਨਾਹ)

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Suhi : The Word of Sheikh Faridji

I writhe in Pain, in utter remorse :
Like mad, I seek out my God.
My Lord has become cross with me :
But the Evil is within me ; my God is not to blame. *[1]*
I knew not the Glory of my Lord,
And now when my youth has become a waste, I Grieve. *[1–Pause]*
"O black *Koel*, why have you turned black ?"
(And she Says) "I was burnt black due to the Separation from my Spouse !"
Pray, how can one, without God, be at Peace ?
(But), when the Lord is Merciful, He Unites one with Himself". *[2]*
In the lone Well (of the world) writhes the Soul[1] alone :
Where she neither has a Friend, nor a Guide.
In His Mercy, the Lord leads her on to the Society of the Saints ;
And, now, wherever she Sees, she Sees the one God, her only Friend. *[3]*
The (treacherous) Path (in the Yond) saddens me,
For, it is sharper than a dagger's[2] edge and finer than a hair.
I have to walk on this Path, alone.
Says Farid : "O God, be Thou with me, that I come (back) to Thy Path as soon as may be". *[4–1]*

Suhi Lalit

When I could build my Boat, I didn't.
And now, when the Sea-waves lash, how shall I be Ferried Across ? *[1]*
Love not the Safflower, O life ; its colour will fade away. *[1–Pause]*
My Soul is weak : the Command of the Lord is hard to bear :
And life's milk, once spilt, will be gathered no more. *[2]*
Says Farid : "O my mates, the Lord will Call ye all.
And this Swan-soul will fly away, sad at heart, and dust return to dust". *[3–2]*

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1. *Lit.* bride.
2. ਪਿਈਨੀ (ਪਿਈਣੀ)=ਪਤਲੀ : fine. The reference here is to the bridge over the fire of hell, according to the Muslim belief.

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By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,
The Creator, Without Fear, Without Hate, the Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Bilāwal M. 1 : Chaupadās

Thou art the King, O Lord ; if I call Thee a Chieftain, is it any Praise for Thee ? P. 795
O God, as Thou Willest, so do I Praise Thee : I, the Ignorant one, can say not Thy (whole) Praise. *[1]*
O Lord, make me Wise in Thy Praise :
That I Abide in Thy Truth, as be Thy Will. *[1–Pause]*
That what Happens, comes from Thee : Thou art my All-knowing Lord.
I know not Thy end, O my Master, how can the Blind one, like me, be Wise in Thy Wisdom ? *[2]*
What shall I say of Thee, O Thou Ineffable One, I can say not what Thou art :
Yea, what is in Thy Will, only that much I say, howsoever little I can say of Thee. *[3]*
So many are Thy Devotees[1], O Lord ; I am the only one estranged from Thee, for, I bark merely to satisfy (the demands of) my flesh.
Says Nānak : "If I would be shorn of Thy Devotion, O Lord, in no wise would this take away even a bit from Thy Glory." *[4–1]*

Bilāwal M. 1

My body wears the Poverty of a Mendicant ; I worship in the Temple of my Mind, and I Bathe at the Fount of my heart.
The Word (of the Lord) alone abides in my Mind, so I'll be cast not into the womb again. *[1]*
My Mind is pierced through by the Love-shafts of the Compassionate Lord, O mother !
But no one knows the Pain of my heart.
Yet, I care not for aught but the Lord. *[1–Pause]*
O Thou Unfathomable, Unperceivable, Infinite, Unknowable Lord, take care of me :
O Thou, who Pervadest all, whose Light Illumines all hearts. *[2]*
All wisdom and knowledge are Thy-given, O God, all mansions and sanctuaries are Thy Blessings.
O Master, I know not of another without Thee, so I Sing ever Thy Praise. *[3]*
All creatures seek but Thy Refuge : for, the care of all is in Thy Hands.
Yea, all that Thou Likest is good : so, Nānak Prays to Thee alone. *[4–2]*

Bilāwal M. 1

The Lord Himself is the Word : Himself He stamps it with His Approval. P. 796
Himself is He the Hearer ; Himself is He Wise[2] in His Wisdom.
Thy Power informs the Universe, O Lord : Thou art its Creator and Upholder.
Thou art the Beneficent Lord : Thy Name alone hath Thy Approval. *[1]*
So Glorious is Thy Immaculate Name, O Thou Detached One,
That I've become Thy Seeker, O Unknowable, Mysterious Lord ! *[1–Pause]*
Māyā and Attachment are like the love of a condemned woman[3] :
Yea, of an ugly witch, who is devoid of chastity.
Beauty and dominion last but for a few days,
But, if one is Blest with the Lord's Name, one's (inner) Darkness is Illumined. *[2]*
I have tasted and then forsaken it, and now no doubt afflicts my mind (as to its Unreality),
For, I have Seen my Lord, the Father, and so do not want to remain Fatherless (like a harlot's son).
He, who belongs to the one Lord, knows no fear.
(For, he knows that) that alone happens which the Lord Wills. *[3]*
Through the Word, he Dies to his self ; and conquers his mind through (the discipline of) the mind :
And so holding the mind, he Merges in the True One.
I know not of another : so, I am a Sacrifice unto the Guru.
And, Imbued with the Lord's Name, I am Emancipated. *[4–3]*

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1. *Lit.* curs, or beggars.
2. ਜਾਨੁ (जानु)=ਜਾਨਣ ਵਾਲਾ : the knower.
3. ਧਰਬਟੀ (धरकटी) : (Sans. धिक्कृत), despised, disregarded, condemned.

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Bilāwal M. 1

Through the Wisdom of the Guru, my Mind is Attuned to the Lord in a state of Equipoise.
And, Imbued with the Lord's Love, my Mind is satiated.
The Egocentrics are strayed by Doubt, like mad.
How can one find Peace without God and not Realise Him through the Guru's Word? *[1]*
How can I live without Seeing the Lord's Vision, O mother !
My mind is calmed not without God even for a moment : through the Guru is the Truth Revealed to me. *[1–Pause]*
When I forsake the Lord, I Die in Pain.
So I search my Lord and Dwell ever upon Him
I am for ever Detached, now that I've seen (the Glory of) the Lord's Name :
Now, through the Guru I know that the Lord is ever with me. *[2]*
Through the Guru's Wisdom, now I Utter the Unutterable.
And I See the Lord who is Unfathomable and Unperceivable.
Save for the Guru's Wisdom, now I practise naught else,
And I still my Ego and Merge in the Guru's Word. *[3]*
The Egocentrics are Separated (from their God) and they gather the false Capital-stock.
While the men of God are Blest with the Glory of the Lord's Name.
The Lord has Blest me with His Mercy : I am the Slave of His Slaves.
And, thiswise, Nānak gathers the Capital-stock of the Lord's Name. *[4–4]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 3

Cursed is the food, cursed the sleep, cursed the wear one wears,
Cursed the body, cursed the family, if one Attains not to the Lord in this (human) birth.
For, once one loses the grip on the life's step, one loses one's life in vain. *[1]*
He, who forsakes the Lord's Feet, is Attuned not to the Lord, due to the love of the Other.
Thou, O Lord, art the Compassionate Lord of all life, of Thy Devotees Thou *sheddest* all Sorrow. *[1–Pause]*
Thou art our Beneficent Master, Compassionate and the Lord of Mercy ; what are these poor creatures before Thee ?
The Emancipated and the Bound are both from Thee : this is all one can say.
He, who is turned Thywards is Emancipated, while the poor Egocentrics are bound to wander through many wombs. *[2]*
He alone is Redeemed who is Attuned to the One alone and Abides with his only Lord.
His deeps[1] one cannot fathom ; the True One Blesses him Himself.
But, the Egocentric, who are strayed by Doubt, are neither here nor there. *[3]* **P. 977**
He, whom the Lord Blesses, Attains to the Lord and Cherishes the Guru's Word.
Yea, the Lord's Devotee is Emancipated living in the midst of Māyā.
Nānak : he, in whose Lot it is so Writ, overwhelms and destroys Death. *[4–1]*

Bilāwal M. 3

How can one measure up the Immeasurable ?
If one be as great as He, then alone one could Know Him.
Without Him, there is not another.
So, who can evaluate Him save for the Lord Himself ? *[1]*
When, by the Guru's Grace, the Lord comes to Abide in the Mind,
Then goes one's sense of the Other, and one Knows one's Lord. *[1–Pause]*
He, the Tester, Tests upon His Touchstone,
And Approves (the Coin) and gives it currency.
He, of Himself, Weighs Himself and Weighs right :
Yea, He alone Knows Himself, for He alone is. *[2]*

1. ਗਹਣ (गहण) : Sans. गहनम्), depth.

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All manifestations of Māyā are also through Him :
And he alone becomes Pure whom He Unites with Himself.
He, whom the infects with Māyā is so infected :
and when He Reveals His Truth, one Merges in His Truth. *[3]*
Himself he Lord Attunes us to Himself ; Himself He Strays[1] us away.
Himself He Reveals Himself : Himself He Makes us Realise.
Yea, the Lord Utters Himself His Own Word. *[4-2]*

Bilāwal M. 3

Thou alone makest me Thy Slave and Blessest me with Thy Service : And, Thee no one can question.
Such is Thy Play, O my Lord, that Thou the One Pervadest all. *[1]*
When, through the Guru, one's Mind is acquainted with the Lord, it Merges in the Lord's Name.
He whom the Lord Blesses, Meets with the Guru, and he is ever Attuned to the Lord in a state of Equipoise. *[1-Pause]*
O Lord, how can one Serve Thee ? How can one pride (on one's effort) ?
When Thou takest Thy Power out of one, can one then discourse on Thee ? *[2]*
The Lord Himself is the Guru : Himself is He the disciple, Himself is He the Treasure of Virtue.
And, as is the Lord's Will, so do the creatures move. *[3]*
Says Nānak : "O True Master, who is it that knows Thy Deeds ?
For, Thou Blessest some with Glory in their very Home : while others are led astray by Doubt in their Ego". *[4-3]*

Bilāwal M. 3

Perfect is the Creation of the Perfect Lord[2] : so, See thou Him the same all over.
In this Play (of the world), the Glory is of the True Name alone ; so pride not on thyself. *[1]*
He who is Blest with the True Guru's Wisdom, Merges in the True Guru :
He, who knows the (Guru's) Word with Faith, within him Abides the Lord's Name. *[1-Pause]*
This is the essence of the Wisdom of four Ages that the Lord's Name is the only True Treasure in this age.
If chastity and self-discipline and pilgrimages were the *Dharma* of the past ages, in the Kali age the Lord's Praise, yea, the Lord's Name, is the only Righteous Deed. *[2]*
Every age has its own *Dharma* : examine, if thou may, the Vedas and the Purānas.
They who turn Godwards and Dwell on the Lord, are the only ones Approved (by God). *[3]*
Says Nānak : "He, who is Attuned to the True One, his pride of self is dispelled. **P. 798**
They who Utter and Hear, both, attain Bliss, but they, who Believe, attain the whole Treasure." *[4-4]*

Bilāwal M. 3

He, who by the Guru's Grace, Loves his Lord,
In his Home is all joy : he is Blest with the Guru's Word.
In his ome is Sung the Song of Bliss,
And Meeting with his Love, he is ever at Peace. *[1]*
I am a Sacrifice unto him who Enshrines his Lord at the Mind :
Meeting with him one is at Peace and one Sings the Lord's Praise, all-to-ospontaneously. *[1-Pause]*
They, who bask in Thy Pleasure, O Lord, are ever Imbued with Thy Love.
And Thou Thyself comest to Abide in their Minds.
Thy are Blest with Glory for all times.
Through the Guru, they Meet with their God : Yea, it is God that Leads them on to the Guru. *[2]*
By the Guru's Grace, they are Dyed in the Lord's Colour through the (Guru's) Word,
And abide in their Self and Sing the Lord's Praise.
They are Dyed in the Colour of the *Lāllā*-flower, for, the Lord's Love pleases them :
This Colour then wear not off, and they Merge in (God's) Truth. *[3]*
When the Word abides in one's Mind, the Darkness of Ignorance is Dispelled.
When one attains the Wisdom of the Guru, one attains to One's Lord.
They, who are Imbued with (God's) Truth, for them there is no coming again (into the world of form).
Nānak : it is the Perfect Guru who Blesses us with the Lord's Name *[4-5]*

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1. धाउ (धातु) : (Sans. धाव्), to run after.
2. *Cf.* पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।—*Shantipatha, Ishavasyopanishad.*

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Bilāwal M. 3

I am Blest with Glory by the Perfect Guru,
And the Lord's Name is Enshrined in my Mind, all-too-spontaneously.
Through the Word are my Ego and love of Māyā dispelled :
And at the Lord's True Gate, I am Blest with Glory. *[1]*
I now Serve only the God of the universe,
And remain ever in Bliss and seek only the Bliss-giving Name of the Lord. *[1-Pause]*
And the mind's faith I gather from the Mind itself :
Yea, through the Perfect Guru, is the Word Realised by me.
He, who looks upon life and death alike,
He dies not again, nor is Confronted by the *Yama*. *[2]*
Within our Home are all the Treasures (of the Lord) ;
When one Sees them through the Guru, one's Ego is stilled.
Then, one is Attuned to the Lord in a state of Poise,
And one Sings ever only the Name of the Lord. *[3]*
One is Blest with Glory in this Age,
If one Dwells on the Lord's Name, attained through the Perfect Guru.
And then wherever one Sees, one Sees the Lord Pervading all :
Yea, the Ever-Blissful One, whose Value no one can evaluate. *[4]*
By great, good Fortune one attains to the Perfect Guru,
And Sees, within, the great Treasure of the Name.
And then the Guru's Word seems sweet to one,
And one's Craving is stilled, and one's body and mind are at Peace. *[5-6-4-6-10]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 4

Our Lord, the Inner-knower of our hearts, Inspires me to make an effort, and as He Instructs, so do I act.
As the Player Plays upon the Veena (of my heart), so does the Music issue out of it ; *[1]*
P. 799
And, utter I the Lord's Name with my tongue,
And as was the Writ on my Forehead, I attain to the Guru, and the Lord is Enshrined in my Mind. *[1-Pause]*
O Lord, man is involved in Māyā, Save him Thou, for, he is Thy Own,
As Prehlāda was Saved from the clutches of Haranakashyapa, and Thou Ushered him into Thy Refuge. *[2]*
How can one recount the state of those Sinners whom the Lord Purified and Saved.
(Ravidāsa) carted the carcasses and dealt in nothing but hides and skins, but when he repaired to the Lord's Refuge, he was Saved. *[3]*
Thou art our Compassionate Lord and Ferriest Thy Devotees across the Sea of Existence O God,
Save me, the Sinner, from my Sins,
And make me the Slave of ThySla ves. *[4-1]*

Bilāwal M. 4

I am Ignorant and Unwise ; I seek Thy Refuge, O my Eternal Lord !
Save me in Thy Mercy, O my Master, I am without Virtue, low and hard of heart, a mere stone. *[1]*
O my mind, Dwell only on thy Lord's Name :
Thou Receivest the Lord's Essence, through the Guru's Wisdom, so forsake thou other fruitless deeds. *[1-Pause]*
Thy Devotees Thou Savest : so Save me, the meritless one, too, O Lord of Glory !
Without Thee, there is not another : (but), on Thee one Dwells by great, good Fortune. *[2]*
Accursed is the life of those who Cherish not the Lord's Name ; they suffer great Sorrow.
They come and go again and over again, for, they are Unfortunate beings and Unwise, and so are denied the Lord's Grace. *[3]*
The Lord's Saints lean on the Lord's Name, but they alone Attain unto it, in whose Lot it is so Writ by God.
The Guru has instructed Nānak in the Name, and lo, his life is Fulfilled. *[4-2]*

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Bilāwal M. 4

My mind is lured away by Māyā : it is full of the Dirt of Vice.
And so it can Serve Thee not, O Lord ; how shall I, the Ignorant one, be Saved ? *[1]*
O my mind, Dwell on thy Lord, the Bewitching God of Man[1].
When He, the Lord, is in Mercy, one Meets with the Guru and is Ferried Across. *[1–Pause]*
My Lord is my Father and my Master ; O Lord, make me wise in Thy Praise.
He, who comes to Thee, is Saved, as iron swims across, riding the wooden barge. *[2]*
The worshippers of Māyā have a low mind, for, they Serve not the Lord,
They are Vicious and Unfortunate, and they are born to die again and over again. *[3]*
O Lord, he, whom Thou Unitest with Thyself, he bathes in the Guru's Pool of Contentment.
And his Sins are dispelled and he, Contemplating Thee, is Ferried across (the Sea of Existence). *[4–3]*

Bilāwal M. 4

Come, ye Saints, and recite to me the Gospel of the Lord.
The Lord's Name is the boat in the Kali age, the Guru the Boatman ; and, the Word the Row (where-with we Cross the Sea of Material Existence). *[1]*
O my mind, Utter ever the Lord's Praise.
And as is the Writ on thy Forehead, Ferry thyself Across, Singing the Lord's Praise, in the Fellowship of the Saints. *[1–Pause]* P. 800
In the City of the body abides the Nectar of the Lord : instruct me, O Saints, how am I Attain to it ?
It is through the Service of the True Guru that one is Blest with the Bliss-giving Vision of the Lord and, Meeting Him, one Drinks the Lord's Nectar. *[2]*
Sweet is the Lord's Nectar-Name : O Saints, Taste it and see.
Through the Guru's Wisdom, the Lord's Essence seems sweet, and one sheds all one's Sins. *[3]*
The Lord's Name is the Cure-all, O Saints : he who Cherishes it,
Is Blest with all the four objects of life ; so Dwell thou on the Lord, Blest with the Wisdom of the Guru. *[4–4]*

Bilāwal M. 4

The Kshatriyas, the Brahmins, the Shudras and the Vaishas—the Lord's Word is equally for them all.
So worship (the Word), thy Guru, as God, day and night, more and for ever more. *[1]*
O Saints, See the True Guru with your own Eyes ;
And be Fulfilled in every Desire, Singing the Lord's Name, through the Guru's Word, *[1–Pause]*
We make many efforts but that alone happens which has to happen.
We all seek the good of ourselves, but the Lord Does what is not in our minds. *[2]*
Be not led by the mind's wisdom, O Saints, howsoever hard this might seem :
And Dwell ever on the Lord, becoming wise in the Wisdom of the Guru. *[3]*
O Lord, Wisdom and Unwisdom are both in Thy Hands ; we are Thy instruments, while Thou art the Player.
Thou art my only God, O my Creator-Lord, and I utter what Thou makest me utter. *[4–5]*

Bilāwal M. 4

I Dwell on the Sublime *Purusha*, the Source of all Bliss, and so, I am in Joy,
No more is the sway of the *Dharmaraja* over me, and death is no more a terror[2] for me. *[1]*
O mind, Dwell ever on the Lord's Name.
It is by Good Fortune that one attains to the Guru and Sings the Praise of the Lord of Bliss. *[1–Pause]*
The Māyā-ridden Unwise creatures are ever under the sway of Māyā,
And burnt by Desire and bound by their (past) deeds, they go round and round, as does the oilman's bull. *[2]*
Attuned to the Guru's Service by Good Fortune, the men of God are Emancipated.
Yea, they, who Contemplate the Lord, are Fulfilled and all their Bonds of Māyā are loosed. *[3]*
The Lord Himself is the Master, Himself is He the Devotee, the Lord is All-in-all :
And, all that happens is in the Lord's Will, and as He Keeps us, so have we to abide. *[4–6]*

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1. ਨਰਹਰ (ਨਰਹਰ) : *lit.* Man-lion.
2. ਛੰਦੇ (ਛੰਦੇ) : Sans. ਛੰਦ :), *lit.* subjection, control.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilawal, M 4 : Partāla

Utter, ye brothers, the Lord's Name.
The Lord Emancipates His Devotees and the Saints : it Purifies even the Sinners, **P. 801**
The Lord Pervades all,
And His Name Permeates the land and the sea.
Sing ye ever the Lord's Praise which dispels your Woes. *[1–Pause]*

The Lord has Fulfilled our human birth,
So I have Dwelt on Him, the Dispeller of our Sorrow.
I've met the Guru, the Emancipator,
And He has made Fruitful my sojourn[1] of life.
So, joining the Society of the Saints, I Sing His Praise. *[1]*

O mind, rest thy hope on the Lord's Name,
That thy sense of the Other is dispelled.
If one becomes Detached in the midst of hope;
He Meets with[2] his Lord, the God.
He who Sings the Lord's Praise, yea, His Name,
Nānak repairs to the Feet of such a one. *[2–1–7–4–6–7–17]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Bilāwal M. 5 Chaupadās

One loves what seems (but passes away) :
Then, how am I to Meet with Thee (whom I see not), O my Eternal Lord !
Be Merciful to me and Lead me on to Thy Path,
And Attune me to the Fellowship of Thy Saints. *[1]*

How am I to cross this world, the Sea of Poison, pray ?
It is the True Guru's boat that Ferries us Across. *[1–Pause]*

Māyā shakes us like the wind,
But the Devotees of the Lord ever stay still and whole.
He, who rises above pain and pleasure,
His Protection and Refuge is the Guru himself. *[2]*

Māyā, like the serpent, girdles everyone's Soul.
The fire of the lamp burns every moth, lured by Ego.
No Embellishments can enable one to attain the Guru :
But when the Lord is in Mercy, He Leads us on to Him. *[3]*

I wander about, sad at heart, and ask : "Has any one seen my Jewel, my Love ?"
One can get not this Invaluable Thing by any design,
Within (this body), the God's temple[3], is the Lord's Jewel.
When the Guru tears the Veil apart, one Sees Him, and is Blest. *[4]*

He who Tastes it knows its Taste (but utters not) :
As is the dumb one mute, his mind lost in the wonder of Taste.
I See the Lord of Joy : yea, His Presence I See.
And, uttering the Lord's Praise, I Merge in Him. *[5–1]*

Bilāwal M. 5

My Guru has Blest me with Perfect Bliss,
And yoked me, His Servant, to His Service.
I Meditate now on the Unknowable, Mysterious Lord, and suffer no Sorrow. *[1]*

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1. ਜਾਤਾ (जाता)=ਜਾਂਦਾ : journey (of life).
2. ਪਾਸੀ (पासी)= ਪਾਸ : with.
3. *Cf.* "The body is the temple of God". (Vār Rāmkali, M. 3).

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The earth (of my body) is Sanctified, Singing His Praise :
And all my Sins are dispelled, and I Dwell on the Lord's Name. *[1–Pause]*
The Lord Pervades all places, yea, He our only God,
Whose immense Glory is Manifest, since the beginning of Time.
By the Guru's Grace I am sorrowed not, *[2]*

And the Guru's Feet seem Sweet to my mind,
And, in utter Peace, I See the Lord Abide in all places.
Now, the True Guru is Merciful to me and I abide in Bliss. *[3]*

The Transcendent Lord has become my Protector and Friend,
And wherever I See, I See Him along with me.
Says Nānak : "The Lord's Devotees are Sustained by the Lord". *[4–2]*

Bilāwal M. 5

O my Loved Master, O Treasure of Bliss,
Infinite are Thy Virtues, O my Lord !
I, the supportless one, have sought Thy Refuge :
Bless me that I Dwell upon Thy Feet. *[1]*

Be Merciful that I Enshrine Thee in the Mind :
Let me, the Meritless one, hold on to Thy Skirt. *[Pause]*
If I Cherish Thee, O God, then I know no Sorrow.
For, the Lord's Devotee is subject not to the *Yama's* Pain.
Contemplating Thee, all his Sorrows are dispelled :
Yea, his, with whom Thou Abidest ever. *[2]*

The Lord's Name is the Mainstay of my body and Mind ;
For, forsaking the Name, one's body is reduced to the dust.
When one Cherishes the Lord, one is wholly Fulfilled.
But if one forsakes one's God, one becomes dependent upon everyone. *[3]*

When I lovingly Adore Thy Lotus-Feet, O Lord,
Then I am rid of all my Evil ways.
In my body and Mind then Rings the *Mantram* of the Lord.
Nānak : the Homes of Lord's Devotees are ever filled with Joy. *[4–3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5

I lean on Thee in my mind, O Love, I lean on Thee alone.
Our sharp-wittedness is of no avail, O Love, for, Thou alone canst Save us. *[1–Pause]*

He, who is Met with by the True Guru, is Emancipated.
And, he alone Serves the Guru whom the Lord Blesses with His Mercy.
Fruitful is the Lord's Vision : the Master, the All-powerful God of gods;
Our Transcendent Lord, the Guru, who is Ever-present. *[1]*

I live to hear of those who have Known their Lord,
Who Contemplate the (Lord's) Name, Utter the Name, and are ever Imbued with the Name,
I, Thy Devotee, O Lord, seek to Serve Thy Devotees, if my Destiny be Perfect.
This is the Prayer of Nānak : "O Lord, Bless me with the Vision of Thy Saints". *[2]*

Blessed are they, O Love, who abide in the Society of the Saints,
And Contemplate Thy Immaculate Nectar-Name and whose minds are Illumined.
Their Pain of birth and death is dispelled : over them no more is the sway of the *Yama*.
But they alone are Blest with His Vision, Nānak, whom the Lord, of Himself, Blesses. *[3]*

O Sublime, Infinite, Boundless Master, there is no one to know all Thy Virtues.
They who Sing of Thee are Saved, and also those who Hear of Thee, and myriads of their Sins are Dispelled.
Thou Ferriest Across the Ignorant and the Unwise, the Quadrupeds, the Goblins, the sinking Stones.
Nānak seeks but Thy Refuge, O Lord, and he is ever a Sacrifice unto Thee. *[4–1–4]*

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Bilāwal M. 5

Shed thou the love of the insipid waters[1] of Evil, and drink-in the Great Essence, the Lord's Name. *P. 803*
For, denied its Taste, myriads have been Drowned, and one's Soul is never in Peace.
Man has no power, nor glory : so let him be the Slave of the Saints.
Nānak : they alone are Blest with Glory whom the Lord Owns as His Own. *[1]*
Māyā is like a mirage, the mind's delusion, the deer's craze, the (passing) shade of a tree.
She is mercurial of mind, and in the end goes not along with us.
Indulgance in pleasures and joys of the flesh bring no Peace.
Blessed are the Lord's Saints who Dwell on the Lord's Name. *[2]*
O my Fortunate mates, go ye to abide with the Saints.
For, there afflicts one neither Hunger, nor Pain, nor Disease, nor Sorrow, and one is Attuned to the Lotus-Feet of the Lord.
There is neither coming nor going there, neither birth nor death, and one enters the eternal Refuge of God,
And one Separates not from one's Love, nor Desire afflicts one, and one Dwells on one's only Lord. *[3]*
Our Loved Lord has Bewitched my Mind with His Eye of Grace, and I am Imbued with His Love all-too-spontaneously.
And Meeting my Love, my Bridal Couch gives me Joy, and I Sing the Song of Bliss.
O my mate, the Bride who is Imbued with the Lord's Love, is Fulfilled in body and Mind.
The Wondrous (Lord) Meets with the Wondrous (Soul), (and one experiences it all), but can utter not (of its Joy). *[4-2-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5

The whole expanse of the universe is the Manifestation of the One Lord.
He, the Lord, is Himself the Trade : Himself is He the Trader. *[1]*
Rare is the man who is Blest with such a Wisdom,
That wherever he Sees, he Sees the One Lord alone *[1-Pause]*
He, our Absolute Lord, is ever the same, yet Manifests He as many.
He Himself is the Sea, Himself is He the Wave. *[2]*
Himself is He the Temple, Himself is He the Service.
Himself is He the Worshipper, Himself is He the Idol. *[3]*
Himself is He the Way of Union : Himself the One who Unites with Himself.
(And yet) the Lord of Nānak is forever Detached[2]. *[4-1-6]*

Bilāwal M. 5

Himself the Lord Creates : Himself He Supports all.
The Lord Does each and everything, and yet is free from blame. *[1]*
Himself He Gives the Word : Himself He Carries it out.
Himself He (Enjoys) His Glory : Himself He Suffers Sorrow. *[1-Pause]*
Himself is He Mute : Himself He Speaks.
Himself is He Undeceived and is guiled by no one. *[2]*
Himself is He Unmanifest : Himself is He Manifest.
He Pervades all hearts and yet remains Detached. *[3]*
Himself is He Absolute : Himself is Related He.
Says Nānak, "All this goes so well with our Lord." *[4-2-7]*

Bilāwal M. 5

He, who brings us, Strayers, back to the Path,
Such a Guru one is Blest with by Good Fortune. *[1]*

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1. घतु (बतु) : (Sans. वनम्), water.
3. *Lit.* emancipated.

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O mind, Contemplate thou the Lord's Name.
And Cherish the Guru's Loved Feet. *[1–Pause]* P. 804
The mind is attached to Lust, Wrath, Greed and Infatuation :
It is the Guru who Emancipates us, snapping our Bonds. *[2]*
Bound by pleasure and pain, one is subject to birth and death :
But, when one clings to the Guru's Feet, one's Soul is sheltered in Peace. *[3]*
In the Sea of Fire is the world being Drowned :
Pray, O Guru, hold me by the Hand, and Emancipate me. *[4–3–8]*

Bilāwal M. 5

I would surrender to Thee my body, mind and riches, O Lord !
Bless me with the Wisdom, that I may Contemplate Thee. *[1]*
I have come to beg of Thee with great Hope :
For, when I See Thee, my heart gleams with splendour. *[1–Pause]*
In a myriad ways I Reflect on Thee, O Lord,
But my mind is Emancipated (only) if I repair to the Society of the Saints. *[2]*
I have neither Intellect, nor Wisdom, nor Intuition, nor Sharpness of the mind,
And I Meet with Thee when Thou leadest me on to Thyself. *[3]*
My Eyes are Comforted when I See the Vision of my Lord :
And, then, Fruitful becomes the sojourn of my life. *[4–4–9]*

Bilāwal M. 5

Neither mother, nor father, nor son, nor Māyā is of any avail to us.
It is in the Society of the Saints that one's Woes are dispelled. *[1]*
The One Lord Pervades all hearts.
If one Utters the Lord's Name, then Pain afflicts one not. *[1–Pause]*
I was Hungry and Athirst : my heart was on Fire :
But when I Contemplated the Lord, I was Comforted. *[2]*
Through myriads of efforts, I attained not Contentment.
But when I Sang the Lord's Praise, my Mind was Satiated. *[3]*
O my Lord, the Inner-knower, Bless me with Thy Devotion :
This is the only Prayer of Nānak, O my Blessed Master. *[4–5–10]*

Bilāwal M. 5

We attain to the Perfect Guru by Good Fortune.
Meeting with the Saints, we Contemplatte the Lord's Name. *[1]*
O Transcendent Lord, I seek but Thy Refuge ;
For, Thou riddest me of my Sins when I Dwell upon the Guru's Feet. *[1–Pause]*
All other works fulfil but the code of the worldly conduct :
It is only when one Meets with the Saints, that one is Saved. *[2]*
I've reflected on the Smiritis, the Shāstras and the Vedas,
But I Attain Emancipation only by Dwelling upon the Lord's Name. *[3]*
Bless Nānak too with Thy Mercy, O Lord,
That he is Blest with the Dust of the Saint's Feet and is Emancipated. *[4–6–11]*

Bilāwal M. 5

I have Reflected on the Guru's Word in my Mind :
And all my Wishes are fulfilled : all my Hopes have come true. *[1]*
The Lord has Saved the Honour of His Saints,
And Blest them, in His Mercy, with His Name. *[1–Pause]*
The Lord pulls His Saints out of the Blind Well,
And the world then resounds with their Victory. *[2]*
He makes the Low high and Fills the empty :
And He Blesses also with His Nectar-Name, the Great Essence. *[3]*
My body and mind have become Immaculate, my Sins are burnt to ashes,
And lo, the Lord is Pleased with me. *[4–7–12]*

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Bilāwal M. 5

O friend, thou art wholly Fulfilled,
If thy conscious mind rests upon the Lotus-Feet (of the Lord). *[1]* **P. 805**
I'm a Sacrifice unto the one who Contemplates my God :
For, his inner Fire is quenched, Singing the Lord's Praise. *[1-Pause]*
Blessed in his life : Fruitful is his birth :
For, Associating with the Saints, he is Attuned to the Lord. *[2]*
He is Blest with Intellect, Honour, Riches, Joy, Equipoise and Bliss ;
And he forsakes not the Lord even for a twinkling of the eye. *[3]*
I crave immensely for the Vision of the Lord.
Prays Nānak : "O God, I seek only but Thy Refuge." *[4-8-13]*

Bilāwal M. 5

I'm Meritless, O Lord, devoid of all Merits,
Be Thou Merciful to me, and own me as Thy very Own. *[1]*
My body and Mind, Imbued with my Lord, look Beauteous,
When the Lord, in His Mercy, Comes in to my Home. *[1-Pause]*
O Lover of Thy Devotees, Dispeller of fear,
Ferry me across the Sea of Transience. *[2]*
To Purify the Sinners is Thy innate Nature, say the Vedas,
But I've Seen Thee so with my own Eyes. *[3]*
Associating with the Holy, the Lord of Man becomes Manifest,
And then all the Woes of Nanak, His Slave, are past. *[4-9-14]*

Bilāwal M. 5

How am I to Serve Thee, O Lord !
For, Thou art Eternal, Unkowable and Mysterious. *[1]*
Infinite are Thy Virtues ; Unfathomable are Thy Deeps,
And Highest of the high are Thy Mansions, O my Master.
Thou art my only Transcendent Lord. *[1-Pause]*
Without Thee, the One, there is not another,
So Thou alone Knowest how Thou art to be Worshipped. *[2]*
Of ourselves, we can do not a thing, O brother,
And he alone Cherishes the Lord's Name whom the Lord so Blesses. *[3]*
Says Nānak : "O Lord, He, with whom Thou art Pleased,
Attains to Thee, the Treasure of all Good." *[4-10-15]*

Bilāwal M. 5

He, who Protects us in the mother's womb,
Him we forsake and lick the fruit of Poison. *[1]*
Contemplate thy Lord, shedding all thy involvement,
For, when the *Yama* beats thee flat, thy body gives way, helplessly. *[1-pause]*
We take the body and mind and riches to be our own,
But we Contemplate not Him even for a moment who has Blest us with these. *[2]*
We fall into the Blind Well of intense Desire :
And the Veil of Māyā tears us apart from the Transcendent Lord. *[3]*
By Good Fortune,, (if) one Sings the Lord's Praise,
(Then), Blest with the Society of the Saints, one Attains to one's Lord and Master. *[4-11-16]*

Bilāwal M. 5

He, the Lord, is our Mother, Father, Son, Kinsman and Brother :
Yea, the Lord is ever, ever, our only Refuge. *[1]*
By Him, we are Blest with Peace, Equipoise and immense Bliss :
He is the Perfect Guru of Perfect Word, whose Infinite Merits one cannot tell. *[1-pause]*

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He, the Lord, brings to us all, all our needs.[1]
Yea, Contemplating Him, we are wholly Fulfilled. *[2]*
He Blesses us with the worldly weal, righteousness, nuptial joy, and Deliverance : P. 806
And our life-object is accomphished, Contemplating the Lord of Destiny. *[3]*
In the Society of the Saints, Nānak is Blest with the Lord's Love,
And he is brought back to his Home through the Perfect Guru's Door. *[4-12-17]*

Bilāwal M. 5

In the Perfect Guru are contained all the Treasures. *[1-Pause]*
Yea, man lives only if he Lives in God :
But Dies he and is wasted away even in death, if he loves the Other. *[1]*
The Lord's Name is our only Refuge.
The worshipper of Māyā but beats his wings in the void. *[2]*
Myriads have been wasted away by Slander :
They are like the corpses, Fettered hand and foot. *[3]*
Says Nānak : "He, who Contemplates the Lord's Name,
The *Yama* comes not near unto him." *[4-13-18]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal, M. 5 : Dupadas

What auspicious time will it be, when I'll Meet with my Lord ?
I Contemplate Him every moment. *[1]*
I Cherish ever the Lord's Feet in my Mind,
But know not the Way to Meet with my Lord, the God. *[1-Pause]*
Bless me Thou in such a way, O my Master,
That I forsake Thee not in any wise at any time. *[2-1-19]*

Bilāwal M. 5

My Mind[2] is fixed on the Lotus-Feet of the Lord,
And, all my Woes are dispelled and I've attained Bliss. *[1]*
The Guru has stilled my Pain and Blest me :
And my life, becoming Fruitful, is Approved. *[1-Pause]*
Unutterable is the Lord's Gospel, Nectar-sweet is His Word.
Says Nānak : 'The God-conscious being lives ever Contemplating God." *[2-2-20]*

Bilāwal M. 5

I am Blest with Peace by the Perfect Guru :
And Joy has welled up in me and the Unstruck Melody Rings in my Mind. *[1-Pause]*
And all my Maladies, Sins and inner Afflictions are dispelled :
Contemplating the Lord, all my Sins have hastened away. *[1]*
O Beauteous Brides of the Lord, my Mates, Dance with joy,
For, Nānak, the Guru, has Saved my Honour. *[2-3-21]*

Bilāwal M. 5

Intoxicated with the wine of Selfhood, Desire, Guile and Ego, and, Bound by the Bondage (of Māyā), man becomes utterly wild :
And committing Sins, his life is wasted away, and he is strangled by the *Yama's* Noose. *[1]*
I seek but Thy Refuge, O Compassionate One !
For, the Sea of Existence is rough and stormy, and one can Cross it not, save when Blest with the Dust of the Saint's Feet. *[1-Pause]*
O Thou Bliss-giving, All-powerful Lord, my life and body belong to Thee.
O Thou God of gods, snap Thou my Bonds of Doubt : for, Thou art my Ever-compassionate Lord. *[2-4-22]*

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1. ਸਰੰਜਾਮ (सरंजाम) : (Persian), to fulfil.
2. ਹਿਰਦੇ (हिरदै) : *lit.* heart.

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Bilāwal M. 5

My God has Blest me with Bliss : yea, He has Fulfilled His innate Nature.
And He is Merciful to the Saints and gladdened are the hearts of all My Kindreds. *[1]*
The Lord has Fulfilled all my works,
And Blest Hari Govind[1] with long life, and taken care of my joy and happiness. *[1–Pause]*
All woods, all vegetation, the three worlds are in Bloom ; for, the Lord has become their Support,
And I have attained the fruit of my heart's Desire : So Wise-fulfilling is my Lord, the God. *[2–5–23]*

Bilāwal M. 5.

He, to whom the Lord is Merciful,
Contemplates Him, and he overcomes Death. *[1–Pause]*
If one Dwells upon God in the Society of the Saints
And Sings His Praise, the Noose of *Yama* for him is loosed. *[1]*
The True Guru himself sustains us all.
So Nānak seeks the Dust of the Guru's Feet. *[2–6–24]*

Bilāwal M. 5

Saturate thy Mind with the Lord's Name,
And Sing ever the Praise of thy God. *[1]*
Love thou thy Lord in such a way,
That thy God ever seems close to thee. *[1–Pause]*
Says Nānak : "He, who has an Immaculate Destiny,
His Mind is Attuned to the Lord's Feet." *[2–7–75]*

Bilāwal M. 5

The ailment (of my son) is past by the Lord's Grace,
And I sleep in Peace and my home is filled with Bliss and Poise. *[1–Pause]*
Eat your fiill, O my fellowmen,
And Contemplate the Nectar-Name in your Minds. *[1]*
Nānak has sought the Refuge of the Perfect Guru
Who has preserved the Honour of His Glorious Name. *[2–8–26]*

Bilāwal M. 5

The True Guru has preserved my Home. *[Pause]*
He who slanders this Home, is destined by the Creator-Lord to be destroyed. *[1]*
Nānak seeks but the Refuge of Him whose Word is Infinite and Eternal. *[2–9–27]*

Bilāwal M. 5

All thy Maladies are over ; yea, all thy Woes are dispelled.
My Transcendent Lord has Blest thee (O my son) : enjoy thou the Joys of the Saints. *[Pause]*
All thy fellowmen are Blest with Bliss and thy body and mind with health :
So, Sing thou thy Lord's Praise : for this is the True Cure for all of man's Maladies. *[1]*
Auspicious are now thy days : come and abide in thy Home and thy native earth.
Says Nānak : "The Lord is Pleased with thee, and thou wilt Sorrow no more". *[2–10–28]*

Bilāwal M. 5

Thou art involved with Māyā, but it goes not along with thee :
Says the Wisdom of the Saints that even the canopied kings pass away. *[Pause]*
So, shatter thy Ego that thou art shielded by God.
They, who are trapped by vicious Sins, are born to die over and over again. *[1]*
The Saints utter the True Word and Contemplate ever their Lord, the God.
Dwelling on Him, they are Emancipated, for, they are Imbued with His Love. *[2–11–29]*

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1. The son of Guru Arjun.

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Bilāwal M. 5

They, who are Blest by the Perfect Guru with a spontaneous Trance and Bliss and Gladness,
The Lord is ever on their side, and they Reflect on His Nectar sweet Virtues. *[Pause]* **P. 808.**
The world resounds with their Victory : everyone likes to be with them :
And the Guru is pleased with them and Affliction Afflicts them not. *[1]*
They whose Companion is the Compassionate Lord, everyone pays Obeisance to them,
Says Nānak : "The Guru Blesses his Devotees with eternal Glory". *[2–12–30]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5 : Dupadās

The world is peopled by the Dead : it is the castle of sand :
For, in an instant it vanishes (for us), as does paper beaten by the rains. *[1]*
Hark, O my Desires, (if) the mind Reflects on the (Lord's) Truth,
(It knows that) the seekers, the adepts and the householders all leave their homesteads in the end.
[1–Pause]
As is the night's dream, so is the transient world :
And, all that seems passes away : so why should one hold on to it in one's Ignorance ? *[2]*
Whose brothers and friends are they (whom thou lovest); open thy Eyes wide and See.
Some have gone : others are going to go in their own turn. *[3]*
They, who Serve the Guru, live eternally in the Lord's Home.
I'm Thy Slave, O Lord, now Save my Honour. *[4–1–31]*

Bilāwal M. 5

The world's glories I will cast into[1] the fire.
And with whatever speech my Love comes into me, those words I'll utter. *[1]*
If the Lord be Merciful to my Soul, I'll Dedicate it to His Worship.
And the Desire to which my mind clings now; that I'll shed on Meeting with the Guru. *[1–Pause]*
I'll pray to Him, in utter Humility, and make an offering of my mind to His Fire[2]
And, all my riches I'll cast away, if my Spouse owns me even for a while. *[2]*
I'll shed my five (Drsires), by the Guru's Grace and also my hate,
And my heart being Illumined, I'll keep Awake (to His Presence), night and day. *[3]*
He alone seeks the Lord's Refuge as His Bride, in whose Lot it is so Writ ;
And he, O Nānok, Meets with his Lord, and his body and mind are Cooled. *[4–2–32]*

Bilāwal M. 4

He alone is Dyed in the Lord's colour[3], whose Fortune is high.
His Soul then is Soiled not, nor Stained. *[1]*
And he Attains to his Bliss-giving Lord. all-too-spontaneously[4].
And through Poise, the Lord sinks in his Soul, and then he can leave Him not. *1–Pause]*
Then he is subject not to Death, nor Age, nor Woes, nor Pain,
And, Drinking the Lord's Essence, he is Satiated and becomes Eternal he, by the Guru's Grace. *[2]*
He alone knows His Taste who Tastes the Invaluable Name of the Lord.
One can evaluate not such a State : then what shall I say or utter ? *[3]*
Fruitful is Thy Vision, O Transcedent Lord : Thy Word is the Treasure of Virtues. **P. 809**
Bless me with the Dust of Thy Saint's Feet, and I'll be a Sacrifice unto Thee. *[4–3–33]*

Bilāwal M. 5

O Lord, be Merciful to me, that I enter into Thy Refuge :
I know not how to Serve Thee, for, I am Low and Unwise. *[1]*
But I pride on Thee, my Love,
That while I, the Sinner, Sin, Thou, my Beneficent Lord, Forgivest. *[1–Pause]*

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1. ਪਾਗਉ (ਪਾਗਤ)=ਪਾਵਾਂਗਾ : will cast into.
2. ਹੋਮਾਗਉ (ਹੋਮਾਗਤ)=ਹੋਮ ਕਰ ਦਿਦਾਂ : offer to the saerifiaial fire.
3. *Lit.* red colour.
4. ਸੁਖ ਭਾਇ (ਸੁਖ ਭਾਇ) : *lit.* with a sense of joy.

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I commit myriads of Errors each day, while Thou, my Immaculate, Forgiving Lord Forgivest.
And yet I keep company with Māyā, Thy slave, forsaking Thee : such are my deeds. *[2]*
Thou Blessest me in Thy Mercy, while I, the Ungrateful wretch, acknowledge it not.
And, I love that what Thou Givest, but not Thee, the Giver, my Spouse. *[3]*
O Thou, who Ferriest me across the Sea of Existence, without Thee, there is not another.
I have now sought Thy Refuge, O Compassionate Guru, Emancipate me, the Unwise Wretch. *[4-4-34]*

Bilāwal M. 5

Blame no one (for thy ills) : Dwell on thy God,
Contemplating whom one gathers immense Bliss, Sing thou His Praise. *[1]*
O Love, whom shall I go to ask for (forgiveness) but Thee,
When Thou art my only Compassionate Master and I am an utter Sinner. *[1-Pause]*
I remain as Thou Keepest me ; for, there is no other help.
Thou art the only Support of the supportless : for them Thy Name is the only Refuge. *[2]*
He, who accepts what Thou Doest, is Emancipated.
Thine is the whole Creation and it is Thy Writ that runs through it. *[3]*
I'd wash Thy Feet and Serve Thee if Thou Willest so, O Master !
Be then Merciful to me that I Sing ever Thy Praise. *]4-5-35]*

Bilāwal M. 5

Death laughs over his head, but this quadruped knows not.
He is engaged in Strife, full of Ego, and knows not Death. *[1]*
Serve thy Guru : why waste thy life like an unfortunate wretch ?
If dazzling is the colour of the safflower, why love its false appearance ? *[1-Pause]*
One commits Sin and gathers riches to expend them,
But the dust returns to dust and one goes away naked. *[2]*
The kindreds, for whom one strives hard, become one's enemies,
And forsake one in the end ; why should one burn in Fire (for their sake) ? *[3]*
He alone becomes the Dust for the Lord's Slave to tread upon whom Destiny has so Blest.
Says Nānak : "It is in the True Guru's Refuge that one's Bonds and loosed". *[4-6-36]*

Bilāwal M. 5

The Leper scales the Mountain : the Unwise one becomes a man of Wise speech :
And, the Blind one Sees the three worlds, when he becomes Holy, through the Guru's Grace. *[1]*
Such is the Glory of the Saints,
That, Associating with them, one is rid of all one's Dirt, and myriads of one's Sins being dispelled, one's Mind becomes Immaculate. *[1-Pause]*
Such Meritorious is the Worship of the Lord that even an Ant overpowers an Elephant.
For, he whom the Lord Owns, him He Blesses with fearlessness. *[2]*
The Lion becomes a Cat ; and a mere Straw, a Speck, assumes (as if) the height of a Mountain, **P. 810**
And they, who strive ever for a trite, become the masters of Treasures. *[3]*
Which of Thy Praises shall I utter, O Lord ; for boundless are Thy Praises.
Bless me with Thy Name, in Thy Mercy, O God ; yea, me who am bereft[1] of Thy Vision. *[4-7-37]*

Bilāwal M. 5

Man indulges in Ego and Strife and Greed and tastes of the tongue :
Yea, involved in the household, he commits Guile and is lost in Vice. *[1]*
My Eyes have Seen now, by the Guru's Grace,
That, without the Lord's Name, dominions and riches and beauty are all vain. *[1-Pause]*
All beauty, the fragrance of incense, and the joys of raiments and indulgence in sense-pleasures,
Become defiled when a Sinning body enjoys them. *[2]*
Wandering through many lives, one becomes a man, and this body then is shattered in a moment :
So, if one loses this lone opportunity, he wanders through myriads of re-births. *[3]*
By the Lord's Grace, one attains to one's Guru ; and, Contemplating the Lord, one enters into the State of Wonder.
One is then ever in Peace and Poise and Bliss and hears the Music of the Soul. *[4-8-38]*

1. ਰੀਤਾ (रीता) : (Sans. रिक्त), devoid of, without.

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Bilāwal M. 5

The Saint's Feet are the Boat wherewith one Crosses the Sea (of Existence),
And one finds one's Path even in Wilderness, for, the Mystery is Revealed to him by the Guru. *[1]*
He Loves his Lord : yea, Cherishes he his God.
And, downsitting and upstanding, he keeps the Lord in his Mind. *[1–Pause]*
The five Thieves take to their heels when he repairs to the Fellowship of the Saints ;
His Capital remains whole, and earns he immense Profit, and arrives at his Home with Glory. *[2]*
Moveless is his Seat : his Cares are dispelled, and he wavers not ;
His illusions are shattered, for, he Sees the Lord with his own Eyes. *[3]*
The Lord is the Immeasurable Treasure of Virtue, our Meritorious God ; which of His Merits then shall I Sing of ?
I've obtained the Nectar of the Lord's Name, through the Society of the Saints, and so I ever Sing His Praise. *[4–9–39]*

Bilāwal M. 5

Vain are the days one passes without the Saint :
(For), when I Meet with him, my Doubts are dispelled and I'm Emancipated. *[1]*
I'm a Sacrifice unto the moment when I Meet with the Saint.
I'll Dedicate my body and mind to him again and over again. *[1–Pause]*
This (selfhood) he has made me shed and this (humility) her has inculcated in me,
And, now I've become the Dust for all to tread upon, and my sense of Ego is dispelled. *[2]*
The thoughts of slander and injury to others—these I have cast into the fire.
And such is the Mercy of my *Kindly* Lord that I See Him ever so near, for, He is never far. *[3]*
My body and mind are Comforted and I've found Deliverance from the world ;
And now my love, my conscious Mind, my vital-breath, and my affluence are dedicated to the Vision of the Lord. *[4–10–40]*

Bilāwal M. 5

I'll Serve Thy Devotee, O Lord, and wipe his Feet with my Hair :
I'll Surrender my Head[1] to him to hear from him Thy Glorious Praise. *[1]*
Meeting with Thee, my mind is Awakened : so Meet me Thou, O my Compassionate Lord,
For, Cherishing Thee, my *Kindly* Lord, my Mind is ever in Bliss. *[1–Pause]* **P. 811**
O God, Thy Saints are the deliverers of the whole world : so I'll seek their Refuge[2].
Bless me, O Lord, with the Dust of Thy Saint's Feet. *[2]*
I am neither Wise nor Knowing[3], nor have I done any good.
But, deliver me, O Thou, from the snare of Fear and Doubt and Attachment (to sense-desires).
I Pray to Thee, O Lord of Mercy, my Father, who Sustains me ever :
"Bless me, that I Sing Thy Praise in the Society of the Saints which is the Home of Bliss[4]". *[4–11–41]*

Bilāwal M. 5

That, O God, what Thou Wishest to Do, Thou Doest : for, there is naught else but Thee :
And, such is Thy Splendour that Seeing it, the couriers of the *Yama* touch one not. *[1]*
Through Thy Grace, O Lord, one is Emancipated and one's Ego is stilled :
O Thou All-powerful God, O Thou Perfect God of gods ! *[1–Pause]*
I have searched through and through and found that without Thy Name, all else is False :
The joys of life one can gather only from the Saints, and the Lord is the Fulfiller of all. *[2]*
I am dedicated to whatever Thou Wantest me to do and have shed all my cleverness ;
For, Thou, my Compassionate Lord, Pervadest all, all over. *[3]*
I ask everything of Thee : by Good Fortune, one attains what one seeks from Thee.
This is the submission of Nānak : "O Lord, I live only if I Sing Thy Praise". *[4–12–42]*

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1. *Lit.* forehead.
2. ਪਾਲ (पाल)=ਪੱਲਾ : *lit.* edge of the garment.
3. ਉਕਤਿ (उकति)=ਯੁਕਤਿ : *lit.* argument.
4. ਸੁਖ ਸਾਲ (सुख साल)=ਸੁਖਸ਼ਾਲਾ : the abode of peace or joy.

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Bilāwal M. 5

If one abides in the Society of the Saints, all one's Sins are dispelled;
And one is Imbued with the Love of the Lord and is cast not into the womb again. *[1]*
Uttering the Lord's Name, one's tongue becomes Pure:
Yea, one's body and mind are purged of Sin, if one Contemplates the Guru's Word. *[1–Pause]*
One is Satiated, Tasting the Essence of the Lord, and, one's Mind is in Bloom:
And one's Intellect is manifestly Illumined: and the inverted Lotus (of the mind) blossoms forth. *[2]*
One is Content, Cool and at Peace, for, all one's Craving is stilled;
And the mind's wander-lust is tranquilled and one abides in the Immaculate Abode (of the Self). *[3]*
The Lord, the Protector of all, Protects him, and his Doubts are burnt to ashes:
Now that I'm Blest with the Treasure of the Name, Seeing the Guru's Vision, I am wholly in Bliss. *[4–13–43]*

Bilāwal M. 5

I'll be Blest if I fan, and bring water and grind corn for Thy Devotee, O Lord;
I'll cast my dominions and overlordship into the fire. *[1]*
I'll cling to the Feet of the Servant of Thy Saint,
And abandon the rich, even if they be the rulers of the earth. *[1–Pause]*
The unbuttered bread of the Saints for me is the Treasure of Bliss:
But if the worshipper of Māyā has a myriad delicacies to offer, these will be as poison to me. *[2]*
If one decks oneself with the torn blanket of the Saints, one is rendered not Naked.
But the silken raiments[1] that a *Shākata* wears, protect not his Honour. *[3]*
If one joins hands with a *Shākata*, his union lasts not long:
But if one Serves the Lord's Devotee, he is Emancipated both here and Hereafter. *[4]*
Everything comes from Thee, O Lord, for, Thou art the Creator of the Creation.
And if one is Blest with the Vision of the Saint, he Sings ever Thy Praise. *[5–14–44]* **P. 812**

Bilāwal M. 5

With my ears I hear the Lord's Name: with my tongue I utter the Lord's Praise,
And with my head and hands on the Saint's Feet, I Contemplate the Lord's Name. *[1]*
O Compassionate Lord, Bless me with this Boon
That I apply the Dust of the Saint's Feet to my Forehead; *[1–Pause]*
And, becoming the lowliest of the lowly, I pray to him;
And, shedding my Ego, Wash his Feet, and so Merge in the Being of the Saint; *[2]*
And I may forsake not my Lord even for a moment, and may seek not another's Door,
And Meet with the Guru of the Blessed Vision, and still my Ego and love of the Other; *[3]*
And Embellish myself with Truth, Contentment, Compassion and Righteousness,
And my Bridehood becomes Fruitful, and I Attain to my Lord. *[4–15–45]*

Bilāwal M. 5

This Truth has become manifest that eternally True is the speech of the Saints;
And he, whose Association is with the Saints, he Meets with his Lord, the King. *[1]*
This is how one's Faith is confirmed that, Contemplating Him, one gathers Bliss.
While the others prattle in vain, the Guru brings the Lord into the Mind's Home. *[1–Pause]*
Whosoever seeks his Refuge, without doubt, he saves his Honour,
And in the field of *Karma*, he sows the Lord's Name, for, all-too precious is this opportunity. *[2]*
The Lord, the Inner-knower, is All-in-all, and He Does everything He Wills;
And Purifies He myriads of Sinners, for, such is the innate Nature of God. *[3]*
O men, be not led astray by the illusion of Māyā,
For, the Lord will Save the Honour of the one whom He Approves[2]. *[4–16–46]*

Bilāwal M. 5

He who has Built thy precious body out of the dust,
And Covered up many Sins of thy mind, under the cover of thy sparkling skin, *[1]*
Why forsake such a Lord?
For, he who abandons his God and loves the Other, returns to the dust. *[1–Pause]*

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1. ਸਿਰਪਾਉ (सिरपाउ) : *lit.* a garment that covers from head to feet : a robe of honour.
2. ਪਹਿਰਾਇਆ (पहिराइआ) : *lit.* robed (with honour).

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Contemplate Him with every breath and tarry not,
And give up all other involvements and false loves and Attune thyself to thy God. *[2]*
He, who being One and also the Many, has Manifested Himself in a myriad ways.
Serve thou that Transcendent Lord, being Instructed in the Wisdom by the Guru. *[3]*
Highest of the high is He and He is ever called the Companion of all.
O Lord, make me Thy Slave, yea, the Slave of Thy Slaves. *[4-17-47]*

Bilāwal M. 5

I lean only on Govind, and have forsaken all other hopes :
For, my Lord is the Perfect Treasure of Virtue and He is my most Powerful Lord. *[1]*
The Lord's Name is the Devotee's Mainstay, and be seeks but His Refuge :
Yea, the Saints lean only on their Lord, the God of gods. *[1-Pause]*
The Lord Himself Protects ; Himself He Blesses, Himself He Sustains all :
And He is Compassionate to the meek, the Treasure of Mercy, and Protects He us every moment. *[2]*

P. 813

That what the Lord is doing, in that is His Glory ;
And this is the Instruction also of the Perfect Guru that Bliss is in the acceptance of His Will. *[3]*
The Lord's Devotee sheds his care, anxiety and Calculations and Knows he the Lord's Will,
And is Imbued with the Love of the Lord who dies not, nor leaves our hand. *[4-18-48]*

Bilāwal M. 5

Meeting (with the Guru), one sheds one's Sins ; one's (inner) Fire is quenched, and one is Comforted.
Yea, he who had fallen into the Blind Well, him (the Lord) Pulls out. *[1]*
They alone are our Friends, we are the Dust of their Feet,
Meeting with whom we are at Peace, and who Bless us with the Life of the Soul. *[1-Pause]*
That what was Writ in the past, one gathers now,
And one abides in the Society of the Lord's Saints and all one's Wishes are fulfilled. *[2]*
His Fears of the three worlds are dispelled and he finds his Seat in Peace,
And the All-powerful Guru is Merciful to him and Blesses his mind with the Lord's Name. *[3]*
O Lord, Thou art the Mainstay of Nānak he leans only on Thee--
O Thou, the Creator and the Cause, our All-powerful, Unfathomable and Infinite Lord ! *[4-19-49]*

Bilāwal M. 5

He alone is Impure, Low and Poor who forsakes his Lord.
For, he, the Unwise[1] one, Realises not his Creator-Lord and asserts his Ego. *[1]*
He alone is in Pain who forgets his God : he alone is in Joy who Cherishes Him in the Mind.
The Saints are in Bliss, for they Praise ever their Lord. *[1-Pause]*
He Raises the Low High ; the High He Reduces in an instant.
Nay, no one can evaluate the Magnificence and Glory of my Master. *[2]*
Seeing for a brief time the beauteous play (of the world) dawns the day of death.
The dream then ends like a dream and that what one earns here goes along with him in the Yond. *[3]*
O All-powerful Lord, the Cause of causes, I seek Thy Refuge,
And Contemplate Thee ever : yea, I am ever a Sacrifice unto Thee. *[4-20-50]*

Bilāwal M. 5

I'd bring water for Thy Saints on my head : yea, I'll Wash their Feet with my hands :
I'll ever be a Sacrifice unto Thee, O Lord : for, I Live only when I See Thy Vision. *[1]*
Whatever be the Wish of my mind that my God Fulfils :
I'll sweep[2] the floor of the Saint's abode : and wave the fan[3] over his head. *[1-Pause]*
The Saints Utter but the Nectar-Word : Hearing it, it sinks in my Mind ;
And am Satiated and Content with its Flavour, and quench the Fire of Vice within. *[2]*

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1. ਬਿਗਾਨਾ (बिगाना)=ਬੇਗਿਆਨਾ : unwise.
2. ਸੁਹਨੀ (सूहनी) : (Sans. समूहनी), broom.
3. ਬੀਜਨੁ (बीजनु) : (Sans. व्यजनम्), a fan.

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When the Saints Worship my God, I too join with them to Sing His Praise.
And pay (also) my Obeisance to the Saints, and apply the Dust of their Feet to my Face. *[3]*
Upstanding and downsitting, I'd Contemplate Thy Name : let this be my only Deed, O God
Prays Nānak : "O Lord, Bless me that I Abide ever in thy Refuge". *[4-21-51]*

Bilāwal M. 5

He alone Crosses the Sea (of Existence), who Sings the Lord's Praise,
And abides in the Society of the Saints by Good Fortune. *[1]*
I, Thy Slave, O Lord, Live, hearing Thy Word uttered by the Saints **P. 814**
Whose Glory is Manifest to the three worlds : this is how Thou Savests the Honour of Thy Slav es.
[1-Pause]
The Lord has Pulled me out of the Sea of Fire and Tranquilled my mind
By sprinkling the waters of the Nectar-Name : thus does the Guru take care of me. *[2]*
The recurring Pain of birth and death is past and I find my Seat in Bliss :
The Lord snaps the Bonds of Desire and Doubt, and the Lord is Pleased with me. *[3]*
Know ye, the Lord is All in-all and there is not another without Him :
And one finds Bliss in the Society of the Saints and in naught else. *[4-22-52]*

Bilāwal M. 5

The Lord has snapped my Bonds and He is Compassionate to me.
The Transcendent Lord, our Master, is Merciful to the meek and His Eye of Grace Blesses all. *[1]*
By the Perfect Guru's Grace, my Malady (of Desire) and the Pain (of Sin) are stilled,
And my body and Mind are Comforted and in Peace : yea, my Lord is worthy of being Dwelt upon.
[1-Pause]
The Lord's Name is the Cure-all : Blest with it, no Malady afflicts us ;
And our body and Mind are in love with the Saints, and we know no Pain. *[2]*
I Contemplate the Lord's Name, Attuned to Him from within :
Yea, I am purged of my Sins, and rendered Pure in the Refuge of the Saints. *[3]*
He, who Hears and Contemplates the Lord's Name, all his Maladies are over.
Nānak Utters the great *Mantram* (of the Name), and Sings he ever thee Lord's Praise. *[4-22-53]*

Bilāwal M. 5

Out of the Lord's Fear springs Devotion to the Lord : and one is Tranquilled from within.
Contemplating the Lord's Name, all one's Doubts and Delusions are dispelled. *[1]*
He, who Meets with the Perfect Guru, into him comes Peace,
And he sheds his self-willedness, and hears he the Wisdom (of the Lord). *[1-Pause]*
Dwell thou ever on thy Beneficent God, the *Purusha*,
And forsake not Him ever, thy Infinite, Boundless Lord. *[2]*
Imbued with the Love of His Lotus-Feet, Wondrous seems He, the God of gods.
And he, on whom is His Grace, he is Yoked to the Service of the Lord. *[3]*
I've sucked-in the Nectar-Name of the Lord and my body and Mind are in Ecstasy :
So, let me forsake not ever my Lord of Supreme Bliss. *[4-24-54]*

Bilāwal M. 5

My Desire is quenched, my Selfhooed is dispelld : my Fear and Doubt have hastened away.
I have attained Peace and my Mind is in Joy : the Guru has kept his Faith (with me). *[1]*
O Brother, Contemplating the Perfect Guru, my Pain is stilled,
And my body and mind are Comforted and I have found Bliss. *[1-Pause]*
Dwelling on the Lord, I was Awakened from my Slumber ; and Seeing Him, I was Wonderstruck.
And Drinking the Lord's Nectar, I was Satiated ; O, Wondrous is its Taste. *[2]*
I am myself Emancipated ; my Companions too have Swum Across and, all my Lineage and Kindreds are Saved.
So Fruitful is the Service of the Guru that one shines in Purity at the Lord's Court. *[3]*
I am Low and Supportless, Ignorant and shorn of Merit. **P. 815**
But the Lord has Blest me in His Mercy and I have become His Slave. *[4-25-55]*

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Bilāwal M. 5

The Lord is the only Refuge of His Devotees : There is no other place but His to go to.
His Name alone is our Power, our Family and our Riches ; He is the only Court of Justice. *[1]*
The Lord, in His Mercy, Saves the Honour of his Servants,
And the slanderers are consumed in their own Fire, and the *Yama* seizes and destroys them. *[1–Pause]*
The Saints Dwell upon the One Lord, for, they know not another :
They pray only to the One God who Pervades all. *[1]*
I have heard this old story uttered by the Saints,
That the Lord Destroys all the Evil-doers, and Honours His Devotees. *[3]*
Nānak utters the Truth which is manifest to all :
That the Lord's Devotees, who seek the Lord's Refuge, shed all their Fears. *[4–26–56]*

Bilāwal M. 5

The Lord snaps all our Bonds, He has all the Powers in His Hands :
One is Released in no other wise ; Save me, O Save me, my Lord. *[1]*
O God, I've sought Thy Refuge, for, Perfectly Compassionate art Thou.
Bless me that I shed the love of the world and I am Emancipated by Thee. *[1–Pause]*
I am lured away by Hope, Illusions, Vice and Attachment :
I cherish False values and know not my Transcendent Lord. *[2]*
O Thou Infinite Light, the Perfect *Purusha*, all life belongs to Thee.
And I'll remain as Thou wilt Keep me, O my Boundless, Unfathomable God ! *[3]*
O Thou Cause of causes, All-powerful Master, Bless me with Thy Name :
For, I Swim Across, only if a Sing Thy Praise in the Society of Thy Saints. *[4–27–57]*

Bilāwal M. 5

O mind, who is it that fell not, leaning on thy hope ?
Lured by Māyā, the great Enticer, everyone went the way of Hell. *[1]*
O vicious[1] mind, I trust you not, for, you are intoxicated with your self.
Like the donkey, you can be untethered only when on your back is the load (of God). *[1–Pause]*
You destroy all the Merit of (past) Austerities, Contemplation, and Self-control ; and the Rod of the *Yama* strikes your head ;
For, you, O wretch[2], Dwell not on the Lord in the *Now*, and so suffer shamefacedly the Pain of Transmigration. *[2]*
The Lord, our Eternal Friend, to Him you are ever opposed.
And the five Highwaymen rob you and you are subjected to immense Pain. *[3]*
Nānak seeks the Refuge of the Saints who have overpowered their mind ;
And surrenders he his body, mind and riches to the Servants of the Lord. *[4–28–58]*

Bilāwai M. 5

When I made an effort to Contemplate the Essence of Peace, I was in Bliss :
And, Dwelt I on the God's Name, the Essence of Wisdom. *[1]*
O, I Live only if I Enshrine the Guru's Lotus-Feet in the Mind,
And when I Meditate upon the Transcendent Lord, I drink-in the Lord's Nectar-Name. *[1–Pause]*
When the creatures crave for their God, they abide in Joy,
And they think of the good of others, and no harm comes to them. *[2]* **P. 816**
Blessed is the place, Blessed the in-dwellers[3], wherein is Contemplated the Lord's Name,
And His Praises Sung ever and his Discourse Uttered : there, there is nothing but Gladness and Poise and Peace. *[3]*
Forsake Him not therefore, who is the Support of the supportless :
Nānak but seeks the Refuge of Him in whose Hands lies everything. *[4–29–59]*

Bilāwal M. 5

He who bound thee (to the womb) and then released thee into a world of joy,
Dwell ever on His Lotus-Feet that thou art in Cool Comfort. *[1]*

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1. ਖੁਟਹਰ (ਖੁਟਹਰ)=ਖੋਟਹਾਰ : evil-intentioned.
2. ਭਾਂਡ (ਭਾਂਡ) : (Sans. ਭਂਡ) ; *lit.* a buffoon, jester, mime ; of a mlxed caste.
3. ਬਸੰਤ (ਬਸੰਤ)=ਵਸੰਤ ; ਵਸਨ ਵਾਲੇ : in-dwellers.

Agamnigam Digital Preservation Foundation, Chandigarh

Neither in life nor in death is Māyā of any avail to us,
But rare is the one who loves his only Creator-Lord. *[1–Pause]*
O man, it is thy God who makes thee warm and cool, and pulls thee out of the suffocating Heat[1].
And Turns an Ant into an Elephant, and Mends the Cuts (of thy life). *[2]*
It is thy Lord who Creates the four life-sources ;
So, Fruitful is the Deed which makes thee Contemplate Him with Discrimination[2]. *[3]*
I can do naught, O Lord, so I seek the Refuge of Thy Saints.
O Guru, pull me out of the Blind Well of the all-enveloping Desire. *[4–30–60]*

Bilāwal M. 5

I search my Lord out in the woods and in habitations :
Yea, my God who is Mysterious, Undeceivable and Eternal[3]. *[1]*
O, when shall I See my Lord with the love of my Soul ?
Than waking is better the dream-state in which one Abides with one's Love. *[1 Pause]*
When I hear the caste-ridden Shāstras, the desire to See Him is sated not ;
For, the Lord has neither from, nor sign, nor is made up of five elements, and Eternal is He, for ever the same. *[2]*
Rare are the Yogis, the Lord's Saints, who delineate such a Form.
Blessed are they, the Angelic beings, whom God Meets in His Mercy. *[3]*
He is within us, and also without : He Dispels all our Doubts.
Says Nānak : "Perfect is the Destiny of him who Meets my God". *[4–31–51]*

Bilāwal M. 5

Wonderstruck are Thy Creatures, O Lord, Seeing Thy Glory.
I've paid off Thy Debt (by Dwelling on Thee), for, the Guru, by his Grace, Blest me thus. *[1]*
I am Blest with the inexhaustible Treasure of the Word, which however I expend lasts to the end.
Yea, Perfect is this Treasure which is exhausted never. *[1 Pause]*
I Contemplate the Lord in the Society of the Saints, for, Infinite is the Treasure of my Lord.
And He instantaneously Blesses me with *Dharma*, the worldly weal, the nuptial joys and Emancipation. *[2]*
Thy Devotees, O Lord, Contemplate Thee, single-mindedly, in Thy Love ;
And in-gather Thy Riches of which there is no end. *[3]*
I seek Thy Refuge, O God ; O Glory be to Thee, my Lord :
O my Infinite Master, I can find not Thy end. *[4–32–62]*

Bilāwal M. 5

Contemplating the Perfect Lord, I am Fulfilled,
(Following) The Saints (who) Abide ever in the Abode[4] of their Creator-Lord. *[1–Pause]*
And (now) no Malady afflicts me, for, I Pray always to the Guru. **P. 817**
My Refuge is the Lord, my King, the Capital-stock of His Devotees. *[1]*
So Perfet is His Treasure that it is exhausted never.
His Lotus-Feet are Enshrined in my body and Mind : yea, of Him who is Unfathomable and Infinite. *[2]*
All abide in Peace and earn Merit : Being with Him, one is shorn of nothing.
By the Guru's Grace, I've Met with the Perfect Lord of the earth. *[3]*
All acclaim my Victory : Blessed is the Abode of Truth.
Nānak has Contemplated the Lord's Name, the Treasure of Peace, and attained to the Perfect Guru. *[4–33–63]*

Bilāwal M. 5

Contemplate thy Lord and be ever in Health :
Yea, it is the eternal Sceptre of Rama with which one smothers all one's Maladies. *[1–Pause]*
Dwell thou ever on the Perfect Guru and enjoy all Joys.
I am a Sacrifice unto the Saints by whose Grace I've Attained to my God, *[1]*
Cherishing whom one finds Peace and ends one's Separateness from God.
Nānak seeks the Refuge of the Lord who is the Cause of all causes. *[2–34–64]*

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1. ਘਾਮ (घाम) : *lit.* heat of the sun ; sunbeams, sunshine.
2. ਨਿਰਤਿ (निरति)=ਨਿਰਣੈ ਨਾਲ : (From Sans. निर्णय), with discrimination.
3. *Lit.* unpierceable.
4. *i.e.* the Society of the Saints.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5 : Dupadas

I've abandoned all other efforts : for, my Cure is in the Lord's Name.
Through it, I'm rid of my Sins and my Maladies, and my mind is in Cool Comfort. *[1]*
Contemplating the Perfect Guru all my Pain is stilled :
Yea, the Lord, my Protector, has Saved me in His Mercy. *[1–Pause]*
The Lord has pulled me out of the world's Quagmire, and Owned me as HisO wn.
And, Dwelling on the Lord, my body and my mind are Comforted, and I've become Fearless. *[2–1–65]*

Bilāwal M. 5

The Lord's Blissful Hand is on my Forehead : He has Blest me with His Name.
Blessed is the Service of the Transcendent Lord, for, through it, one never comes to Grief. *[1]*
The Lord Himself Saves the Honour of His Devotees.
The Saint, who Cherishes the Lord, is Blest with Glory. *[1–Pause]*
The Lord's Servant seeks the Refuge of His Lotus-Feet : He is his vital-breath.
And, the Lord Meets him all-too-spontaneously, and his Light Merges in the All-light. *[2–2–66]*

Bilāwal M. 5

The Lord has Himself Blest me with the Refuge of His Lotus-Feet :
When the Devotee seeks His Refuge, eternal becomes his Glory. *[1]*
Blessed is the Service of the Infinite Lord, our Saviour :
My Lord has Established His Own Blessed Rule[1] in the city of Rām Dās. *[1–Pause]*
I ever Dwell upon Him and so I am never in Pain.
Says Nānak : "When one Praises the (Lord's) Name, all one's adversaries are scared away out of Fear (of the Lord's Power)". *[2–3–67]*

Bilāwal M. 5

Let us Contemplate our Lord, body and soul, Joining the Society of the Saints.
For, when one Utters the Lord's Praise, the *Yama* hastens away from afar. *[1]*
He, who Dwells upon the Lord's Name, is ever Awake.
Him affect not either *Tantra* or *Mantra* : no evil eye is cast upon him. *[1–Pause]* P. 817
His Lust and Wrath and Ego and love of the self are dispelled :
He who seeks the Lord's Refuge, he is Imbued with Bliss and Love of the Lord. *[2–4–68]*

Bilāwal M. 5

The key to one's life is in the Lord's Hands : I do whatever the Lord Commands ;
And the Lord is Pleased with me and I fear no one, nay nothing. *[1]*
No Pain will afflict thee if thou Cherishest thy Transcendent God,
And the Couriers of the *Yama* will come not near thee, O loved disciple of the Guru ! *[1–Pause]*
The Lord is the All-powerful Cause of causes : without Him, there is not another.
Nānak but seeks the Lord's Refuge, for, He alone is our Mainstay. *[2–5–69]*

Bilāwal M. 5

Contemplate thy Lord and the abode of Pain (within thee) is demolished ;
And thou findest Peace in the Society of the Saints and thy mind wanders not again. *[1]*
I am a Sacrifice unto the Guru's Feet :
Seeing him I am ever in Bliss and Joy, and Sing the Lord's Praise. *[1–Pause]*
To Discource upon, and Sing, His Praise, and to Hear the Unstruck Melody (of the Soul) then become the objects of my life.
And the Lord is Pleased with me, and my heart's Desires are fulfilled. *[2–6–70]*

Bilāwal M. 5

This is the Prayer of Thy Servant : "O Lord, Illumintc my heart :
And let all my Sins be dispelled, by Thy Grace, O Transcendent God. *[1]*

1. ਰਾਮ ਰਾਜ (राम राज) : Rāmarājya is identified with the rule of absolute justice and righteousness.

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O Lord, I lean on Thy Lotus-Feet, for, Thou art the Treasure of Virtue.
I seek to Sing Thy Praise and Contemplate Thy Name so long as there is life in me. *[1–Pause]*
Thou art my Father, Mother and Kinsman ; yea, Thou Pervadest all.
Nānak seeks Thy Refuge for, Immaculate is Thy Praise. *[2–7–71]*

Bilāwal M. 5

If one Sings the Praise of the All-powerful[1] Lord, everyone wishes him well.
All acclaim him as a Saint, and the Lord's Devotees come to greet him. *[1]*
And he is Blest by the Perfect Guru with Bliss and Poise and Gladness,
And everyone is compassionate to him, for, he Reflects on the Lord's Name. *]1–Pause]*
Our Lord, of Unfathomable Virtues, Pervades all, all over ;
And Blest with His Support, His Devotees ever abide in Bliss. *[2–8–72]*

Bilāwal M. 5

My Compassionate Lord has Hearkened to my Prayer, in His Mercy ;
And has Preserved the Honour of His Servant : O dust be in the mouth of the slanderer. *[1]*
Now no one means thee ill, O friend, for, thou art the Slave of the Guru.
And, Thy Transcendent Lord has Saved thy Honour with His Protecting Hands. *[1–Pause]*
There is only One Beaeficent Lord of all the beings, nay, there is not another.
Prays Nānak : "O Lord, I lean only on Thee." *[2–9–73]*

Bilāwal M. 5

My Lord has Saved my friends and Mates.
All my slanderers have been reduced to dust and I have become Care-free. *[1–Pause]*
When I Met with the Guru, I was wholly Fulfilled. **P. 819**
Glory be to the Lord whose Service avails ever. *[1]*
Highest of the high, Infinite, beyond measure, is the Lord, in whose Hands are all His beings.
Nānak has sought the Refuge of God who Abides with him at all times. *[2–10–74]*

Bilāwal M. 5

Contemplating the Perfect Guru, He has become Merciful to me.
The Saint has shown me the Path and the Noose of the *Yama* is loosed for me.
Singing the Lord's Name, my Pain and Hunger are stilled,
And I am Blest with Poise and Gladness and Bliss, and I am wholly Fulfilled. *[1–Pause]*
My (inner) Fire is quenched and I am Cooled : the Lord Himself has Protected me.
Nānak seeks the Refuge of God, Wondrous is whose Glory. *[2–11–75]*

Bilāwal M. 5

Blessed is the place, Blessed the earth, where one Sings ever the Lord's Name.
(There), one's Fears and Doubts are dispelled and one is wholly Fulfilled. *[1]*
Abiding with the Saints, one rests in the Peace of Poise :
Yea, Blessed is that moment when one Contemplates the Lord's Name. *[1–Pause]*
And, Glorious becomes he in the world whose name no one knew[2] before.
Nānak seeks the Refuge of that Lord who Knows all hearts. *[2–12–76]*

Bilāwal M. 5

My Malady is over : the Lord Himself has Blest me with Peace and Joy.
O, Glorious and Wondrous is my Lord : it is He who has Blest me (thus). *[1]*
My Guru-God has been Merciful to me and has Saved my loved one[3].
I have sought the Refuge of One who is ever our Support. *[1–Pause]*
The Prayer of the Lord's Devotee never goes waste.
Nānak leans on his All-powerfull Lord who is the Treasurs of Virtue. *[2–13–77]*

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1. ਸਰਬ ਸਿਧਿ (सरब सिधि) : he, who possesses all miraculous or exta-psychic powers.
2. ਪਹਨਾਮ (पहनाम) : (Persian, ਪਿਨਹਾਂ), hidden.
3. *Lit.* brother, componion.

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Bilāwal M. 5

They, who forsake the Lord of Life, came and go again and over again :
(But), the Transcendent God is ever Served by His Devotee who is ever Imbued with His Love. *[1]*
Peace and Poise and Joy are his, and his Desires are all fulfilled :
And receives he Bliss from the Saints by Dwelling on the Lord, the Treasure of Virtues. *[1–Pause]*
Hear Thou my Prayer, O my God, the Inner-knower of all hearts :
O Thou, who Pervadest all space and interspace and who art the Master of me. *[2–14–78]*

Bilāwal M. 5

The Lord is my Refuge and even the hot winds touch me not :
I am girdled all around by God[1] : so, Pain afflicts me not. *[1]*
I've Met with the Perfect Guru who has brought about this happy consummation,
And Blest me with the Cure-all of the Lord's Name and I am now Attuned to the One alone. *[1–Pause]*
The Protecting Lord has Saved me, and all my Maladies are past.
Says Nānak : "The Lord is Merciful to me, for, He has Blest me with His All-powerful Support". *[2–15–79]*

Bilāwal M. 5

The Lord has Himself Saved us, His children ; He is our only Transcendent Lord, the God of gods.
Yea, He has Blest us with Peace, Poise and Bliss and my Service is Approved by the Lord. *[1–Pause]*
P. 820
The Lord has Himself Heard the Prayer of His Devotees,
And Dispelled our Maladies and Given us Life : how great is the Glory of God ! *[1]*
The Lord has Forgiven my Sins by virtue of His Own Powers :
And Blest me with the fruit of my heart's Desire : O Sacrifice am I unto my Lord. *[2– 6–80]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5 Chaupadās, Dupadās

O my Love, let me not hear
What the *Shāktas* hymn and prattle in vain. *[1–Pause]*
Let me Serve only Thy Saints, and do only this Holy Deed,
And be Blest with Fearlessness, O Beneficent One, and Sing Thy Praise in the Society of the Saints. *[1]*
Let my tongue Sing of Thy Unfathomable Virtues, and let my Eyes be filled with Thy Wondrous Vision.
O Thou Dispeller of Sorrow, be Merciful to me, that I Enshrine Thy Feet in my Mind. *[2]*
Bless me with the nobility (of the earth) which is beneath all men's feet and covers their nakedness (with its bounties).
And let me Cherish Thy *Mantram* which makes me lose my Ego. *[3]*
Unweighable and Infinite art Thou, O Lord ; but Thou, in Thy Beneficence, art the Lover of Thy Devotees.
Yea, whosoever has sought the Refuge of Nānak, the Guru, he is Blest with Fearlessness and Bliss. *[4–1–81]*

Bilāwal M. 5

O Master, Thou art the Life of my life.
I pay my Obeisance to Thee ever ; I am a Sacrifice unto Thee. *[1–Pause]*
Upstanding and downsitting, awake or in sleep, I Cherish Thee alone, my God,
And my mind's Pleasure and Pain I place only before Thee. *[1]*
Thou art my Refuge, my Power, my Intellect, my Family :
And, whatever Thou Doest, with that I am Pleased ; and, Seeing Thy Lotus-Feet, I am at Peace *[2–2–82]*

Bilāwal M. 5

I hear, O Lord, that Thou Emancipatest all.
Yet, I've forsaken Thee in the Society of the Apostates and those intoxicated with Desire. *[1–Pause]*

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1. ਰਾਮ ਕਾਰ (राम कार) : *lit.* the line drawn by Sri Rāmchandra in front of his cottage in the forest which he had instructed his wife not to cross so that no harm comes to her.

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I've gathered Poison and cast out Thy Nectar from the mind :
I am involved in Lust, Wrath, Greed and Slander, and have cast aside Truth and Contentment. *[1]*
O Lord, I seek Thy Refuge : pull me out of the Quagmire of these.
I pray to Thee : "O God, Save my poor Soul through Thy Saints". *[2–3–83]*

Bilāwal M. 5

I hear Thy Gospel, O Lord, from Thy Saints,
For, Thy Saints ever echo Thy Praise and are filled with Thy Song-Divine and Bliss. *[1–Pause]*
Thou, O Lord, in Thy Mercy, Ownest us as Thy very Own, and Blessest uswith Thy Name :
And then we Sing Thy Praise ever, and we shed our Lust and Wrath. *[1]* **P. 821**
And Seeing Thy Vision, we are Satiated, and Thy Elixir becomes our Feed.
O God, I seek Thy Refuge : Bless me, in Thy Mercy, with the Society of Thy Saints. *[2–4–84]*

Bilāwal M. 5

The Lord has Saved me, His Devotee,
And Blest me, in His Mercy, with His Name, and all my Woes are dispelled. *[1–Pause]*
O Devotees of the Lord, Sing ye the Lord's Praise : Utter with your tongues the priceless Melody of God :
And your Cravings, accumulated birth after birth, are stilled, and the Elixir of God fills your Soul. *[1]*
I've clung to the Feet of my Blissful Lord, and the Guru's Word I Contemplate,
And I Swim across the Sea (of Material Existence), and my Fear and Doubt are dispelled. O, Glory be to my Lord. *[2–5–58]*

Bilāwal M. 5

The Creator-Lord has rid me of my Malady.
I am a Sacrifice unto my Guru who has Saved my Honour before the whole world. *[1–Pause]*
He has Saved me, His child, Caressing my Forehead with His Hands.
And Blest me with His Nectar-Name. *[1]*
My Honour my Beneficent Lord has Saved,
And whatever Nānak, the Guru, Utters, is Approved of by God. *[2–6–86]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bilāwal M. Chaupadās, Dupadās

The Light of the Guru's Word has Illumined my Mind :
From my inner Temple, the Darkess (of Ignorance) is dispelled, and the Bejewelled Sanctuary of indescribable Beauty is opened unto me. *[1–Pause]*
When I Saw (within), I was lost in its wonder : I can utter not its Glory.
I am Inebriated with its Vision and inextricably weaved into its Splendour, warp and woof. *[1]*
No longer does the Snare of the senses entrap me, not a trace of Ego is left within me.
Neither there is any high nor low, neither separate[1] nor veiled[2], and I am Thine as Thou art mine, O God ! *[2]*
The One Supreme Lord Pervades all : the same Yonder of the Yond.
The same is Manifested[3] in the Creation ; the same is Self-contained and the Support of all Life. *[3]*
Purest of the pure, Immaculate, Stainless and without Blemish is He :
Yea, one can find not the end of the Infinite Lord, for, Highest of the high is He. *[4–1–87]*

Bilāwal M. 5

Without the Lord, nothing is of avail to thee.
(Māyā), the enticer, that has lured thee away, only beguiles thee. *[1–Pause]*
One's gold and the beauteous bride and the bridal couch one leaves off in a moment.
But, Lured by sex, one is involved in Vice and licks the potion of Poison. *[1]*

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1. ਬੀਚੁ (बीचु) : that which is in between ; curtain.
2. ਖੀਚਾ (खीचा)=ਖਿਚਿਆ ਹੋਇਆ : stretched (curtain).
3. ਬਿਸਥੀਰਨੁ (बिसथीरनु) : (Sans. बिस्तीर्णं) : spread out, expanded ; hence, manifested.

Guru Granth Sahib

Agamnigam Digital Preservation Foundation, Chandigarh

One builds a temple of straw, and beneath it lights fire.
Why then be proud of this (vain) fortress (of the body), and be puffed up by Ego ? *[2]*
The five Demons stand over our head, and thy seize and twist our hair-ends ; **P. 822**
But one Sees them not, being Blind and Ignorant, and one Sleeps, intoxicated with the Wine (of Vice). *[3]*
The Net is spread out for us, and also the Bait ; and like the bird we are Trapped.
Says Nānak : "I now Contemplate my True Guru, the *Purusha*, that my Bonds are loosed". *[4-2-88]*

Bilāwal M. 5

Infinite and Invaluable is the Lord's Name !
Beloved of my life, it is the Mainstay of my Mind, and I churn it in the Mind as one chews the betel-leaf (in the mouth). *[1-Pause]*
Instructed by the Guru, I have now Merged in Poise, and my body's bodice is Dyed in the Colour of the Lord.
Being Fortunate, I live in the Lord's Presence : (for), my Spouse is Eternal and Wobbles not *[1]*
I need no image, nor incense, nor fragrance, nor earthen lamps to worship Him, for, the Lord is inextricably knit up with my limbs, warp and woof ; yea, He has Flowered in me.
Says Nānak : "The Lord has Enjoyed me, His Bride ; O, how Beauteous and Wondrous is my Bridal Couch !" *[2-3-89]*

Bilāwal M. 5

Uttering the Name of the Lord, I have become a part of His Being.
Since I Met with the Beneficent Saints, I am rid of my Evil nature. *[1-Pause]*
He, the Perfect Lord[1], Fills all : He is the Lord of Peace, Compassionate and Holy,
And my Lust, Wrath, Desire and Ego are dispelled for good. *[1]*
And instructed in the *Mantram* of the Saints, I am possessed of Truth, Contentment, Kindliness, Righteousness and Purity.
Says Nānak : "He, who Realises the Lord in the Mind, to him is Revealed the entire Mystery (of the Lord)". *[2-4-90]*

Bilāwal M. 5

What are we poor creatures ? We can describe not even a shade[2] of Thee.
For, neither Brahmā nor Shiva, nor the adepts, nor Indra nor sages have found Thy end. *[1]*
What shall I say : I can say not a thing :
But, whatever I See, I See the Lord Pervading every thing. *[1-Pause]*
Where there is staggering Wilderness on the *Yama's* Path, there Thou, O Lord, art my Companion and Mate.
I have sought Thy Refuge, O Lord, and taken to Thy Feet, O Guru : it is Thee who hath Thyself Revealed Thy Mystery to me. *[2-5-91]*

Bilāwal M. 5

Of Unfathomable Form, Eternal, the Creator, Purifier of the Sinners, is Thy Lord : Contemplate thou Him.
Repairing to the Feet of the Saints, one Attains to Thee, O my Wondrous Lord ! *[1]*
Which is the Way, which the Discipline of life,
O Wise one, how is my Lord to be Dwelt upon ? *[1-Pause]*
If one man serves another, the one served ever keeps it in the mind. (Will not God) ?
Says Nānak : "I seek Thy Refuge, O Ocean of Peace, and I lean only on Thy Name.". *[2-6-92]*

Bilāwal M. 5

Seeking the Refuge of the Saints, I Serve them ;
And I am freed of all other involvements and the world's Strife, and my Bonds are loosed. *[1-Pause]*
And I am ever in Poise and Bliss, Blest with the Lord's Name. **P. 823**
I can describe not the Joy of the Lord's Essence ; the Perfect Guru has changed the course (of my Mind). *[1]*

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1. ਦਈ (दई) : (Sans. द्यु, दैव), God.
2. *Lit.* hair.

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Now I See my Bewitching Lord in everyone ; no one is devoid of Him, for, All-filling is He.
My Perfect Lord, the Treasure of Mercy, Pervades all : (and Knowing this), my life is Fulfilled. *[2-7-93]*

Bilāwal M. 5

What say you, O my mind, what indeed, can you say ?
For, The Lord, our Wise Master, Knows all : what then can you say unto Him ? *[1-Pause]*
Unuttered, He Knows the utterance of our hearts ;
Why and whom you deceive then, when the Lord Hears and Sees all within you ? *[1]*
If you Know Him thus, you are ever in Bliss, and you Know naught else but the Creator-Lord.
Says Nānak : "When the Guru is Merciful to you, the Lord's Love within you wears not off". *[2-8-94]*

Bilāwal M. 5

The slanderer always has a fall like the wall of sand ! *[1-Pause]*
For, when he sees an error in someone, he is pleased ; but seeing good, he is full of pain.
He thinks of another's evil, for he can reach not upto him ; and cherishing evil in the mind, he is wasted away. *[1]*
The slanderer forsakes the Lord when his death is dear and raises strife with the Saints.
The Lord is my Refuge : so, what can this poor wretch do to me ? *[2-9-95]*

Bilāwal M. 5

O man, why are you strayed thus ?
For He, who is the Doer and the Cause, you deny, though thy Lord Sees and Hears all within you. *[1-Pause]*
You covet Glass and forsake Gold : loving the enemy, you abandon the True Friend.
He that is, seems bitter to you ; and he, that is not, is sweet ; so you are burnt by the Fire of Māyā. *[1]*
Man falls into the Blind Well, and enveloped by Doubt, he is bound to Desire.
Says Nānak : "When the Lord is Merciful, one Meets with the Guru who pulls one out of the Well (of Desire)". *[2-10-96]*

Bilāwal M. 5

My body, mind and tongue are Imbued with the Lord.
I am in Bliss, and my Fears are dispelled : and, I am Blest by the Guru with Gladness. *[1-Pause]*
My Ignorance has been transformed into Wisdom, for, my Lord is All-wise and the Seer.
And He Saves His own : and then no one can harm them. *[1]*
I am a Sacrifice unto the Vision of the Saint, by whose Grace I Dwell on the Lord's Name.
Says Nānak : "I lean only on my Master ; nay, I believe not in another even for a moment". *[2-11-97[*

Bilāwal M. 5

The Perfect Guru has Saved my Honour.
And, I Enshrine the Nectar-Name in my Mind : and the cobwebs of ages have been swept off. *[1-Pause]*
The Demons (within me) are Slain, for, I've Contemplated the Word of the Perfect Guru.
What, indeed, can any one do to me, for, great is the Glory of my God. *[1]* **P. 824**
Dwelling upon Him, I keep ever in Bliss and Enshrine the Lord's Lotus-Feet in my Mind.
I've sought the Refuge of that Lord, for there is no one higher than Him. *[2-12-98]*

Bilāwal M. 5

Let us Contemplate ever the Lord's Name :
And then we are subject to neither Age nor Death, nor Woe : and, in the Lord's Court, we are wholly Fulfilled. *[1-Pause]*
This is the Boon the Guru Blesses us with, that, shedding our self, we take to the Guru's Refuge,
And the Noose of births-and-deaths is loosed for us ; and we are Blest with the Standard of Victory at the Lord's True Court. *[1]*
And one is Pleased with what God Does, and the Ego within one is stilled.
Says Nānak : "I seek the Refuge of One who has Created the whole universe". *[2-13-99]*

Bilāwal M. 5

He who Enshrines the Lord in his body and Mind,
He Sings ever the Lord's Praise and does good to all : yea, priceless is his tongue. *[1-Pause]*

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His whole Lineage is Emancipated instantaneously, and his Dirt of ages is cleansed.
Contemplating one's Lord, one passes through the 'Forest of Desire[1]' in Bliss. *[1]*
I've Attained to the Boat of the Lord's Feet wherewith I Cross the Sea of Existence.
Yea, I seek to Attune my Mind to the Devotee of the Lord. *[2–14–100]*

Bilāwal M. 5

Seeing Thy Wondrous Play, O Lord, I am at Peace.
For, Thou art my Master, the Inner-knower, who Abides ever with Thy Saints. *[1–Pause]*
The Lord Establishes and Blesses instantaneously, and from a low Worm He makes one a King. *[1]*
Let my mind never forsake Thee, O God : this is the only Blessing I seek from Thee. *[2–15–101]*

Bilāwal M. 5

My Eternal God is worthy of Worship.
I surrender my body and mind to Him : (for), He Sustains all Life. *[1–Pause]*
He is worthy of giving Refuge, my Blissful Lord, the Ocean of Mercy, Ineffable and Compassionate.
He Hugs His Devotee to His Bosom, and him then even the hot wind[2] touches not. *[1]*
He, my *Dāmodara*, my Merciful Master, is the only Treasure of the Saints.
Nānak seeks but the Vision of his Lord, the God, and to be Blest with the Dust of the Saint's Feet. *[2–16–102]*

Bilāwal M. 5

Myriads of efforts avail not as does the (spontaneous) Contemplation of the Lord's Name.
If one Sings the Lord's Praise, the Couriers of the *Yama* are scared away. *[1–Pause]*
To Cherish the Lord's Feet in the body and Mind : in this are contained all the deeds of expiation ;
And (then) cease one's comings-and goings and Doubts and Fears ; and the Sins of ages are burnt off. *[1]*
Become Fearless then, and Dwell on the God of the universe : this is the Boon that one is Blest with by Good Fortune.
O Perfect and Compassionate Lord, be Merciful, that I Sing ever Thy Immaculate Praise. *[2–17–103]*

P. 825

Bilāwal M. 5

The Lord has Protected me from the attack of Sulhi Khān[3].
For he could carry not his foul design ; and he, the defiled one, died in disgrace. *[1–Pause]*
The Lord chopped off his head with His Mighty Axe[4], and lo, in an instant, he was reduced to the dust.
He thought evil of me and lo, evil consumed him in its fire, and He, who had Created him, Destroyed[5] him too. *[1]*
Nothing of him remained—neither sons, nor friends, nor riches, nor brothers, nor kinsmen.
Says Nānāk : "I am a Sacrifice unto that Master who has Fulfiilled the Word of His Slave". *[2–18–104]*

Bilāwal M. 5

Perfect is the Service of my Perfect Guru.
Yea, my God Himself is the only Doer and He Fulfils all my Works. *[1–Pause]*
He is the beginning, the middle and the end : His Order He Himself Upholds,
And Himself Saves He the Honour of His Devotees : How splendid is the Glory of my Lord ! *[1]*
My Transcendent Lord, the God of gods, the True Guru, is He, under whose Sway is the whole Creation.
Nānak but seeks the Refuge of the Lotus-Feet of the Lord, and Contemplates he the Immaculate *Mantram* of God. *[2–19–105]*

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1. *i.e.* the world.
2. ਬਾਲ (बाल)=ਘੁੱਲ੍ਹਾ : whiff of wind.
3. Sulhi Khān, Akbar's General, had planned an attack on Guru Arjun, but, he died on way as a result of an accident.
4. ਕੁਠਾਰੁ (कुठारु) : (Sans. कुठार), an axe, a hatchet.
5. *Lit.* gave him a push.

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Bilāwal M. 5

The Lord has Himself Saved us from all Maladies, all Sins :
And, I am Comforted, taking to the Guru's Feet and Cherishing the Lord's Name in the Mind. *[1–Pause]*
In His Mercy, the Lord has Shielded me with his Hands : my Lord is the Emancipator of the world and His Glory resounds through the whole world.
My Woes are dispelled and I Abide in Bliss : my Desire is quenched and my body and Mind are Satiated with (the Lord's) Truth. *[1]*
My Lord is the Support of the supportless, Worthy of giving Refuge : He is the Father and Mother of the whole Creation ;
He is the Lover of His Devotees, the Destroyer of Fear : so Nānak Sings his Lord's Praise. *[2–20–106]*

Bilāwal M. 5

Realise thou Him who Created thee :
For, Cotemplating thy Transcendent Lord, the God of gods, one is Emancipated and one abides ever in Bliss. *[1–Pause]*
When, by Good Fortune, me Meet with the Perfect Guru, the Inner-knower, thy Wise Master,
He Protects us, our All-powerful Lord, the Pride of the meek. *[1]*
Our Fear and Doubt are dispelled instantaneously, and the Darkness (of Ignorance) is Illumined.
So Nānak Contemplates his Lord with every breath, and is for ever a Sacrifice unto Him. *[2–21–107*

Bilāwal M. 5

My chivalrous Guru Saves my Honour both here and Hereafter.
My Transcendent God has Fulfilled me in both the worlds. *[1–Pause]*
Contemplating the Lord's Name, one attains the Peace of Poise, and bathes he in the Saints' Dust.
His comings-and-goings cease and attains he eternal Peace and the Woes of births and deaths for him are past. *[1]*
He Swims across the Sea of Fear and Doubt ; the Fear of the *Yama* for him is no more, and he Sees the One Lord Pervading all.
Nānak has taken to the Refuge of the Lord, the Dispeller of Fear, Seeing His Presence both within and without. *[2–22–108]*

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Bilāwal M. 5

Seeing the Lord's Vision, all our Woes are dispelled.
O Lord, go not out of my Sight, and Abide ever with me. *[1–Pause]*
Thou art the Life of my life, O Loved Master :
Thou, my Lord, the Inner-knower, Pervadest all. *[1]*
Which of Thy Merits, O God, shall I Cherish and Contemplate ?
I'll Dwell on Thee every moment, with my every breath. *[2]*
O Thou Compassionate Lord of the poor, O Thou Beneficent One,
Sustain all Thy Creatures in Thy Blessed Mercy. *[3]*
Let my Mind Dwell on Thee night and day :
(For), it is Thou who hast Filled me with Thy Love. *[4–23–109]*

Bilāwal M. 5

Thy body and riches and beauty vanish away ;
But thou Contemplatest not the Lord's Name and, committing Sin, thy night (of life) breaks into the dawn (of death) *[1–Pause]*
Eating all kinds of delicacies, thy teeth have crumbled :
And thou art beguiled, gathering things and committing Sins, and thou givest not thought to Compassion. *[1]*
Thou art cast on the sea of Vice and Pain : thou art involved ever in Sin.
Nānak hath Sought the Refuge of his Lord, the God, and He has Ferried him safe Across. *[2–24–110]*

Bilāwal M. 5

Now I Contemplate ever my Lord.
In vain do my wretched Adversaries try to harm me, for, my Lord has Blest me with Gladness. *[1–Pause]*

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All the Afflictions of my body and mind are dispelled, and my Creator-Lord has Hugged me to His Bosom.
And I am now in immense Bliss, for, the Lord's Name I now wear in my heart. *[1]*
O my All-powerful Lord, my body and Soul belong to Thee.
Thou art my only Protecting Lord and I am ever Thy Slave. *[52–25–111]*

Bilāwal M. 5

Contemplating my Lord, I am Emancipated.
Now, all my Woes are dispelled and True Happiness is mine, for, I have Dwelt on my Lord, the Inner-knower. *[1–Pause]*
He, to whom I belong, has made me Happy, for, He is the True Support of His Devotees.
Yea, He has Saved the Honour of His Servant ; I am proud of my Creator-Lord, the Dispeller of Fear. *[1]*
The Lord has become my Friend and so my Evil Enemies have been scared away.
Nānak lives by Uttering the Lord's Praise and so he abides ever in Bliss. *[2–26–112]*

Bilāwal M. 5

My Transcendent Lord is Merciful to me.
The True Guru has wholly Fulfilled me : Contemplating the Saints, I am Blest. *[1–Pause]*
The Lord has Hugged me to His Bosom, and my Adversaries have been humbled to dust :
And, My God has Saved me and Emancipated me, making me His Own. *[1]* P. 827
I've come back safe to my Home and the slanderer's face has been blackened.
Says Nānak : "Perfect is my True Guru : by the Guru's Grace, the Lord has Emancipated me" *[2–27–113]*

Bilāwal M. 5

I am in Love with my Loved Lord. *[1–Pause]*
So strong are the bonds of my Devotion that no one can break them, nor can I ever forsake my Love. *[1]*
The Lord Abides within me, night and day : O God, be Thou Merciful to me. *[2]*
I am a Sacrifice unto Thee, my Beauteous God[1], whose Gospel is Unutterable and Ineffable. *[3]*
Says Nānak, the Slave of the Lord's Slaves : "O Master, have Thy Mercy upon me." *[4–28–114]*

Bilāwal M. 5

I Dwell upon the Lord's Feet : yea, I am a Sacrifice unto them.
My Guru is the Transcendent Lord, the God of gods : O Mind, Contemplate thou Him within thee. *[1–Pause]*
Meditate upon thy Lord of Bliss who Created the whole universe.
Utter the Name of the One God alone, O my tongue, that thou art Honoured at the Lord's Court. *[1]*
They alone are Blest with this Treasure who Attain to the Society of the Saints.
O Lord, Bless me in Thy Mercy that I Sing ever Thy Praise. *[2–29–115]*

Bilāwal M. 5

Taking to the Refuge of the True Guru, I am Saved :
And, my Victory is acclaimed all over, for, my Transcendent Lord is the Saviour of me. *[1–Pause]*
He who Fills the universe, who Blesses all with Perfect Bliss, who Sustains and Pervades all,
He who Permeates all places and the interspace, unto His Feet I'm a Sacrifice. *[1]*
The key to Life is in Thy Hands, O my Master, Thou possessest all the Miraculous Powers ; Thou art the Cause of causes.
Thou, O Lord, hast Saved myriads since eternity : and Contemplating Thee, one is Blest with Fearlessness. *[2–30–116]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5 : Dupadās

O Lord, I'm but nothing and everything belongs to Thee.
Here, Thou art my Absolute Lord, and there, the Related One ; and betwixt the two ends, Thou Playest Thy Play. *[1–Pause]*

1. Shyam Sunder.

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Thou art within the City (of my body) and without too ; for, Thou Pervadest all places.
Thou art the King and also the Subject : the Master as well as the Slave *[1]*
From whom dost Thou Hide Thyself ? Whom Beguilest Thou, O God ? For, wherever I See, I See Thy Presence so near, so near !
Nānak has Met with the Guru-Saint, and (now) he sees no Separateness between the Ocean and its Drops. *[2-1-117]*

Bilāwal M. 5

Thou art my All-powerful Lord, the Cause of causes. **P. 828**
O Guru-God, cover up my Shame : I, the Sinner, seek the Refuge of Thy Feet. *[1-Pause]*
Whatever be my deeds, those Thou Knowest : howsoever obstinate I be, I can deny Thee not.
For, Great is Thy Glory : and Thy Name Dispels myriads of my Sins. *[1]*
It is in my nature[1] ever to err : it is in Thy Nature to Redeem the Sinners.
O Thou Compassionate Lord, Treasure of Mercy, through Thy Vision, I Attain to the highest State of Bliss. *[2-2-118]*

Bilāwal M. 5

O Lord, Bless me in such a way
That my Head is upon Thy Saints' Feet, my Eyes are set upon their Vision and my Body is smeared with with the Dust of their Feet. *[1-Pause]*
That in my Heart is Enshrined the Guru's Word, and my Mind Cherishes ever the Lord's Name ;
And the five Thieves are overwhelmed by me, and I cast all my Doubts into the fire. *[1]*
And whatever Thou Doest, with that I am Pleased, and the sense of Duality within me is stilled.
O Lord, Thou art my only Beneficent Master : Pray, Emancipate me in the Society of Thy Saints. *[2-3-119]*

Bilāwal M. 5

I ask for such Wisdom from Thy Saints, O Lord,
That I'm Attuned to Thee and am ever Imbued with Thy Love,
And I Serve Thee ever and forsake Thee not. *[1-Pause]*
And Serve also Thy Saints and discourse and abide with them,
And smear my Forehead with the Dust of their Feet[2], and see the waves of my Desire ashore. *[1]*
Thy Saints, O Transcendent Lord, are of Immaculate Glory : to cling to their Feet is better by far a myriad times than the pilgrimage to the Gangā.
I have Bathed myself in the Dust of their Feet, and my Sins, accumulated birth after birth, have been washed away. *[2-4-120]*

Bilāwal M. 5

O Lord, Sustain me as is Thy Will,
For, Thou art my Transcendent Lord, the God of gods, the True Guru : Thou art my Compassionate Father, as I am Thy Son. *[1-Pause]*
I am Meritless, O God, I can Fathom not Thy Wonder[3].
Thou alone Knowest Thy State and Thy Bounds ; and this life and body belong to Thee. *[1]*
Thou art my only Master, the Inner-knower, the *Purusha*, and Knowest my inmost feelings, unuttered.
O God, Bless me with Thy Eye of Grace, that my body and mind are Comforted. *[2-5-121]*

Bilāwal M. 5

O God, Keep me Thou ever with Thyself.
For, Thou art my Lord of Enticing Beauty, and without Thee, vain and fruitless is my life. *[1-Pause]*
The beggars Thou raisest to be Kings, (for) Thou art the Support of the supportless.
Thou Savest Thy Servants from the Fire (of Desire), Protecting them with Thy Hands. *[1]*
And, then, one is Blest with Peace and Bliss, and one's Mind is Satiated : Dwelling on Thee, one's Strife ended.
The Lord's Service, O Nānak, is the Treasure of Treasures, and one's cleverness is of no avail ! **P. 829**
[2-6-122]

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1. ਸਹਾਉ (ਸਹਾਓ)=ਸੁਭਾਉ : nature
2. ਚਰ (ਚਰ)=ਚਰਨ : feet.
3. ਘਾਲ (ਘਾਲ) : *lit.* doings.

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Bilāwal M. 5

O Lord, Forsake not me, Thy Slave.
O God, take me in Thine Embrace, taking into account my eternal Love[1] for Thee. *[1–Pause]*
It is Thy innate Nature to Purify the Sinners : so heed not Thou my Errors and Sins.
Thou art the Life of my life, my Peace, my Riches : so burn down Thou, in Thy Mercy, the Curtain of Ego that screens me off from Thee. *[1]*
Without water, how can the fish abide ? Without milk, how can the child live ?
Nānak craves for the Lotus-Feet of Thee, O Lord, for, in Seeing Thy Vision he gathers the Essence of Joy. *[2–7–123]*

Bilāwal M. 5

There is Gladness for me both here and There.
The Perfect Guru has Saved my Honour : the Transcendent Lord is Merciful to me. *[1–Pause]*
Now my God Pervades my body and Mind, and all my Woes and Pain are dispelled ;
And I Sing the Lord's Praise in a state of Peace, Poise and Pleasedness ; and all my Adversaries are destroyed. *[1]*
The Lord has Seen not my merit, demerit, and, in His Mercy, has Made me His Own.
Immeasurable is the Glory of my Eternal Lord : so I acclaim the Victory of my God. *[2–8–124]*

Bilāwal M. 5

How can one be Redeemed without Worship-in-fear of the Lord ?
O Thou Emancipator of the Sinners, be Merciful to me that I lean only on Thy Hope. *[1–Pause]*
I know not how to Contemplate Thee, and, intoxicated by Ego, I cling to the Māyā's crumbs like a cur.
And being thus lured away, my life passes : and Sinning thus, I sink down, down, down. *[1]*
Now I Seek the Refuge of Thee, the Dispeller of Sorrow, the Immaculate *Purusha*, and Utter Thy Name, abiding with Thy Saints.
O Lord of Beauteous Hair, the Destroyer of Sin and Pain, Nānak lives only on Seeing Thy Vision. *[2–9–125]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 5 : Dupadās

Of Himself, the Lord has United me with Himself.
O God, ever since I sought Thy Refuge, all my Sins have hastened away. *[1–Pause]*
Shedding my Ego and caring not for another[2], I have repaired to the Refuge of the Saints :
Contemplating Thy Name, O Love, all the Maladies of my body are dispelled. *[1]*
Thou, O Lord, Savest in Thy Mercy the utterly Unwise and Ignorant beings.
Says Nānak : "When one Meets with the Perfect Guru, then cease one's comings and goings". *[2–1–126]*

Bilāwal M. 5

I live hearing Thy Name, O Lord.
When the Perfect Guru is Pleased with me, I am wholly Fulfilled. *[1–Pause]*
My Pain is dispelled, my Mind is Comforted and the Unstruck Melody (of the Word) has enticed me away.
And within me is the Craving to See my God : (for), I can live not without Him even for a moment. *[1]*
My Lord has Saved myriads of His Devotees and Slaves ; and Contemplate Him myriads of sages.
The Lord is the Eyes for the Blind, the Priceless Treasure for the poor : yea, the Lord is the Ocean of Virtue. *[2–2–127]*

1. ਪੁਰਬ ਪ੍ਰੀਤਿ (पूरब प्रीति) : *lit.* love from the past, or beginning of time.
2. ਬਿਰਾਨੀ (बिरानी)=ਬਿਗਾਨੀ : of others.

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By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bilāwal M. 5 Partāla

O my Lord, the Enticer of my heart, I can Sleep not being Separated from Thee, though I'm bedecked with fine Raiments and Jewellery and Necklaces, and have applied Collyrium to give lustre to my Eyes.
How sad, how sad, am I ?
O my Love, I long to See Thee back to my Home. *[1–Pause]*
I place my head on the Feet of Thy Loved Brides and ask :
"O dears, lead me too on to my Love :
For, I long to See Him back to my Home". *[1]*
And they say to me : "Hark, O friend, this is the Way to Meet thy Love : Shed thou thy 'I-amness' and find thy Lord in thy very Home.
And recite with Joy the Lord's Praise :
And Contemplate ever thy Lord of Bliss".
Nānak : whosoever came to the Lord's Door,
Attained thus to his Love. *[2]*
When I See the Vision of the Enticer of my heart,
Then the Sleep, yea, the deep Trance, seems sweet to me,
And my Craving is stilled,
And I Merge in the of Peace Equipoise.
Sweet is the Gospel of my Love.
Lo, I have Attained to my Lord, the Enticer of my heart. *[Second Pause–1–128]*

Bilāwal M. 5

Seeing the Lord's Vision, thy Ego departs.
So, be Imbued with thy Master, the Friend of the Saints,
And cling to His Feet. *[1–Pause]*
Let thou not Love aught else but the Lord's Lotus Feet like-the black bee that craves only for the honey of the lotus.
Seek not another and reap only the Profit of thy Lord. *[1]*
If one breaks off from the Other, one is Released from the grip of *Yama*, the destroyer[1].
So, Suck-in the Lord's Essence and, Associating with the Saints, turn the current (of thy mind).
Hark ho, there is not another without Him.
So Love thou the Lotus-Feet of thy Lard. *[2–2–129]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Bilāwal M. 9 : Dupadās

Know thou that the Lord's Name is the Dispeller of Sorrow,
Contemplating which Ajāmala, (the highwayman), and Ganikā, (the harlot), were Saved ; know thou : it is thy very soul. *[1–Pause]*
The fear of the Gaja[2] was dispelled in an instant, when he uttered the Lord's Name.
And Dhruva, instructed by Nārada, dedicated himself to the Worship of God. *[1]*
And he Attained to an undying Eternal State of Fearless ness: and the whole world was filled with Wonder.
Says Nānak :"The Lord is ever the Saviour of His Devotees : so believe thou Him ever to be near unto thee". *[2–1]*

Bilāwal M. 9

Without the Lord's Name, one comes to Grief.
Without His Worship, one's Doubt is stilled not : this Mystery Revealed to me by the Guru. *[1–Pause]*
Of what avail are one's fasts and pilgrimages if one takes not to the Lord's Refuge ?
And fruitless are one's Yogic feats and *yajnas*, if one forsakes the Lord's Praise. *[1]* **P. 831**

1. रिध (रिख) : (Sans. ऋध्), to go, approach ; to kill, injure.

2. *Lit.* the elephant. According to Bhagvat Purāna, a 'gandharva' was cursed by a Rishi to turn into an elephant. He was sized by a crocodile when he cried out to God for help and was delivered.

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Says Nānak : "He, who sheds his Ego and Attachment, and Sings the Lord's Praise,
Is Emancipated even while alive". *[2–2]*

Bilāwal M. 9

He, who Contemplates not his Lord,
Wastes his life away in vain : know thou this forsure. *[1–Pause]*
He, who performs pilgrimages and keeps fasts, but can hold not his mind,
His religion is of no avail to him : I utter nothing but the Truth for his sake. *[1]*
As a stone lives ever in water, but the water enters not its core,
So is the man without Devotion : know thou this forsooth. *[2]*
The Guru has Revealed this Mystery to me in the Kali age that the Lord's Name alone Emancipates all.
Says Nānak : "Know ye, that man alone attains Glory[1] who Sings ever the Lord's Praise". *[3–3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal, Ashtapadis : M. 1

The Lord Abides so near and Sees He all :
But rare is the one Who Knows this, by the Guru's Grace.
Without God's Fear, one can Worseip Him not :
And, he alone who is Imbued with the Word is ever in Bliss. *[1]*
The Lord's Name is such a precious life-object, such a gem of Wisdom,
But, it is attained through the Guru, when one Enjoys its Relish. *[1–Pause]*
Everyone talks of Wisdom and Gnosis ;
But, this vainglorious utterance leads to discursiveness and Pain.
Everyone utters and talks (of the Lord's Wisdom),
But if one is Imbued not with its Essence, one is Emanciapted not. *[2]*
All Wisdom, all Contemplation, is through the Guru :
And one has True conduct only if one has the True One in the Mind.
The Egocentric prattles over much, but practises not (the Word),
And oblivious of the Lord's Name, he finds no Refuge. *[3]*

Māyā has bound us to the whirlpool of the world,
And even one's heart is involved with Vice.
He, who comes (into the world) is under the sway of Time ;
And he is Fulfilled only if he Cherishes (the Lord) in the heart. *[4]*
He alone is Wise who is Attuned to the Word :
In vain the Egocentric clings to his Ego and thus loses Honour.
The Creator-Lord Himself makes us Worship Him :
And, through the Guru, Blesses us Himself with Glory. *[5]*
The night (of life) is dark : Immaculate is the (inner) Light.
Yea, bereft of the Lord's Name, one becomes Vicious whose very touch pollutes.
The Vedas commend the Song[2] of the Loving Adoration of God.
But he, who Hears and Believes (alone) Sees the Light. *[6]*

The Shāstras and the Smiritis too stress on the discipline of the Name.
Yea, he who does this sublime Deed, by the Guru's Grace, abides in Peace.
The Egotist suffers the pangs of coming-and-going :
But, Enshrining the Lord's Name, all one's Bonds are loosed. *[7]*
To Believe in the Name is to attain True Honour : this, indeed is True worship. **P. 832**
Pray, whom am I to see when there is no me other but God.
I have seen all and then say that I Love only the One Lord.
Says Nānak : "There is no other but the one God". *[8–1]*

Bilāwal M. 1

As the mind leads, so the mind goes.
This mind now drives towards virtue, now sin.
They, who are intoxicated with the Wine of Māyā, are never Content ;
For, Contentment and Emancipation come from Loving the True One. *[1]*

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1. ਗਰੂਆ (गरूआ) : (Sans. गौरवम्), dignity.
2. ਸਰੋਤਿ (सरोति) : (Sans. श्रुतिः), *lit.* a sound in general.

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The (love of) the body, riches and one's wife are all manifestations of one's Ego :
For, save for the Lord's Name, nothing goes along with man. *[1–Pause]*
We enjoy a myriad kinds of joys to please the mind,
But our riches are expropriated by others, while the body returns to the dust.
All our possessions[1] too are reduced to the dust in the end,
And, without the Word, the Soil (of the mind) is cleansed not. *[2]*
All other melodies and rythmic beats are false,
For, they involve us in the three Modes, and one dies, removed far from God.
Involved with the other, the Pain of Evil leaves not.
It is through the Guru that one is Released, Singing the Lord's Praise. *[3]*
One may wear a pure white *Dhoti*, anoint the forehead with the saffron-mark, and wear a rosary upon the neck.
But if he has Wrath within him, he reads (the sacred books) only like an actor on the stage.
He, who is drunk with the wine of Māyā, forsaking the Lord's Name,
Is never at Peace, for, Bliss comes from the Loving Adoration of the Guru's. *[4]*
(He is like) a swine, a cur, an ass, a cat[2] :
Yea, a quadruped, a vile *Chandāla*, the untouchable,
Who turns his back upon the Guru : he falls into a myriad wombs :
Yea, he is bound to a mpriad Bonds and so comes and goes. *[5]*
It is through the Guru's Service that one Attains to the Thing (within).
And one is ever Fulfilled, (for), one wears the Lord's Name in the heart.
None else is Honoured at the Lord's True Court,
And he, who submits to God's Will, is Approved[3] at His Door. *[6]*
When one Meets with the True Guru, one Knows God[4] ;
And Knowing His Will, submits to His Will.
For, he who Knows the Lord's Will, abides in the True Abode ;
And, through the Word, the dragon of Death is for him wholly destroyed. *[7]*
One should remain Detached, believing that all belongs to God,
And Surrender the body and mind to Him of whom it is ;
And then cease one's comings-and-goings,
And then through (the Lord's) Truth, one Merges in the True One. *[8–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 3 : Ashtapadis

The world is like the crow : it crows out its wisdom,
But its within is filled with Greed, Falsehood and Ego.
So know ye, that without the Lord's Name, one's outer show is exposed in the end. *[1]*
Serving the True Guru, the (Low's) Name is Enshrined in the mind ;
Meeting with the Guru, the Lord's Name is Cherished ; for, all other loves are illusory and false. *[1–Pause]*
Do, O ye men, as ye are bidden by the Guru :
And, Reflecting on the Word, come into the House of Equipoise.
It is through the True Name that one is Blest with Glory. *[2]*
One oneself knows not, but preaches one's wisdom to others,
And being Blinded in the mind, one walks in Ignorance.
How can then one enter into the Self : how can one gather Bliss ? *[3]*
Let us Contemplate our God, the Inner-knower (of hearts).
He, whose Light is diffused throught all forms, all creatures, **P. 833**
How can one hide one's real self from Him ? *[4]*
Let one Realise the True Name through the True Word,
And eradicate his Ego ; him the Lord Meets of Himself ;
And then, by the Guru's Grace, he utters ever the Lord's Name. *[5]*

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1. ਫੈਲੁ (फैलु)=ਫੈਲਾਉ : the whole expanse.
2. ਮੰਜਾਰਾ (मंजारा) : (Sans. मार्जार:), a cat.
3. ਸੀਝੈ (सीझै) : (Sans. सिध्), *lit.* to be accomplished or fulfilled ; to succeed.
4. *Lit.* That.

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When one Dwells upon the True Guru, one is rid of the sense of the Other :
And one is purged of all errors ; and the sinful mind is cleansed ;
And one's body sparkles like gold, and one's Soul Merges in the Oversoul. *[6]*
Meeting with the True Guru, one is Blest with Glory :
And one is rid of one's Pain, and Cherishes one the Lord's Name in the heart.
Yea, Imbued with the Name, one is ever in Bliss. *[7]*
Pure are the Deeds of one who follows the Guru's Word.
Yea, one is Emancipated if one Believes in the Guru's Instruction.
Says Nānak, "Believing in the Guru's Word, Saved are also one's Family and Kinsmen". *[8-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 4 : Ashtapadis

One must overcome one's Egotistic self and Sing ever the Lord's Praise ;
And if, by the Guru's Grace, one Knows (one's God), one's body becomes pure gold, and one's Soul Merges in the Oversoul, yea, the Fear-free Lord. *[1]*
I lean only on the Lord's Name :
I can live not without His Name even for a moment ; I Utter ever the Gospel of God, by the Guru's Grace. *[1-Pause]*
Into the house of my body, with its ten doors, break the five Thieves ever,
And steal away all my Righteousness and (the Soul's) Riches, but, I, the Blind Egocentric, know is not. *[2]*
My body is the fortress of Gold, bedecked with Jewels : and, when in it Awakens Wisdom, it is Attuned to the Quintessence of God.
And, though in it are also hid the (five) Thieves, them the Mind Binds down, through the Guru's Word. *[3]*
The Lord's Name is the boat, the Guru's Word the boatman, through whom one is Ferried Across.
Yama, the Tax-gatherer, then comes not near one, and no Thief then thieves one's Within.
The Lord's Praise then one Sings ever, and forever more.
And by the Guru's Grace, the Mind comes into its own Home, and then one Meets forsure[1] with one's God. *[5]*
My Mind is Content, Seeing His Vision, and hear I the Guru's Word with my ears.
Hearing it, my Self is Imbued with it, and it Cherishes the Lord with Love. *[6]*
Gripped by the three Modes, one is involved with Māyā ; but, by the Guru's Grace, one Attains to the Supreme state (of Bliss)[2] ;
And looks upon all as one and the One God seems to one to Pervade all. *[7]*
The lord's Name seems to Permeate all, and, by the Guru's Grace, the Unknowable God one Knows.
Says Nānak : The Lord has become Beneficent to me, the meek one, and, through His Loving Adoration, I have Merged in His Name." *[8-1-4]*

Bilāwal M. 4

Contemplate the Lord's Name, cool like water ; it makes us fragrant, like the sandalwood. **P. 134**
Yea, Associating with the Saints, one Attains to the Supreme State (of Bliss) ; yea, the Lord's Name makes one fragrant[3] as does the sandalwood the Castor-oil tree[4]. *[1]*
O mind, Dwell on thy Master, the Lord of the Universe :
For, he who Seeks the Lord's Refuge, him the God Emancipates like Prehlāda, and Merges him in Himself. *[1-Pause]*
In all vegetation, the *Chandan* is the most sublime, for, whatever is near unto it, that too it makes as fragrant.
But, the stiff-necked[5] Egocentrics dry up ; for, their mind's Ego Separates them far from God. *[2]*

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1. *Lit.* with the beat of drum.
2. ਤੁਰੀਆ (तुरीआ) : (Sans. तुरीयम्), the fourth state of the soul in which it becomes one with the Supreme spirit.
3. ਬੁਹੀਆ (बुहीआ)=ਬੂਦਾਰ ; ·ਖੁਸ਼ਬੂਦਾਰ : fragrant.
4. ਹਿਰਡ (हिरड)=ਅਰਿੰਡ, castor-oil tree which gives out bad odour.
   ਪਲਾਸ (पलास) : a useless tree.
5. ਊਭ (ऊभ) : *lit.* standing.

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God alone Knows the inner state of everyone, and opens the way for everyone too.
He whom the Guru meets, is transmuted into Gold ; for, who can erase the Eternal Writ of God ? *[3]*
In the Sea of the Guru's Word, I find the Jewel (of the Lord's Name) ; and the Treasure of Devotion is opened unto me.
Faith wells up in me, Attuned to the Guru's Feet, and I Utter the Lord's Inexhaustible Praise ever and forever more. *[4]*
Contemplating my God, I am Blest with supreme Detachedness : yea, Uttering His Praise, I fulfil my Faith.
I utter and utter His Praise, but know not the limits of God : for, He is so Boundless and Infinite. *[5]*
The Shāstras, the Vedas and the Purānas set out the six-fold of *Dharma*[1].
But the Egocentrics, deluded by their own illusions, are Drowned by the tide of Avarice : so overloaded is their life's boat (with Sin). *[6]*
The Smiritis and the Shāstras inculcate the Lord's Name for one's Emancipation,
But one becomes Immaculate (only) if one is purged of one's Ego, and Believes : by the Guru Grace, he Attains to the Supreme State (of Bliss). *[7]*
O God, this world of a myriad colours and forms is Thine, and howsoever Thou Biddest, so it goes.
Says Nānak : "We are the instruments in the Hands of God, and whichever tune He calls that we emit : yea, as He Wills, so do we act. *[8–2–5]*

Bilāwal M. 4

I Contemplated the Unfathomable, Unperceivable God, by the Guru's Grace : I am a sacrifice unto the True Guru, the Cosmic Being.
He has Embedded the Lord's Name in my vital-breath ; Meeting with the Guru, I am Merged in the Lord's Name. *[1]*
The Lord's Name is the only Mainstay of His Saints :
So, I will cling to the Guru's Door and by His Grace, I will Attain to the Lord. *[1–Pause]*
Out of the farm of the body must grow good Deeds : the God-men cultivate it to find the Essence (of God).
And within them is then the Illumination of the Lord's Name and they gather it in the Vessel of Love *[2]*
He, who becomes God's very Own, I crave to be the Slave of his slaves :
I Surrender my mind and intellect to such a Guru and, by the Guru's Grace, I utter the Unutterable (Truth). *[3]*
The Egocentric is enveloped by Māyā and Infatuation, and his mind is ever Athirst, and Craves.
Through the Guru's Wisdom, I've received the Lord's Nectar-Name ; through his Word, the Fire (within me) is quenched. *[4]*
Now my Mind dances before the Guru, and (within me) Rings the Unstruck Melody of the Word.
And I Utter ever the Lord's Praise ; this is how I keep the steps with the Lord's (inner) Melody. *[5]*
P. 835

Imbued with the Lord's Love, my Mind Sings : yea, His Beauteous Word I Sing with utter Joy ;
And into the Home of the Self pours the pure, clear, stream (of the Lord's Name) ; and whosoever drinks it, is in Peace. *[6]*
The Egocentric does self-willed deeds ; but these are like the house of sand built by a child.
For, when the waves of the sea surge upon it, lo, it falls and is washed away. *[7]*
The Lord is the Sea, and this world plays its play (on His Banks),
And as do the waves merge in the sea, so does the world in Him ; for, there is naught else but He. *[8–3–6]*

Bilāwal M. 4

My mind wears the ear-rings of the Guru's Wisdom[2] ; and I smear my body with the Ashes of the Guru's Word.
In the Society of the Saints, my being[3] has become Eternal, and ceased for ever are my comings-and-goings. *[1]*

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1. The six acts or duties enjoined on Brahmin; they are :
अध्यापनमध्ययनं यजनं याजनं तथा, दानं प्रतिग्रहचैश्व षट्कर्माण्यग्रजन्मः ।
(1) Theaching the Vedas, (2) Study of Vedas, (3) Offering a sacrifice, (4) Conducting a sacrifice, (5) Giving away as charity, and (6) Receiving gifts.
2. ਪਰਚੈ (परचै) :(Sans. परिचय), acquaintance, knowlege.
3. ਪਿੰਡ (पिंड)=पिंडा : *lit.* body.

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My Mind is dedicated to the Society of the Saints :
O God, be Merciful to me, that I wash ever the Saints' Feet. *[1–Pause]*
Forsaking the household, my mind took to the woods, and was held not even for a moment.
But when it sought the Refuge of the Lord's Saint, its Wanderings ceased and it came to its own Home. *[2]*

One abandons one's kindreds, becoming a *Sanyasin*, but the mind craves and craves ;
And one's desires are stilled not, till he vanquishes[1] them, through the Guru's Word, and thus attains Peace. *[3]*

Abhorence (for the world) wells up in man and he dresses himself naked, but his mind wanders ceaselessly :
And these wanderings whet his Desire, but meeting with the Saints, he arrives at the House of Compassion (for life). *[4]*

One practises many postures, like a *Siddha* but one's mind craves to possess extra-pyschic powers.
And, so one's mind is never Content ; it is only when one meets with the Saint that Peace comes to Him, and he is Blest with the Miraculous Powers of the Lords' Name. *[5]*

Of the egg-born, the sweat-born, the earth-born, the foetus-born, and the creatures of all colours and kinds,
Not one is Saved, save by seeking the Saint's Refuge, be he a Brahmin, a Kshatriya, a Vaisha or a Chandāla. *[6]*

Nāmadeva, Jaideva, Trilochana, Kabir and Ravidāsa, the untouchable[2] tanner,
And Dhannā, the Jat, and Saina (the barber), all Met with God[3], repairing to the Saints' Feet. *[7]*
God Saves the Honour of His Devotees, and, as is His Innate Nature, He Owns them as His very Own.
Nānak entered into the Refuge of the Lord of all Life, and God, in His Mercy, Emancipated him. *[8–4–7]*

Bilāwal M. 4

Within me, I Thirst for my God : (for) the Guru's Word has Pierced through my Mind.
The state of my Mind is known only to my Mind : who, pray, can feel the pain of another ? *[1]* P. 836

O God, my Mind has been bewitched by my loved Guru :
Seeing my Guru, I've entered into the realm of Ecstasy[4], yea, into the land of Wonder. *[1–Pause]*

I go about seeing all lands for my Lord : for, I crave immensely to See my God
I Surrender my body and mind to the Guru who has shown to me the Lord's Path. *[2]*

If someone brings to me the Message of my Loved Lord, he seems sweet to my body and Mind.
I would chop my head off and place it under the Feet of one who leads me on to my God. *[3]*

Come, O mates, let us hasten to Know our Lord, and with the charms of Virtues, Entice Him away.
It is His Innate Nature to be Devoted to His Devotees : so let us enter into His Refuge and follow the footsteps of the Superme Being. *[4]*

If we Embellish ourselves with Compassion, the Lord is Pleased with us and the Light of the Guru's Wisdom Illumines our minds.
And the Lord Enjoys us, (His Brides), with Joy : I offer every bit of myself wholly to my God *[5]*

I wear the Necklace of my Lord : and the God-filled Mind is my bejewelled Crown, my ornate Ornament.
I've spread out for Him the mattress of Faith ; for, I can abandon not my God ever : so immense is my Love for Him. *[6]*

If the Lord says one thing and we do another, then all our embellishments are illusory.
I Bedeck myself with false embellishments to Meet with my God, but God Owns His True Brides, while I'm abandoned and spat at. *[7]*

I am Thy Slave, O Lord, Thou art our Infinite God ; we are under Thy Sway : what can we of ourselves do ?
So be Merciful to us, the meek ones, and Save us, O Lord, for we have entered into Thy Refuge, O Guru-God ! *[8–5–8]*

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1. ਨਿਰਾਸ (निरास) : *lit.* to become devoid of hope. Here, to attain a state of detachedness..
2. ਅਉਜਾਤਿ (अउजाति) : (Sans. अव+जाति), *lit.* of low caste.
3. ਦਈਆ (दईआ) : (Sans. द्यु, देव), God
4. ਆਕਲ ਬਿਕਲ (आकल बिकल)=ਬਿਆਕਲ : in a state of ecstasy.

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Bilāwal M. 4

I Love my Infinite God, body and soul ; my Mind is filled with Immense Faith,
And Seeing the Guru, my Desire is fulfilled, as the *Chātrik* is fulfilled when it is Blest with the *Svānti*-drop after long plaintive[1] cries. *[1]*
Meet with me, O my mates, and utter to me the Gospel of the Lord :
I offer every bit of my head to my Guru who, in His Mercy, Unites me with my God. *[1–Pause]*
Out of my body, yea, out of its every pore, arises Pain, for, I can Sleep not without Seeing my Spouse.
The Physicians[2] are non-plussed seeing me, for, they can know not the Pain of the Love of the heart, body and Mind. *[2]*
Without my Love, I can live not even for a moment, as the addict lives not without the intoxicant.
Yea, they who crave for God love not another. *[3]*
Is there one who Unites me with my God ? I'll be a Sacrifice unto him a myriad times.
When I sought the Refuge of the True Guru, I Merged in God after Separation of long ages. *[4]*
The same is the Couch (for the Soul and God,) the same the Spouse for all, but the Egocentric wanders about and Mounts not to the Mansion of the Lord. **P. 837**
But if he utters, 'Guru-Guru', and seeks his Refuge, the Lord Tarries not and Meets with him instantaneously. *[5]*
One does many pious deeds, but (if) the mind is filled with Greed and Guile
One is like the harlot's son who knows not the name of his father. *[6]*
We were born humans, for, we Served God in our previous births ; and, by the Guru's Grace, reap His Worship in this birth too.
And, through His Loving Adoration, we Attain to God and Merge in His Name. *[7]*
The Lord Himself grinds the henna-leaves (of Devotion) and applies of Himself the paste to His own limbs. *[3]*
For, they, on whom is God's Grace, them He Pulls out (of the Sea of Existence) with His Own Hands. *[8-6-9-2-1-6-9]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Bilāwal M. 5 : Ashtapadis

I can utter not the whole Praise of my Lord :
So I've abandoned all effort and sought the Refuge of my God. *[1–Pause]*
Infinite (is the Joy of surrendering to) the Lord's Lotus-Feet :
Yea, I am for ever a Sacrifice unto Him.
I am in Love with my God,
And, forsaking all, I now go to Him alone and to no one else. *[1]*
I utter the Lord's Name with my tongue,
And the soil of my Sins is burnt off.
I ride the Boat of the Saints and am Emancipated,
And, thus, I am Ferried across the tumultuous Sea of Existence. *[2]*
My Mind is tied up with God with the string of Love ;
For, this is the Immaculate Way of the Saints.
I have now forsaken all my Sins,
And have Met with my Absolute Lord and Master. *[3]*
I am now Wonderstruck Seeing my God,
And so Taste the Perfect Relish of Bliss.
And now my Mind wobbles not,
And I Enshrine the Lord in my consciousness. *[4]*
He, who Dwells ever on God, the Treasure of Virtue,
Falls not into Hell,
Nor the *Yama* ever Eyes him,
And he is Bewitched, Hearing the Unstruck Melody (of the Word). *[5]*

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1. ਪ੍ਰਿਉ ਪ੍ਰਿਉ (ਪ੍ਰਿਤ ਪ੍ਰਿਤ) : *lit.* "love, O love !"

2. ਬੈਦਿਕ ਨਾਟਿਕ (ਵੈਦਿਕ ਨਾਟਿਕ) : the physicians and those who feel the pulse (ਨਾਟਿਕਾ from Sans. नाडिका, the pulse at the hand or foot).

3. The henna paste is applied to redden the bride's & the groom's hands & feet as an auspiciousomen.

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O Almighty God, I have now sought Thy Refuge :
For, Thou art Compassionate and art under the sway of Thy Devotees.
Thou art that whose Mystery even the Vedas know not,
And whom Serve ever the seers and the sages. *[6]*

Our God rids His humble creatures of their Woes,
But immensely hard it is to Serve Him, our Lord and Master.
His limits are known to no one but Him alone :
And, He Pervades the waters, the land and the interspace. *[7]*

O mind, make Obeisance to God a myriad times.
O Lord, I've sought the Refuge of Thy Court, tired (of the Wanderings of my mind).
O God, enable me to be the Dust beneath the Saints' Feet.
Nānak prays to Thee : "O Lord, fulfil this my only Desire". *[8-1]*

Bilāwal M. 5

O God, Release me from the Snare of coming-and-going :
For, tired (of my Wanderings), I have come to Thy Door.
I cling now to the Feet of Thy Saints,
And my Mind Loves Thee with Devotion and Faith.
Be Merciful that I hold on to Thy Skirt, P. 838
And I Contemplate Thy Name. *[1]*

O Thou, who art Compassionate to the meek, O my Master,
I seek but the Dust of Thy Saints' Feet. *[1-Pause]*
This Well of the world is filled with the Poison of Māyā,
And with Ignorance and the Darkness of Infatuation.
O God, hold me by the Hand,
And Bless me with Thy Name.
There is no other Refuge for me but Thine,
And, so, I am a Sacrifice unto Thee. *[2]*

My body is bound down by Greed and Attachment ;
And without Devotion to God, it is reduced to dust.
Dreadful are the *Yama's* Couriers—
The *Chitra* and *Gupta*—who know all our deeds,
And bear witness to them night and day.
So I seek Thy Refuge, O God ! *[3]*

O Lord, the Destroyer of Fear,
Emancipate me, the Sinner, in Thy Mercy.
Of my Sins, there is no count, O Lord !
Who, then, but Thou canst hide my Shame ?
I have sought and clung to Thy Refuge alone, O Master !
So Save me, O Lord, with Thy Protecting Hand. *[4]*

O God, Thou art the Treasure of Virtue,
And Sustainest all hearts, all over.
My Mind thirsts for Thy Vision,
All leans only on Thee, the Lord of the earth.
Without Thee, I can live not even for a moment :
And it is by good Fortune that I'm Blest with Thee. *[5]*

O God, there is naught else but Thee.
So my mind Loves Thee as the *Chakori*[1] loves the moon,
As the fish loves the water,
And the black-bee the lotus,
And, as the *Chakvi* bird craves for the sun,
So I do crave for Thy Vision. *[6]*

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1. चकोर (चकोर) : a partridge said to be enamoured of the moon, to subsist upon the moon beams, and to eat fire..

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As the young bride has her life in her spouse,
As the greedy person loves naught but his riches,
As the water and the milk are to each other attached,
And the hungry one loves nothing better than food,
As the mother cherishes the Love of her son,
So I do Contemplate Thee ever, O God ! *[7]*
As the moth falls for light,
As the thief thieves without fear,
As the elephant is lured by lust,
As the sinner is involved with sin,
As the gambler's vicious habit[1] leaves him not,
So is Nānak Attached to Thee, O God ! *[8]*
As the deer loves music,
As the *Chātrik* craves for the rains,
So the Saint seeks to be in the Society of Thy Saints,
And seeks to Contemplate Thee with Love.
My tongue Utters but Thy Name, O God,
Pray, Bless me Thou with Thy Vision, O Lord ! *[9]*
He, who Sings, Hears or Writes of the Lord's Praise,
He is wholly Fulfilled by God.
All his Kindreds, too, are Emancipated,
And Released out of the phenomenon of coming-and-going.
He Secures the Lord's Feet as his Boat,
And Sings he the Lord's Praise, associating with the Saints.
His Honour his Lord, the God, Saves.
So Nānak seeks the Refuge of his only God. *[10-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bilāwal M. 1 : Thitti[2]

Ekam :

The One Supreme Being is the One Detached,
And Immortal, not born from the womb, Casteless and Uninvolved.
He neither has Form nor Sign : He is Unfathomable and Unperceivable.
But when I searched for Him I found Him in all hearts.
Sacrifice am I unto him who Himself Sees and makes others See,
And so, by the Guru's Grace, Attains to the Supreme State (of Bliss). *[1]*
Who but the Lord of the universe am I to Dwell upon ? **P. 839**
(But), it is through the Guru's Word, that His Mansion becomes our Soul's Abode[3], *[1-Pause]*

Dooja

He, who is yoked to the Other, regrets in the end,
And is bound down at the *Yama's* Door and ceaselessly comes and goes.
He brings nothing in, nor takes anything out,
And over his head hangs death ever, and he is Hurt and he Grieves.
Without the Guru's Word, no one is Released :
Through Guile and Deceit, not one is Emancipated. *[2]*
The True One Himself Established the Universe with His Hands :
Breaking its egg into two, He Separated and yet United them He.
And the earth and the sky He Turned into His Dwellings,
And Created He also the night and day, Fear and Love.
He, who Created them, also Sees them He.
Nay, there is no other Creator but our only God. *[3]*

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1. ਬਿਸਨੁ (ਬਿਸਨੂ) : (Sans. व्यसनम्). vice, bad practice, evil habit.

2. ਥਿਤੀ (ਥਿਤੀ) : (Sanse. तिथि :), *lit.* a lunar day. This verse-form, like the calendar or alphabet poem, employs lunar days to portray the pangs of love.

3. ਮਹਲੁ ਘਰੁ ਦੀਸੈ (ਮਹਲੁ ਘਰ ਦੀਸੈ) : *lit.* the Lord's Castle (ਮਹਲੁ) seems (ਦੀਸੈ) the abode (ਘਰੁ) (of one's soul).

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Tritia :

It is He, our God, who Created the trinity of Brahmā, Vishnu and Shiva.
And also gods and goddesses and others in a myriad garbs.
There is no end to the kinds and the qualities of His creation ;
And He alone can Evaluate them who Established them.
He is far to some, and all-too-near to the others. *[4]*

Chautha :

The Lord Himself Created the four Vedas,
And the four material sources of Creation, and forms of speech, and other distinctions.
He Created the eighteen (Purānas), the six (Shāstras) and the three (Modes) :
(But), he alone Knows His Mystery to whom it He Himself Reveals.
He, who overcomes the three (Modes) and abides in the fourth State (of Bliss),
Prays Nānak, "O him I am a Slave". *[5]*

Panchami :

The five elements (that God created), goblin-like, wildly dance,
But He Himself is Detached and Unperceivable.
Some are ridden by Doubt and Hunger and Thirst,
While others Taste the Essence, and are Satiated with the Word.
Some are Imbued with His Love, others but die to be reduced to the dust.
Some abide in His True Court and See ever His Presence. *[6]*
The False one neither has Honour, nor Name,
Like the black crow who is ever unclean ;
Or, like a bird imprisoned in a cage,
Who, through he struts about behind the bars, is realeased not.
One is Emancipated only if the Lord Wills it so,
And is Attuned to the Guru's Word, and Cherishes Devotion (to God). *[7]*

Khasti :

The six systems (of Yoga)[1] too the Lord created ;
Who 'hear' (within) the wondrous Melody of the Unstruck Word.
If the Lord so Wills, He Calls one into His Presence :
If one Pierces his Mind with the Word, he Attains Glory.
If he (only) wears a (mendicant's) robe, he but comes and goes :
For, it is through Truth that one Merges in the True One. *[8]*

Saptami :

If one is Blest with Truth and Contentment,
Then all one's seven Seas[2] (within) are filled with pure, cool waters.
He then bathes in Continence and Reflects within on Truth :
Then, to him all Mysteries are relevealed through the Guru's Word.
In his mind is Truth, as in his mouth,
And Blest with the Password of Truth, he is held up not on the Way. *[9]*

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1. *Lit.* the six principal systems of Hindu philosophy, namely, Sankhya, Yoga, Nyaya, Vaisheshika Mimānsā and Vedānta. But here, the reference is to the six types of Yogis, *viz.*, Yogis, Sanyasins, Jangams, Buddhists, Jainas and Vairāgis.
2. *i.e.* five organs of perception (the skin, tongue, eyes, ears and nose), mind and *Buddhi*.

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Ashtami :

If one Disciplines the mind, through which eight psychic powers[1] are attained,
And, through Deeds, Contemplates the True One, the Ever-detached,
And abandons his humours born of wind, water and fire[2],
Then within his heart Abides the Immaculate and True Name ;
To it is then one's mind Attuned,
And him then Death destroys not. *[10]*

Naumi :

The (Lord's) Name is the Master of the nine masters of Yoga : and the Nine divisions (of the earth),
And of all hearts—yea, it is the most Powerful, All-mighty (God).
This whole world is the off-spring of that self-same Mother[3].
My Greetings be to that God, our Protector, since the beginningless time. **P. 840**
He is since the beginning of Ages, since the beginning of the beginning, and will ever Be.
Yea, that Lord is Infinite and can Do all He Wills to do. *[12]*

Dasami :

One must Contemplate the Lord's Name, share with the others and purge oneself (of Evil).
Yea, the eternal ablution is that one knows the Virtues of the True One.
Know ye that Truth is soiled not and (through it) one is rid of Fear and Doubt.
And it takes one no time to break the thread (of Illusion).
As is the breakable thread, so is the world :
And one's mind is held only if one find Joy in the (Lord's) Truth. *[12]*

Ekādasi :

One must Enshrine the One God in one's heart,
And overcome the desire for Violence, Selfhood and Infatuation,
And then one Fruitions and, becoming resolute, Knows one's Self.
But one, who is involved with the make-believe, Sees not the Quintessence.
The Lord is Immaculate, Self-sustained[4], and Detached,
And whosoever, through Him, becomes True, is stained not (by Sin). *[13]*
Wherever then one Sees, one Sees the One alone,
Though the Creation He Creates is of many, many kinds.
One, who eats only fruits, loses the Fruit (of Life),
And one, who relishes other tastes, loses the Taste (of God).
Vain are one's Attachments, vain is one's Greed :
For, one is Released only by Practising the Truth, by the Guru's Grace. *[14]*

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1. Eight superhuman faculities ; these are the following :
   अणिमा लघिमा प्राप्तिः प्राकाम्यं महिमा तथा ।
   ईशित्वं च वशित्वं च तथा कामावसायिता ।।
   (1) becoming as small as an atom,
   (2) assuming excessive lightness at will,
   (3) attaining anything,
   (4) irresistible will,
   (5) increasing size of the body at will,
   (6) superiority, greatness,
   (7) perfect control over body and mind, and
   (8) suppression or desire.
2. The three gunas.
3. ਆਈ (आई) : Kahan Singh translates it as Māyā. In Sindhi the word means 'mother'. It is not to be confused with the 'Ayee order' of Yogis.
1. *Lit.* desires no food.

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Duadasi :

He, who is attached not to the twelve kinds[1] of signs,
He is ever Awake (to God) : he knows no Sleep ;
And being ever Awake, he is Attuned ever to his God,
And has Faith in the Guru ; him Death overpowers not.
He becomes Detached and slays he his (five) Adversaries (within).
Prays Nānak : "Such a one alone is Attuned to God". *[15]*
He, who knows Compassion and has Charity in the heart,
And in-gathers who the outgoings (of the mind),
And fasts thus that he desires naught,
And his utterance be the Contemplation of the Name unuttered ;
And Knows he the One Lord in the three worlds,
He knows then Purity, Continence and Truth. *[16]*

Tehrasi :

(Our life is like) a tree on the sea-shore,
But it can be rooted in Eternity[2], if the tree-top[3] is eternally Attuned (to God),
Then one Fears naught, nor is ever Drowned :
But if one Fears not (God), one is Drowned and loses Honour.
And, if he Knows the Lord's Fear within his Self and abides in the Lord's Fear,
Then, he is seated on the Throne (of the Self) and Loves the Truth. *[17]*

Chaudasi :

He, who enters[4] into the fourth State,
And thus overcomes Time and the three (Modes)[5],
His outgoing mind enters in its inward Self[6] :
He alone Knows the Way of Yoga.
He then permeates the fourteen regions and the underworld :
And is Attuned to all the Universe, and all its parts. *[18]*

Amāvas :

On the dark night of Amāvas, the Moon (of Wisdom) illumines the (Mind's) sky.
Know ye this, O Wise men, by Reflecting on the Word:
Such Suns blaze in the Sky that their Splendour illumines the three worlds.
It is the Creator-Lord who builds (this Wonder) and then Sees (its Wonders).
All that ye Know from the Guru, it comes from Him, thy God[7];
But the Egocentric is deluded, and so he comes and goes. *[19]*
He, who establishes his Home and stays in it, being (so) Embellished,
And Knows his Self, attaining to the True Guru,
(And Realises that) wherever there is Desire, there is destruction and ruin,
And so breaks he the Vessel of Duality and stills his Craving,
And who is Released from the snare of Attachment,
Prays Nānak, "Of him I am a Slave." *[20–1]*

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1. Five signs of Brahmcharis : Sacred thread, deer skin, girdle of a sort of a grass, earthen or wooden waterpot and a lock of hair on the crown of the head.
   Three signs of Vaishnavas : A mark made with sandal wood or unguents, a necklace, and a rosary made of Tulsi-wood.
   Two signs of Shaivas : Rosary made of Rudrāksha, and a mark on the forehead consisting of three lines made with cow-dung ashes, sandal, etc.
   One sign of Yogis : The ear-rings.
   One sign of sanyasins : Three staves tied together so as to form one.
2. ਅਮੂਤ (ਅੰਮ੍ਰਿਤ) : (Sans. अमृत), immortal, imperishable, indestructible.
3. *i.* e. the mind.
4. ਲਹਿ ਪਾਵੈ (ਲਹਿ ਪਾਵੇ) : *lit.* sinks, goes down into.
5. The three gunas or properties are :
   ਰਾਜਸ (ਰਾਜਸ) : Relating to or influenced by the quality of *rājas* or passion.
   ਤਾਮਸ (ਤਾਮਸ) : Affected by or relating to *Tamas* or the quality of darkness.
   ਸਤ (ਸਤ) : The quality of goodness or purity.
6. ਸਸੀਅਰ ਕੈ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ (ਸਸੀਅਰ ਕੈ ਘਰਿ ਸੂਰ ਸਮਾਵੈ) : *lit.* the sun (wisdom) enters into the house of moon (ignorance). The moon is also identified by the Yogis with *Irā* (left nostril) and the sun with *Pingalā* (right nostril). Interpreted thus, it would mean, 'the holding of the breath in the Tenth Door'.
7. *Lit.* is merged in Him.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener

Bilāwal M. 3 : The Seven Days

Sunday :

There is but one Primordial *Purusha*, our God : **P. 841**
He alone is the Doer : there is not another.
He alone has Woven the world, warp and woof, into Himself,
And that alone happens what He, our Lord, Causes.
He who is Imbued with His Name, is ever in Bliss,
But rare is the one who, by the Guru's Grace, Knows this. *[1]*
I tell this, the Name of my Lord of Virtue, with the Rosary of the heart.
My God is Unfathomable, Unperceivable and Infinite, and I Dwell upon Him, repairing, like a Slave, to the Refuge of His Saint's Feet. *[1–Pause]*

Monday :

Attuned to the (Lord's) Truth, one Sees one's God Permeating all,
Whose Worth one cannot tell.
He, who Utters it, becomes Attuned to Him.
He, whom He wants to Bless, him He Blesses.
Our Lord is Unfathomable and Unperceivable ; one can know Him not.
It is through the Guru's Word that one Knows Him to Pervade all. *[2]*

Tuesday :

The God Himself Created Illusion and Desire :
And Himself He Yoked all to their tasks.
He alone Knows (His Mystery) whom He makes so to Know.
Through the Guru's Word, one arrives at one's True Home[1].
And then, through Loving Adoration, one is Attuned to Him ;
And through the Word, one destroys one's Ego and the sense of 'Mineness'. *[3]*

Wednesday :

The Lord Himself takes care of the seeker's Intellect :
And he, by the, Guru's Grace, does good Deeds, Reflecting on the Word.
Imbued with the Lord's Name, his Mind becomes Immaculate :
And he Sings the Lord's Praise, purging his mind of the soil of Ego.
He attains Glory at the Lord's True Door,
And he is Imbued with the Lord's Name, and is Embellished with the Guru's Word. *[4]*
One is Blest with the Name through the Guru's Door :
Our Lord, the Giver, Himself Blesses whom He chooses to Bless.
He, who Blesses thus, unto Him I am a Sacrifice.
Still thy Ego, O mind, by the Guru's Grace,
And Cherish the Lord's Name in the heart :
And hail the Victory of thy Beneficent Lord, the God. *[5]*

Thursday :

The (fifty-two) gods of Power[2] are deluded by Doubt :
And the ghosts and goblins too are attached to the Other.
The Lord Himself Creates all, and Sees in each His Distinctiveness.
O Creator-God, everyone leans on Thee in the end.
All creatures seek but Thy Refuge ;
And he alone Meets Thee, whom Thou, of Thyself, Meetest. *[6]*

---

1. *i.e.* the Self.
2. Like Hanumāna.

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Friday :

The All-powerful Master Pervades all beings,
He Creates all, and of each one He Knows the Worth.
He, who is turned Godwards, Realises
That Truth and Continence are the only True Deeds.
Fasting and religious routine and the daily worship,
Lead one to the love of the Other, if one Knows not (the Real). *[7]*

Saturday :

To watch out for the good omens and to read the Shāstras:
By this, the world is deluded, and thiswise one sheds not one's Ego.
The Egocentric is Blind, being lured by the love of the Other ;
And, Bound down at the *Yama's* Door, he is Hurt, and he Grieves.
It is through the Guru's Grace that one Attains Eternal Bliss,
And, doing True Deeds, one is Attuned to the (Lord's) Truth. *[8]*

Fortunate is he, who Serves the True Guru :
And, stilling his Ego, is Attuned to the True God.
He, who is Imbued with Thy Love, O God, all-too-spontaneously,
Meets with Thee : for, such is Thy Will, O Bliss-giving Lord !
There is not another without Thee, O God,
And he, who Knows this, through the Guru, alone Knows. *[9]*

The fifteen lunar days and the seven (solar) days, P. 842
And the (twelve) months and the (six) seasons come again and again :
Like the ever-changing day and night is the world in flux,
And comes and goes, in the Will of the Creator-Lord.
Only He, the True One, Abides Eternally, Informing all with His Power.
Says Nānak : "Rare is the one ho Knows it, by Reflecting on the (Guru's) Word". *[10-1]*

Bilāwal M. 3

Himself the Primal Lord Creates the Creation,
And His creatures are then involved[1] with Māyā and Infatuation,
And are lured by Illusion, being in love with the Other,
And come and go, and are wasted away, the Unfortunate ones.
Meeting with the True Guru, one comes to Realise,
And the Illusion breaks, and one Merges in the (Lord's) Truth. *[1]*

He, in whose Destiny it is so Writ,
In his Mind Abides the One God. *[1-Pause]*
Creating the Creation, the Lord Upholds[2] it too :
Yea, no one can erase the Writ of our Lord, the God.
He, who calls himself an adept, an ascetic,
He but comes and goes, deluded by Doubt.
But, he, who Serves the True Guru, Knows alone :
And, he who stills his Ego, alone Sees the (Lord's) Door. *[2]*

From the One God emanated all the others :
Yea, the One God alone Works, (for), there is not another.
He, who knows not the Other but the One alone,
He is Anointed at the Lord's Door with the Guru's Word.
Yea, he who Meets with the True Guru, Attains to the One alone,
And within him is stilled the sense of the Other. *[3]*

He, Powerful is whose Lord and Master,
Him no one can destroy, nor lay waste.
He, who seeks the Refuge of his Lord, the God,
Him, He, of Himself, Blesses with Glory and Splendour.
There is no one higher than Him, O ye men,
So why fear ye another : for, there is naught else to be afraid of. *[4]*

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1. ਪਾਜੈ (पाजे)=ਪਾਗੇ : engaged in, involved with.
2. *Lit.* beholds.

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Instructed in the Guru's Wisdom, one is at Peace and becalmed :
Yea, he, who Reflects on the Word, comes not to Pain.
He comes not, nor goes, nor suffers Woe ;
And, Imbued with the Lord's Name, he Merges in Equipoise.
Nānak : One then Sees the Lord's Presence, by the Guru's Grace :
For, our Lord, the God, ever Fills all, all over. *[5]*
Some but Serve their God, others are deluded by Doubt :
The Lord Himself Does it all or Causes so to do.
The One alone Works, for, there is not another :
And, one may mind it only if there were another Doer.
So, Serve thy True Guru : this is the only True Deed :
For, the True Lord thinks thus in his Wisdom. *[6]*
All days, lunar of solar, are anspicions if one is Dedicated to the Word.
Yea, he, who Serves the Guru, finds the Fruit.
All days pass, they come and they go :
But Eternal is the Guru's Word and, through it, one Merges in Truth.
The days are auspicious if one is Imbued with Truth :
(But), without the Lord's Name, the False ones wander in Doubt. *[7]*

The Egocentric dies to enter into an Evil state[1].
For, he Cherishes not the One God being lured by the Other.
And he piles Ignorance[2] within, and is enveloped by Darkness.
How then is he to be Ferried Across, without the Word ?
The Lord Himself Created Himself, our only Creator-Lord ;
And, He Himself Creates too the Guru's Word. *[8]*
A myriad garbs one wears to pass for a man of religion,
But, he is Fulfilled not[3] thus and wenders endlessly.
He gets no Peace here, nor Hereafter too,
And thus the Egocentric dies, wasting his life away.
He, who Serves the True Guru, drives out his illusions :
And, within his Self, he finds the Abode of Truth. *[9]*
He alone is Fulfilled whom the Lord Fulfils. **P. 843**
The sanctity attached to the days, lunar or solar, create in one the sense of Duality.
For, without the True Guru, one is enveloped by Darkness ;
And he is but stark Unwise who invests the days with auspiciousness.
Nānak : He who Knows, by the Guru's Grace, becomes Wise,
And Merges he for ever in the (Lord's) One Name. *[10-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bilāwal M. 1 : Chhant Dakhni

The Soul, like a young Bride comes into the transitory world[4].
And putting aside her Pitcher (of involvement), Attunes herself to her God.
Attuned is she to her Lord and she Embellishes herself spontaneously with the Word,
And prays she to the Guru, with joined palms, "O Love, Meet me through Thy Truth".
Seeing His Bride's Loving Adoration, the Loved Lord Rids her of Lust and Wrath,
And the Young Beauteous Bride, Seeing her Lord, is comforted. *[1]*
O Bride, you whose youth is informed by Truth, whose Beauty makes her ever-young,
You waver not in your Faith and abide ever with your Lord :
Yea, you abide ever with your Spouse and love to Adore your God ;
And Know the Unknowable and Utter the Unutterable and Sing the Lord's Praise in the state of Equipoise.
The Lord's Name is so wholseome ; and they, who are Imbued, (through it), with Truth, them the Lord Enjoys,
And Blesses them He with the Guru's Word on which they Dwell. *[2]*

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1. ਬਿਗਤੀ (ਬਿਗਤੀ) : in bad (ਬਿ) state (ਗਤੀ).
2. ਅਚੇਤ ਪਿੰਡੀ (ਅਚੇਤ ਪਿਡੀ) : *lit.* of unconscious (ਅਚੇਤ) body (ਪਿੰਡੀ).
3. ਕਾਚੀ ਸਾਰੀ (ਕਾਚੀ ਸਾਰੀ) : the chess-figure (ਸਾਰੀ) that has not crossed the 42 'houses', that is a man who is yet to cross the sea of transmigration.
4. *lit.* pasture-land.

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The Bride is bewitched by her Lord and she Sleeps, locked in her Lord's Embrace,
She is Attuned[1] to the Lord's Truth and moves in the Will of the Guru.
Attuned is she to the (Lord's) Truth and Sleeps, locked in the Lord's Embrace, blest with the Society of (like-minded) Mates.
And, being single-minded, the Lord's Name is Enshrined in the Minds of them all, and they are United (with God) through the True Guru.
Now, they forsake not their Immaculate God even for a moment ;
And within them burns the Light of the Word and all their Fears are overwhelmed. *[3]*

(O Bride), the Lord's Light Pervades all the three worlds :
Yea, He Pervades all hearts—He who is Infinite and Boundless.
Infinite and Boundless is He, and one is United with him, overcoming one's self,
And by ridding oneself of 'I-amness' and 'mine-ness', and eradicating one's inner Soil through the Word.
Thus does one See the Lord's Presence at His Door, thus in His Will does the Saviour Save :
And Tasting the Lord's Nectar-Name, one is Satiated and Cherishes it in the heart. *[4-1]*

Bilāwal M. 1

Within me has welled up immense Joy : I am in Bloom through God's Truth :
Yea, I am bewitched by the Love of my Spouse, who is Eternal and Everlasting.
Everlasting is He, the Supreme Master, and that alone happens what He Wills.
The Lord is Compassionate and Merciful and is the Life of all life.
I have gathered neither Wisdom nor Contemplated or Worshipped (another) ; only the Lord's Name Abides within me.
I wear no (mendicant's) coat, nor roam the holy places, nor force my will : but I hold fast to the Lord's Truth. *[1]* **P. 844**

Blessed is the sun-lit day, blessed the dew-wet night,
When the Lord Awakened me to Himself, I who was wrapt in myself.
I, the young Bride, was Awakened through the Word and the Lord was Pleased with me.
And I shed my Evil nature and the sense of Duality and became the Servant of all beings.
The Lord's Name is now my necklace : lo, I am Anointed with the True Word.
Nānak prays with joined palms, "O God, Bless me with Thy Grace, in Thy Will". *[2]*

Awake, O Bride of beauteous Eyes, and utter the Guru's Word :
Hear it thou, and Believe in the Unutterable Gospel of God.
Unutterable is the Lord's Gospel which leads one to the state of *Nirvāna*, but rare is the one who Knows by the Guru's Grace.
He Merges in the Word, dying to his self, and the Mystery of the three worlds is Revealed to him.
He remains Detached, Imbued with the Infinite Lord, and his True Mind Cherishes the Lord's Virtues :
Yea, the Lord who Fills all places and whom Nānak has Enshrined in the heart. *[3]*

O Bride, thy Lord, the Lover of His lovers, Calls thee to His Mansion.
Now thy Mind is in Bloom, through the Guru's Word, and thy life is Fulfilled[2].
Stilling thy mind, thou Lovest (thy God) and, Fulfilled through the Word, thou Knowest the Lord of the three worlds.
Now thy mind wobbles not and thou Realisest thy God.
O God, Thou art my only Mainstay, my Spouse, my only Support.
I am purged of Sin through Thy Truth, and, through the Guru's Word, all my Strife is ended. *[4-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Chhant, Bilāwal M. 4 : Mangal[3]

My God has Come to Grace my Bridal Couch and within my Mind is Bliss :
By the Guru's Grace, I have Attained to my God, and I revel in His Joy.
I am the Lord's most fortunate Bride : in my Forehead sparkles the Jewel (of the Lord's Name) :
Yea, my God is my (only) Spouse with whom my Mind is immensely Pleased. *[1]*

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1. ਸੰਜੂਤੀ (संजूती) : (Sans. संयुक्त), joined.
2. ਸੀਝਸਿ (सीझसि) : (Sans. सिध्), to be accomplished or fulfilled.
3. *Lit.* a song of joy.

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The Lord is the Support of the supportless : He is the One alone all over.
By the Guru's Grace, I've obliterated my self and ever Contemplate my God.
My Lord Does what Pleases Him and Dyes us He Himself in His Own Colour.
Nānak was United with the Lord, all-too-spantaneously ; yea, he is Satiated (only) with the Essence of God. *[2]*
It is by God's Grace that we attain the human birth ; for, this is our only opportunity to Relish our God.
Here, the Lord's Brides Meet with Him, by the Guru's Grace, and immense then is their Love for Him.
He, who has attained not to the human form, how unfortunate, ill-fated, is he !
O God, my Lord, Save Thou me, for, Nānak belongs to Thee alone. *[3]*
The Guru has Embedded my God within me and my body and Mind are Imbued with His Love.
The Lord's Name is 'the Lover of His lovers' : (but) it is through the Guru that one Merges in God.
(The seekers) live not without the Lord's Name, like the fish without water.
Through God, my life is Fulfilled : yea, the Lord Himself has Fulfilled (my life). *[4-1-3]* **P. 845**

Bilāwal M. 4

Shaloka

Seek out thy Lord, thy (only) Friend, that the Destiny of thy Mind is Awakened.
The Perfect Guru will make thee See Him, and thou wilt be Attuned to Him. *[1]*

Chhant

My Mates have come to meet with their God, overcoming the Poison of Ego within them.
Through the Guru's Word, they have obliterated their self, and they are Attuned to their God.
The Lotus (of their heart) has flowered ; the All-wise Guru is Awake (in them).
How Fortunate is Nānak, the Lord's Own, that he has Attained to his God. *[1]*
The Lord is Pleasing to my Mind : within me Rings the Wedding-song of the Lord's Name :
I've Attained to my God, through my Perfect Guru, and I am Attuned to my Lord.
The Darkness of Ignorance (within me) is dispelled, and my Mind is Illumined with His Light.
Nānak leans only on the (Lord's) Name, and so Merges he in the Name of God. *[2]*
The Bride is Relished by the Spouse when He is Pleased with her :
When her eyes are drawn towards Him as are the cat's towards the mice[1].
My Perfect Guru has United me with my God, and I am Satiated with the Lord's Essence.
Nānak, the Lord's Own, has flowered through the Name, and He is Attuned ever to his God. *[3]*
Lo, me, the Ignorant one, the Lord has, in His Mercy, United with Himself.
Blessed is my Guru who has dispelled the Ego (within me).
They, whose Destiny is Awakened, they Enshrine their God in their hearts.
Praise thou the Lord's Name, O Nānak : and be a Sacrifice unto the Lord's Name. *[4-2-4]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 5 Chhant

Within me Rings[2] the Song of Joy, (for), I Sing of my our Lord, the God.
I hear my Eternal Lord coming to Wed me, and Joy has welled up within my Mind.
My Mind is in Love : O, when shall I See my Perfect Spouse, by good Fortune,
And, Merged in Equipoise, Attain to Him ? O my mates, make me wise in this.
Day and night, I'll stand to Serve Him, my Lord ; But which way is my Spouse to be Realised ?
Prays Nānak : "O God, be Merciful, and Gather me in Thy Skirt". *[1]*
What a Joy[3] that I have Bought over the Jewel (of God) !
Yea, the Seekers have found Him from the Saints.
I met with the Saints and they became Merciful, and I Reflected on the Unutterable Gospel (of God).
And, single-pointedly, one-mindedly, I Contemplated my Master, informed with His Love.
Prays Nānak, with joined palms, "O Lord, Bless me with Thy Praise ;
For, I am Thy Slave, and Thou art my Unfathomable, Infinite God". *[2]*

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1. ਬਿਲਕ (बिलक) : (Sans. (बिडालक :), a cat.
   ਮਸਾਠੀ (मसाई) : (Sans. मूषक), a rat, mouse.
2. ਸਾਜੁ (साजु)=ਸਾਜ : an instrument for making music.
3. ਸਮਾਹੜਾ (समाहड़ा)=ਸ+ਉਮਾਹ : good gladness.

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Eternally fixed was the Day of my Wedding[1] : so, Perfect is now my Union with my Lord.
Yea, I am wholly in Bliss : my Separation from Him is no more.
Meeting with the Saints, I Contemplate the Lord : O, how wondrous is my Wedding Party[2] !
Gathered have they all in Poise and within the Minds of all my Kindreds, on this side and that, is Joy.
My Light has Merged in (God's) Light, warp and woof, and the Lord's Name now Blesses me with the Essence of all joys.
Prays Nānak : "It is the Saint who has United me wholly with my God, the Cause of all causes". *[3]*
Blessed is my home, Blessed the earth I tread upon :
(For), repairing to the Guru's Feet, my God has Entered in to my inmost Self.
Clinging to the Guru's Feet, I am Awakened in Poise, and I am wholly Fulfilled.
And I am Anointed with the Dust of the Saints' Feet, and after a long Separaration, I've Met with my Spouse ;
And the Music of Bliss Rings within me, and my mind is rid of Ego and self-assertion.
Prays Nānak : "Attuned to the Saint, I've sought the Refuge of my only God". *[4-1]*

Bilāwal M. 5

Blessed, Blessed am I, that my God is my Spouse,
Within whose Court Rings the Unstruck Melody (of the Word).
Night and day, I abide in Joy, Hearing ever the Music of Bliss :
No more in this state is Pain or Sorrow, neither birth nor death.
And one is Blest with miraculous powers and the Lord's Nectar, and one comes by the Treasure of living Faith.
Prays Nānak : "Sacrifice am I unto my God, for, my Transcendent Lord is my only Mainstay". *[1]*
Hark, O my Mates, let us join to Sing the Song of Bliss :
And Love our God, body and soul, and Enjoy our Union with Him.
Let us Enjoy our Love and be Pleasing to Him and forsake Him never.
And hold and hug Him to our Bosom, shying not, and bathe our minds in the Dust of His Feet[3].
With the potion of Devotion, let us entice our God and wobble[4] not in Faith.
Prays Nānak : "Meeting with the Etenal Friend, let us Attain to the Eternal state (of Bliss)". *[2]*
Wonder-struck am I, Seeing the Virtues of my Eternal God.
(For), in His Mercy, He Holds me by the Hand, and makes me His Slave and Snaps the *Yama's* Bonds.
The Soil of my Sins and Desire is washed off and the white Sun dawns upon my days.
My God is in Mercy and Loves me with His whole Mind ; the immense Evil within me is dispelled.
Prays Nānak : "I have now become Immaculate for, I've Met with my Eternal Lord, the God". *[3]*
The rays have Merged in the Sun, the drop has mingled with the Sea,
The light has Merged in the All-Light, and I'm Fulfilled.
Now I See (only) God, Hear (only) God ; I Utter the one God alone.
For, all is the Expanse of the same Self, the Creator-Lord, and I now know of no one but my Lord.
Himself the Lord Creates : Himself He Enjoys ; He alone is the Cause of causes.
Prays Nānak : "Knows this Mystery but he alone who Tastes the Blessed Taste of God". *[4-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 5 Chhant

Come, O mate, under the Sway of the Lord's Will : and, let us Sing the Song of Bliss. **P. 847**
Eradicate thy Ego, O mate, that thy Lord Loves thee.
Shed thy Pride and Desire and Sin and Duality, and Serve thy One Immaculate Lord,
And Cling to the Feet of thy Compassionate God that thou art rid of all thy Sins ;
And thou sheddest thy Sorrow, becoming the Slave of the Lord's Slaves, aud wander not in any other direction.
Prays Nānak : "O God, be Merciful that I Sing ever Thy Praise". *[1]*

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1. ਸਾਹਾ ਅਟਲੁ ਗਣਿਆ (साहा अटलु गणिआ) : the eternally fixed (ਅਟਲੁ ਗਣਿਆ) auspicious day of wedding (ਸਾਹਾ).
2. *Lit.* the bride's party.
3. ਚਰਨ ਰਜ ਮਨੁ ਪਾਗੀਐ (चरन रज मनु पागीऐ) : *lit.* coat (ਪਾਗੀਐ) the mind (ਮਨੁ) with the dust (ਰਜ) of His Feet (ਚਰਨ).
4. ਅਨਤ (अनत) : (Sans. अन्यत्र), elsewhere, in another place.
5. ਪਇਅੰਪੈ (पइअंपै) : (Sans. प्रलप्), to talk, speak.

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The Nectar- Name of my Loved God is to me like the staff to the blind.
Māyā, like a beauteous woman. entices, and, seeks to shake my Faith in many ways.
Wondrous is this Enticer and, chameleon-like, she entices me with a myriad gestures.
And I can utter not the Lord's Name, for, Māyā persists stubbornly with me and seems sweet and likeable.
At home, in the woods, on river-banks, on the way or at the sea-shore, fasting or worshipping, she keeps watch over me.
Prays Nānak : "O God,be Merciful, that Thy Name becomes my only Support". *[2]*

O Loved Master, Save me, the Supportless one, anyhow.
I am not clever and know not with what words to Please Thee.
Nor am I Wise, nor have I Knowledge, nor sharp-wittedness ; I, the Meritless one, have no Virtue to commend me ;
Nor have I scented beauty, nor alluring eyes : so Save me only in Thy Mercy.
Thou, whose Victory is proclaimed by all, how can any one know Thy State, O Compassionate God ?
Prays Nānak : "O Lord, I am the Slave of Thy Slaves : pray, Save me Thou in Thy Mercy". *[3]*

I am like the fish in Thy Waters, O God, how can I live without Thee ?
I am like the *Chātrik*-bird satiated only if thy Heavenly Drop falls into my mouth.
Only then is my Thirst quenched, O my life, my heart, my vitals, my Master.
O Fondle me Thou, my God, and let me See Thee in all, that I am forever Emancipated.
Like *Chakvi*, I Cherish Thee in the Mind, and hope ever to See Thy Day break upon me.
Prays Nānak : "O God, Unite me with Thee, my Love, that I, Thy fish, forsake not Thy Waters". *[4]*

How Fortunate am I that my Lord has Come into my Home !
How beauteous look my Mansions : the whole Garden (of my heart) is in Bloom.
My God is the Master of all, the Giver of Bliss and Joy,
Ever-young, Ever-new, the Youthful Spouse; O, how am I to Utter all His Praise ?
Beauteous is the Couch (of my Soul) that entices me now, and all my Doubt and Pain are dispelled.
Prays Nānak : "O Infinite God, fulfil my Desire and Unite me with Thyself". *[5-1-3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal M. 5 : Chhant, Mangal

Shaloka :

Our Lord is Beauteous, Gompassionate and Calm, the Treasure of Bliss.
If one Merges in this Ocean of Poise, one's Soul finds (Eternal) Peace. *[1]* **P. 848**

Chhant :

One Attains to God, the Ocean of Peace, when Awakned is one's Destiny,
And, when one clings to the Lord's Feet, shedding all sense of honour, dishonour.
So, rid thyself of thy cleverness and Evil nature.
And seek the Refuge of God, for, He, thy Groom, Remains eternally and forever. *[1]*

Why cling to one other than God without whom one can Live not ?
But the Unwise know no shame : for, men of Evil nature are strayed away :
But if one forsakes God, the Purifier of Sinners, then, where is one to find Peace ?
Says Nānak : "Worship thy Compassionate God with Love that thou Attainest to the state of Eternal Life". *[2]*

May you be burnt, O vicious tongue, that utters not the Lord's Name.
Why Serve not your God, the Lover of His Devotees, for, your body will be eaten up by the crows.
You are enticed away by Doubt but know not its Pain, and so you wander through a myriad births.
Nānak : If one loves anyone other than God, one is consumed like the worm of dirt. *[3]*

Love thy God and, becoming Detached, be United with Him.
Forsake the love of clothes, and the fragrance of *Chandan* and like scents, and the tastes of the tongue and the vice of Ego ;
And then you wobble not here, nor Hereafter, and are ever Awake to the Service of God.
Says Nānak : "She, who has Attained to her Spouse, the God, Eternal is that Bride". *[4-1-4]*

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Bilāwal M. 5

O Fortunate ones, See only your Lord, associating with the Saints :
And Sing ever the Lord's Praise, Imbued with the Love of the Transcendent Lord.
Serve your Lord ever and then ye are wholly Fulfilled.
Nānak seeks but God's Refuge and Contemplates he the Lord who Sports in a myriad ways. *[1]*

Forsake not the Lord even for a moment, who Blesses thee with everything.
It is by great, good Fortune that one Meets Him, and, by the Guru's Grace, one Realises one's God, the (Eternal) Groom.
He holds us by the Hand, and takes us out of Darkness and so Owns us He.
Nānak lives Contemplating the Lord's Name and thus are his heart and Mind cooled. *[2]*

How shall I Praise Thee, O God ? Thou art the Inner-knower of my heart.
Contemplating Thee, my God, I've Crossed over to the other Shore.
Singing Thy Praise, all my wishes are fulfilled.
Nānak is Emancipated Dwelling on the God of the whole universe. *[3]*

Blessed are the eyes that are Imbued with the Lord's Love :
Seeing one's God, one is wholly Fulfilled, when one Meets with the Lord of life.
One is Blest then with the Nectar-Name ; and all other tastes seem vicious and insipid to him.
Says Nānak : "One mingles then like water with the God's Waters ; and one's Light Merges in God's Light". *[4-2-5]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Bilāwal M. 4

Shaloka M. 4

I Sing of the Supreme Being, my Master, yea I Sing the Lord's Song of Bliss. **P. 849**
And hearing the Guru's Instruction, I Believed in it : for, such was my Perfect Destiny Writ by God on my Forehead.
I Sing of the Lord's Praise, night and day, and am Attuned to Him in my heart.
Now my body and Mind are wholly in Bloom : and my heart's lotus has flowered.
The Darkness of Ignorance is Dispelled with the Light of Wisdom lit by the Guru.
O God, I live to See Thy Vision, let me but See Thee even for a brief moment. *[1]*

M. 3

One may play the notes of Bilāwal, if one's mouth be filled with the Lord's Name :
Blessed are the Song and the Melody, if one is Attuned (to God) in a State of Poise, through the Word.
If one abandons mere music to Serve God, one Attains Honour at the Lord's Court.
Nānak : If one Dwells on God, by the Guru's Grace, one is rid of the Ego of one's mind. *[2]*

Pauri

Unfathomable art Thou, O God ; Thou art the Creator of all Creation :
Thou alone Workest through all Thy Creation.
Thou art Attuned to Thyself and Singest Thy Own Praise.
Contemplate your God, night and day, O Devotees, for, only God Redeems ye in the end.
(For), they, who Served Him, were Blest with Bliss and Marged in His Name. *[1]*

Shaloka M. 3

Attached to the Other, one is never in Bliss : for, the Egocentric finds no place.
Through Guile, one becomes not a Devotee of God and Attains not the Transcendent Lord.
If one forces one's mind to do Deeds, they are Approved not by the Lord.
Nānak : If one Dwells on the Self, by the Guru's Grace, he loses his selfhood from within.
And then one Sees no one but the Transcendent Lord, for He is Enshrined in the Mind ;
And cease one's comings-and-goings, and one's Light Merges in the All-Light. *]1]*

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M. 3

Attune thyself to the One God alone and be thus in Joy ;
And rid thyself of the Pain of 'coming-and-going', and be Merged in the True God.
Ever, ever is one in Bliss if one walks in the Guru's Will,
And, associating with the Saints, one Loves one's God and Sings ever His Praise.
Nānak : Blessed are they who Meet (their God) by the Guru's Grace. *[2]*

Pauri

Our God Pervades all life : He is the Friend of His Devotees.
Everyone is under the Sway of God : the Homes of Devotees ring ever with Joy.
Everywhere is God, the Friend of His Devotees : so Sleep thou in Peace[1], O Servant of God.
Thy Lord is the Master of all : Enshrine thou Him in the Mind,
And then no one equals thee, and whosoever does so, is frustrated with his vain strife. *[2]*

Shaloka M. 3

He, who Knows[2] God alone, is a Brahmin, yea, he, who walks in the Guru's Will,
And in whose heart is Enshrined the Supreme Being and who is rid of his Ego, **P. 850**
And who in-gathers Virtue and Contemplates Virtue and whose Soul Merges in the Oversoul.
Rare are the Brahmins in this age who Know their God with their whole Mind.
Nānak : They, on whom is the True Lord's Grace, they alone are Attuned to the Lord's Name. *[1]*

M. 3

If one Serves not the only True Guru and loves not the (Guru's) Word ;
Then one earns only the painful Malady of Ego and serves but one's self.
If one does Deeds forcing one's will, one is cast into the womb again and over again:
Blessed is the birth of the God-conscious being whom the Lord, of Himself, Unites with Himself.
Nānak : When our Lord of Grace Blesses one with His Mercy, one gathers the Riches of the Lord's Name in one's Skirt. *[2]*

Pauri

All Glory is through the Lord's Name : so Contemplate thy Lord, by the Guru's Grace.
If we are Attuned to the Lord's Name, we attain to what we ask for from our God.
If we tell of the inmost state of our Soul to the Guru, we attain to the Supreme Bliss.
The Perfect Guru makes us Wise in God, and all our Cravings are stilled.
(But), he, in whose Lot it was so Writ *by his past,* Sings the Lord's Praise. *[3]*

Shaloka M. 3

They, whom God Himself Unites with the Guru, go not empty-handed from his Door :
Yea, fruitful is the Vision of the True Guru and whatever one asks from him, that one gathers.
Nectar-sweet is the Guru's Word and it stills all the Cravings and Desires of man.
And Drinking the Lord's Essence, one becomes Content, and one Enshrines the Lord's Truth in the Mind.
Contemplating the True One, one Attains an Eternal State, and within one Rings the Unstruck Melody (of the Word).
Our True God seems to Pervade all, all over, if one Sees Him with the Guru's Poise.
Nānak : they, who have Truth in their hearts, are hid not, try howsoever one may. *[1]*

M. 3

We Attain to God by Serving the Guru, if God's Grace be upon us.
And then from humans, we become angels, if we are Blest with True Devotion.
And we are rid of our Ego, and through the Guru's Word, we become Immaculate.
Nānak : Blest with the Glory of the Lord's Name, we Meet with our God, all-too-spontaneously. *[2]*

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1. ਸਉ ਨਿਸੁਲ ਜਨ ਟੰਗ ਧਰਿ (सउ निसूल जन टंग धरि) : *lit.* stretch thyself, and sleep in peace.
2. ਬਿੰਦਹਿ (बिंदहि) : (Sans. विद्), to know.

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Pauri

The Creator-Lord Himself has Bedecked the True Guru with the Glory of His Name,
And his followers, yea, his Servants, are immensely pleased with it ; it gives sustenance to their life.
His vile traducers, however, like it not, for, they love not the good of the others.
But what can their vain strivings achieve, when the Guru is in Love with God.
For, whomsoever our God Likes increases his Splendour, and the mean jealousy of the world does him no harm. *[4]*

Shaloka M. 3

Accursed is the Craving for the Other which makes us cherish Desire and Delusion ;
For, we abandon the Lord's Bliss in return for the world's straws and, forsaking the Lord's Name, come to Grief.
The Unwise Egocentrics are Blind and they come and go : they are born to die over and over again. P. 851
Their task is fulfilled not, and they Wail and Regret in the end.
They, on whom is God's Grace, Meet with the True Guru and they Contemplate the Lord's Name.
And, Imbued with the Lord's Name, they are ever in Bliss : O, Nānak is a Sacrifice unto them. *[1]*

M. 3

Hope and Desire entice the whole world away.
And, all that is in form, is under the sway of Death.
It is through God's Will that the *Yama* seizes us, and he alone is Saved whom the Creator-Lord Forgives.
Nānak : This mind Swims Across, by the Guru's Grace, only if it abandons its Ego.
And stills its Hope and Desire, and becomes Detached[1], Dwelling on the Guru's Word. *[2]*

Pauri

Wheresoever in the world I See, I See nothing but God.
Hereafter too the True One alone Works—our Lord, the True Justiciar.
The Devotees by Him are Blest, while the False ones are, by Him, Cursed.
True, True is the Master, True His Justice ; O, dust be on the heads of His traducers.
Nānak Contemplates only his True God and has attained Bliss, by the Guru's Grace. *[5]*

Shaloka M. 3

By Good Fortune, we are Blest with the True Guru, if God's Grace be upon us.
This is the only means to Mount to our God—to Attain to the Lord's Name.
And then our Within is in cool Comfort, and our heart is at Peace :
And we feed ourselves on Nectar, yea, we wear Nectar ; for, through the Lord's Name is our Glory. *[1]*

M. 3

O Mind, hearken to the Guru's Word and thou art Blest with God, the Treasure of Virtue.
And He, the Giver of Bliss, is Enshrined in thee and thou art rid of Ego and 'I-amness'.
Nānak : It is through God's Grace that one is Blest with the Nectar of the Lord, the Treasure of Virtue. *[2]*

Pauri

All kings and their chiefs that there are, are the Creation of God.
And they do as the Lord Wills, for, they all beg[2] from and lean upon their Lord.
(But), That Lord is on the Guru's side, for, He makes all the creation to Serve the Guru.
Lo, such is the Glory of Serving God that our Adversaries are slain and dispelled from within us.
For, the Lord is Merciful to His Devotees, and in His Beneficence, Protects He His Servants. *[6]*

Shaloka M. 3

Within the mind of the Egocentric are Guile and Pain, and so he is Attuned not (to God).
He does what he does, enveloped by Woes, and he reaps Sorrow here and Hereafter.

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1. *lit.* hopeless.
2. ਅਰਥੀਏ (अरथीए) : (Sans. अर्थिन्) , one who asks, begs or solicits; a beggar, suppliant, suitor.

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If he Meets with the Guru, by God's Grace, he is Attuned to the (Lord's) True Name.
Nānak : He then abides in the Peace of Poise, and from within him are dispelled Doubt and Fear. *[1]*

M. 3

The God-conscious being is ever Imbued with God's Love : he Loves ever the Lord's Name.
He Sees and Utters, through the Guru's Word, and Contemplating the Lord's Name, gathers Bliss.
Nānak : When the Light of Wisdom Illumines one's mind, the Darkness[1] of Ignorance is dispelled. *[2]*

P. 852

M. 3

The (mind of the) Egocentric is Soiled : so he dies, enveloped by Ignorance.
The (mind of the) God-conscious being is Pure and Immaculate, for, he Enshrines the Lord in his heart.
Prays Nānak : "Hark, O ye friends,
If ye Serve the Guru, your Soil of Ego is washed off".
Within us is the Pain of Doubt, and Strife ever engages us :
We are asleep, lured by the Other, and so Awake not, being in love with Delusion and Desire.
We Cherish not the Lord's Name and Dwell not on the Guru's Word : such are the thoughts of all the Egocentrics.
And loving not the Lord's Name, we lose the Merit of our lives and so the *Yama* Punishes us and Wastes us away. *[3]*

Pauri

He alone is the True King who is Blest with the Lord's Devotion.
Everyone leans on him, for, what he has[2], no one else has.
The Devotee, for whom the Lord is ever a Presence, is Blest with the Lord's Treasure : they, who turn their back upon God, gather but Dust.
The Devotees Deal only in the Lord's Name, and the *Yama* Taxes them not.
Nānak too has loaded his Carriage with the Lord's Name—the Lord who is Self-dependent and Care-free. *[7]*

Shaloka M. 3

Only the Lord's Devotee earns the Riches of the Lord in this Age, the rest of the world is deluded by Doubt ;
And, by the Guru's Grace, the Lord's Name is Enshrined in his Mind, and he Contemplates ever the Lord's Name.
He lives detached in the midst of Māyā[3] and, through the Word, burns off his Ego.
He is himself Emancipated, as is his whole generation : O Blessed is the mother of such a one.
His Mind is ever filled with Poise and Peace, and he is Attuned to the True One.
Brahmā, Vishnu and Shiva too are deluded by the three Modes, and, through them, men's Ego and Desire are whetted.
Deluded by the Other are also the Pandits uttering their Texts and, also the men of silence ;
And the *Yogis* too, and the *Jangams* and the *Sanyasins*, for, they find not the Essence without the Guru.
The Egocentrics are ever in Pain, deluded by Doubt, and they waste away their life in vain pursuits.
Nānak : They, who are Imbued with the Lord's Name, abide in Poise[4], yea, they, whom the Lord, of Himself, Forgives and Unites with Himself. *[1]*

M. 3

Nānak : Praise ye that Lord under whose Sway all things are.
Serve ye Him without whom there is not another.
Enshrine God in the Mind, by the Guru's Grace, and ye are ever at Peace. *[2]*

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1. ਤਿਮਰ (तिमर) : (Sans. तिमिर :) darkness.
2. ਵਥੁ ਨ ਵੇਸਾਹੁ (वथु न वेसाहु) : *lit.* neither goods (ਵਥੁ, वसतु), nor trade (ਵੇਸਾਹੁ).
3. *lit.* poison.
4. ਸਮਧੇ (समधे) : (Sans. समृद्ध), richly endowed with (poise).

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Pauri

Bankrupt are they, in this Age, who have earned not the Riches of the Lord's Name, by the Guru's Grace :
They beg from door to door, but no one even spits in their face.
They slander others and so lose their credit and also[1] get themselves exposed.
The riches for which they backbite others, they gather not, try as well as they may.
The Lord's Riches one attains through Service, by the Guru's Grace, but the Unfortunate wretches Receive them not, though they roam the whole world through. *[8]*

Shaloka M. 3

The God-man is ridden not with Doubt : he casts off all his Cares. P. 853
And whatever he does, he does with Poise : his praise one cannot utter.
Nānak : The Lord Himself Hears the Prayers of one whom He Owns as His Own[2]. *[1]*

M. 3

Dispelled is (one's fear of) Death ; stilled is one's Desire within the mind, and within one is Enshrined the (Lord's) Immaculate Name.
And one is ever Awake (to God) : one Sleeps never, and Drinks the Lord's Nectar in a state of Poise.
And he Sings ever the Lord's Praise and utters what is soothing and sweet :
And abides he is the Self and looks Beauteous thus : meeting with such a one, I am ever in Peace. *[2]*

Pauri

The Lord's Name is the Jewel, the Pearl, with which the Lord Blesses us through the Guru.
If one Sees something[3] with another, him one can ask too : but the Lord's Riches are shared not by forcing the will of one who has these.
He alone attains unto these Riches in whose Destiny it is so Writ by God, and whom God Blesses with Devotion to the Guru.
No one is its share-holder, with no one is its exclusive patronage[4], there is no mixing up about it[5] and whosoever talks ill of the Lord's Riches, is cursed.
He, whom the Lord Blesses, him no one can slander or force, and his Glory increases with each day. *[9]*

Shaloka M. 3

The world is on fire : O God, Save it Thou in Thy Mercy :
Through whichever Door it Comes unto Thee, Save it thatwise, pray.
The True Guru has Revealed that he who Reflects on the True Word is ever at peace :
And, without the Lord, there is no one else to Bless us with Forgiveness. *[1]*

M. 3

Māyā through which comes Ego, entices us all away, and one is yoked to the Other.
It can be slain not, nor sold off to another.
(But), if one burns it off with the Guru's Word, it leaves one ;
And one's body and Mind become Immaculate, and one Enshrines the Lord's Name in the Mind.
Nānak : It is through the Word that Māyā is slain, and unto the Word one attains through the Guru. *[2]*

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1. ਸਗਵਾ (ਸਗਵਾ)=ਸਭੀਂ : also.
2. ਪੰਠੇ ਪਾਇ (ਪੰਨੈ ਪਾਇ) : *lit.* to enter in the register.
3. ਕਿਹੁ (ਕਿਹੁ)=ਕੁਝ : something.
4. ਖਤੁ (ਖਤੁ) : *lit.* deed (of property).
5. ਸੀਵ (ਸੀਵ) : (Sans. ਸੀਮਾ), a mound or ridge serving to mark the boundary of a field, village, etc.
ਰੋਲੁ (ਰੋਲ)=ਹਲਾ, ਹਲਾਵਟ, mixing up.

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Pauri

The True Guru[1] was Blest with Glory by the True Guru, knowing this to be the Approved Will of God.
He tested his sons, nephews, sons-in-law and his kinderds, but the Ego of everyone was humbled by him.
Wherever one Sees, thither one Sees but the True Guru ; the Lord Blesses the Guru with the (riches of the) whole world.
He, who Believes in the True Guru, he is Saved both here and Hereafter ; he, who turns his back upon Him, is cast into the cursed place.[2]
The Lord is on the side of Nānak, His Servant, yea, He, the All-wise Cosmic Being, the Friend, the Master.
Seeing the True Guru's Beneficence,[3] everyone repaired to the Guru's Feet, and he rid them of their Ego. *[10]*

Shaloka M. 1

Someone tills, another reaps, and still another keeps the stock. **P. 854**
But, no one knows who is to eat the grains in the end[4]? *[1]*

M. 1

He, in whose Mind is God, is Emancipated.
But, that alone happens, O Nānak, what the Lord Decrees. *[2]*

Pauri

The Transcendent, Compassionate Lord has Ferried me across the Sea (of Existence).
Yea, my Beneficent and Perfect Guru has rid me of my Doubt and Fear.
The wild demons like Lust and Wrath are all humbled.
And I treasure the Lord's Name in the heart and the throat.
Nānak : Blessed have become my birth and death in the Society of the Saints. *[11]*

Shaloka M. 3

They, who have forsaken the Lord's Name are proclaimed False (at the Lord's Court).
Their mind's 'Home' is Thieved by the Five Thieves and Ego breaks into their 'Home'.
They Know not the Lord's Essence, beguiled by their Evil nature :
They are attached to Poison, and cast away the inner Nectar *through Doubt.*
They love the Evil-doers and argue with the Saints.
Nānak : The Māyā's lovers are cast into Hell and, bound by the *Yama*, they Suffer and Grieve.
They act as instinct leads them : but it is Thou, O God, who *Keepest them thus. [1]*

M. 3

He, who Serves the True Guru, is humble even when endowed with power.
He keeps the Lord ever in his Mind, and the *Yama* eyes him not.
In his heart is Enshrined the Lord's Name, and Māyā slaves for him.
He is the Slave of the Lord's Slaves, and so is Blest with the Supreme State (of Bliss).
Nānak is a Sacrifice unto him who treasures God in his body and Mind.
Yea, they, in whose Lot it was so *Writ in the Past*, they alone are in love with the Saints. *[2]*

Pauri

That what the True Guru utters, that the Lord Hears :
(The Guru's Word) Pervades the whole world and every tongue utters it.
Our Lord is immensely Meritorious : Ineffable is His Praise.
And the True Guru (too) has Truth, Poise and Bliss; and (Blesses all with) the True Jewel (of His Instruction).
Nānak : The Saint is Embellished by the Transcendent Lord and he becomes like his God. *[12]*

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1. The reference here to the claims made by the relations of Guru Angad, the second Sikh Guru, to the throne as against Guru Amar Dās.
2. "lower or evil wombs", translates Teja Singh (vide "Shabdārth").
3. ਪਉਦੀ ਝਿਤਿ ਧਉਦੀ ਸਿਤਿ : *lit.* seeing the food (ਝਿਤਿ, Sindhi) being distributed in the Guru's free kitchen.
4. *i.e.* will practise the Name.

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Shaloka M. 3

One Knows not one's Self and thinks the Lord to be far.
(For), if one abandones the Guru's Service, how can one's mind abide in the Lord's Presence ?
The self-minded one loses the Merit of the human birth, possessed by Greed and Falsehood.
But, the Lord Himself Forgives (him), and, through the True Word, Ushers him into His Presence. *[1]*

M. 3

Blessed is the Lord's Praise : by the Guru's Grace, one Contemplates the Lord's Name.
And one praises ever the Name and, Dwelling on it, his Mind is in Bliss.
It is by Good Fortune that one Attains unto the Perfect God of Bliss.
Nānak has Praised the Lord's Name, and now his body and Mind are at Peace. *[2]*

Pauri

If someone slanders the True Guru and then seeks his Refuge,
His past Sins the Guru forgives and Blesses him with the Society of the Saints.
As the rain water received by the street drains and streams become pure, falling into the Gangā[1]: P.855
Such Beneficence is also in the True Guru, who is inimical to no one, and meeting with him, our Craving is stilled and Peace instantaneously dawns upon us.
Nānak : See thou this Wonder of my True King that he, whom the Guru Loves, him Loves the whole world. *[13–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal : The Word of the Bhaktas :

The Word of Kabirji

This world is a stage[2] and no one stays here save for a brief moment.
So walk you on the straight path[3], else[4] you too will receive the push. *[1–Pause]*
Neither childhood, nor youth, nor age is safe from the clutches of death.
Man is but a mouse, and the cat of Death devours it in the end. *[1]*
One may be rich or poor, but it cares not for either ;
And destroys both the king and the subjects : so powerful is Death. *[2]*
The Lord's Servants, whom the Lord Loves, mysterious is their life,
For they neither come nor go nor Die ever, and abide ever with the Transcendent Lord. *[3]*
Know you, O loved life, that you must forsake the illusions of sons, wife and riches in the end.
Says Kabir, "Hark, O ye Saints, now is the time to Meet with the Lord of the universe". *[4–1]*

Bilāwal

I know not knowledge : I can argue not :
I'm lost only in the Hearing and Uttering of the Gospel of God. *[1]*
O men, the whole world is sane ; only I am not.
I'm lost to the world ; so beware of me[5] ! *[1–Pause]*
I haven't become mad of my own ; my God has made me so.
For, the True Guru has burnt off my Doubt (of what is, and yet is not). *[2]*
I have lost my sense and so I'm deformed :
So follow not in my wake, seeing my illusion. *[3]*
He alone is mad who knows not his Self,
For, if he so Knows, he would Know the One alone. *[4]*

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1. ਸੁਰਸਰੀ (ਸੁਰਸਰੀ) : the Gangā (which is, to Hindus, the river *par excellence*). It is supposed to exist also in the sky and in the lower regions.
2. ਪੇਖਨਾ (ਪੇਖਨਾ) : *lit.* play.
3. ਰੇਗਿ (ਰੇਗਿ)=ਰੇਖ, ਰੇਖਾ : line, the way, the path.
4. ਨਤਰ (ਨਤਰ)=ਨਹੀਂ ਤਾਂ : otherwise.
5. ਬਿਗਰੈ ਮਤਿ ਅਉਰਾ (ਬਿਗਰੈ ਮਤਿ ਅਉਰਾ) : let no one else (ਅਉਰਾ) be spoiled (ਬਿਗਰੈ) after me.

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He who is Imbued not *now* with his God, would never be so Imbued.
Says Kabir : "*Now* is the time to be saturated with thy Lord". *[5-2]*

Bilāwal

One abandons one's home and repairs to the forest and eats nothing but roots.
And still, one forsakes not Evil : so vicious is our mind. *[1]*
How am I to be Released and to Swim across, for, the Sea of Existence is rough and fierce.
O God, only Thou canst Save me, so I've sought Thy Refuge. *[1-Pause]*
I can leave not the desire to indulge over and over again.
I strive to still my mind and yet it clings to what it craves. *[2]*
Youth, beauty and age—all have passed, but I did no good Deeds ;
And this precious life, shorn of all Merit, was thus wasted away. *[3]*
Says Kabir ; "O God, Thou Pervadest all, all over, **P. 856**
And, there is none as Compassionate as art Thou ; nor any a Sinner greater than I am". *]4-3]*

Bilāwal

Every day my son, brings home a fresh 'vessel', and wastes his life embellishing it.
He cares not for weaving, and is Imbued ever with the Lord's Essence. *[1]*
Whoever, in our family, ever Contemplated the Lord's Name ?
Ever since this luckless man took to the rosary, Peace fled from our home. *[1-Pause]*
O mates how strange, how cruel,
That this my son has abandoned carding and weaving, and lives only to torture us ! *[2]*
Hark, O mother, the Lord has Blest me with the Guru's Word, the harbinger of all Joy :
Yea, I have a Master who Saved the Honour of Prehlāda and tore Harnakashyapa with his Nails. *[3]*
I've abandoned my family-goods and taken to the Guru's Word.
Says Kabir : "This Word is the destroyer of all Sins ; and, receiving it from the Saints, I'm Emancipated".
[4-4]

Bilāwal

There is no other King equal to our God !
The kings of the world stay but for a few days, and all their show[1] is illusory and false. *[1-Pause]*
If someone belongs to Thee, O God, he wavers not : his shadow is over all the three worlds.
No one can raise his hand against him, nor can anyone evaluate his whole Worth. *[1]*
O careless mind, Cherish thy God that the Unstruck Melody Rings (within thee).
Says Kabir : "Cast off thy Doubt, O man, for, thy God has Saved Dhruva and Prehlāda before thee".
[2-5]

Bilāwal

Save me, O God, Save me ; for, I've Sinned against Thee.
I've practised not the religion of Righteousness, nor Contemplated Thee ; and, being Egotistical, I go the tortuous way[2], yea, the way of the self. *[1-Pause]*
I nourished this body taking it to be eternal, but lo, it turned out to be an earthen picther, a mere illusion.
And he, who had Created and Embellished me, Him forsook I, and clung to the Other. *[1]*
We are Thy thieves[3], not Saints, O Lord, but have repaired to Thy Feet[4].
Says Kabir : "O God, hearken to my Prayer and send not to me the call of the *Yama*". *[2-6]*

Bilāwal

In all humility[5], I stand before Thy Court, O God,
Who but Thou wilt take Care of me ? So open Thy Door and Usher me into Thy Presence. *[1-Pause]*
Thy Treasure is Inexhaustible and Thou art Detached and Beneficent too ; this is Thy Praise that I have heard with my ears.
Then, who but Thee shall I go to ask when everyone else is a beggar : only Thou art my Emancipator.
[1]

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* The reference may be to the fresh arrivals of the Saints in Kabir's home & the attention he paid to them, caring not for weaving, his ancestoral profession. It is against this that his mother protests.

1. ਦਿਵਾਜਾ (दिवाजा)=ਦੀਬਾਚਾ : ornate introduction or front-door : hence, the outer show.
2. ਟੇਢ ਪਗਰੀ (टेढ़ पगरी) : resorted to (ਪਗਰੀ=ਪਕੜੀ) the zig-zag way (ਟੇਢ).
3. ਸੰਧਿਕ (संधिक)=ਸੰਧਿ+ਕ, he who thieves.
4. ਪਗਰੀ (पगरी)=ਪਗ : feet.
5. ਦਰਮਾਦੇ (दरमादे) : (Persian, ਦਰਮਾਂਦਾ), humble.

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Jaideva, Nāmdeva and Sudāmā, the Brahmin[1], them Thou Blest immensely in Thy Mercy.
Says Kabir : "O God, Thou art Beneficent, and All-powerful, and tarriest not in Blessing one with the four Boons[2]". *[2-7]*

Bilāwal

The Yogi with his staff, the ear-rings, the coat and the wallet,
Wears a (mendicant's) garb, lured by Doubt. *[1]*
Abandon thy postures and the control of breath, O crazy one,
And shed thy Guile and Contemplate ever thy God. *[1-Pause]*
She[3], whom you seek has been 'enjoyed' before by the three worlds. P. 857
So know you that the only Yogi in the world is my God of Beauteous Hair. *[2-8]*

Bilāwal

Attached to Māyā, we have forsaken Thy Loved Feet, O Lord of the universe !
And we love Thee not even a bit : what can Thy poor Devotees do, O God ? *[1-Pause]*
O cursed be such a body, such riches, the tricky[4] mind, the delusion.
O God, bind down this Māyā with Thy Will (and Save me). *[1]*
Neither farming is of any avail nor trade, nor the Guile, nor the Ego we practise.
Says Kabir : "All those are wasted away when Death calls them in the end". *[2-9]*

Bilāwal

Within the Pool of the body, there is the Lotus of Incomparable Beauty—
Of magnificent Splendour, the Supreme Being, who has neither Form nor Sign. *[1]*
O mind, shake off thy Doubt and Contemplate God, the Life of all life : *[1-Pause]*
And then you see nothing as coming and going ;
And like the leaves of the *Nilofar* plant, you Merge in from where you issued forth. *[2]*
Abandon the love of Māyā as an illusion, thinking of the Peace of Poise,
And Serve thy God, for, lo, He is within thy Mind. *[3-10]*

Bilāwal

Attuned to the Lord, my Doubts of a myriad births were cast off
And in life I entered into the Silence[5] of my Absolute God, for, lo, through the Guru's Word, my Mind is Awake. *[1-Pause]*
The voice that issues on striking a bronze vessel, is dissolved again in its source.
But where (save in the Void) does it merge, O Pandit, when the vessel breaks ? *[1]*
I've seen the world, the confluence[6] of the three Modes : God's Light Pervades all hearts.
And now, that my mind is (thus) Illumined[7], I've become Detached within myself. *[2]*
I've Realised my Self through the Self, and my Light is Merged in the All-Light.
Says Kabir : "Now, that I have Known (thus), my Mind is Pleased with my God". *[3-11]*

Bilāwal

O God, why shall that man waver who Enshrines Thy Lotus-Feet ?
He, who is[8] Blest with Bliss, the Nine Treasures, and hymns Thy Praise, is in a state of Equipoise *[Pause]*
One's Mind is (Illumined) when one Sees God in all, and when one unties the knotty Knot (of Doubt),
And protects the Mind from the pollution of Māyā, and weighs his Evil in the balance[9] of the Self. *[1]*

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1. ਬਿਪ (बिप) : (Sans. बिप्रः), a Brahmin,
2. Dharma, Artha, Kama, Moksha, *i.e.*, Righteousness, worldly weal, nuptial joy and emancipation.
3. *i.e.* Māyā.
4. ਫੰਨੀ (फंनी) : (Sans. Arabic, ਫ਼ਨ), trick, art.
5. ਸੁੰਨਿ (सुंनि) : (Sans. शून्यम्), Absolute.
6. ਤ੍ਰਿਕੁਟੀ (त्रिकुटी) : the confluence of three modes—*Rajas*, *Tāmas* and *Sātvika*.
7. ਸਮਾਚਰੀ (समाचरी)=ਸਮ+ਆਚਾਰੀ : of poised conduct.
8. ਮਾਨੋ (मानो) : as if.
9. ਨਰਜਾ (नरजा) : balance : weighing machine.

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And then he is in Bliss wherever he goes, and Māyā shakes him not.
Says Kabir : "My Mind is Pleased with my God, and is Merged[1] in the Love of the Lord". *[2-12]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bilāwal : The Word of Bhakta Nāmdevaji

The Guru has Fulfilled me,
And I am rid of my Woes and my inmost Self is filled with Bliss. *[1]*
The Guru has Blest me with the collyrium of Wisdom : **P. 858**
(And now I believe that) without the Lord's Name, life is without a mind[2]. *[1-Pause]*
Namdeva has Known Thee through Contemplation, O God,
And now his soul is Merged in Thee, the Life of all life. *[2-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Bilāwal : The Word of Bhakta Ravidāsji

Everyone laughed at my poverty : for, such was my state.
And, now, the eighteen *Siddhis* are under my sway : such is Thy Mercy, O God ! *[1]*
Thou Knowest all and I am so Ignorant : Thou art the Destroyer of 'coming-and-going'.
So all life seeks Thy Refuge and Thou Fulfillest all. *[1-Pause]*
He, who seeks Thy Refuge, carries not the load (of Evil) ;
And Thou Savest both high and low—and no one is ashamed[3] of receiving Thy Bounties. *[2]*
Says Ravidās : "O God, Unutterable is Thy Gospel : so what more shall I say ?
Thou art what Thou art, and there is nothing to Compare with Thee". *[3-1]*

Bilāwal

Whosoever is a Saint of God,
His Fragrance spreads all over whether he is high or low, rich[4] or poor. *[1-Pause]*
May he be a Brahmin or a Vaisha, a Kshatriya or a Shudra—and, even if he be a *Chandāla* of an unclean mind,
He becomes Immaculate and Pure, Contemplating his God ; and Saves himself and all who belong[5] to him. *[1]*
Blessed are his homestead, his family, and all his men,
Who Drinks the Lord's Pure Essence, forsaking all other tastes ; he sheds all his Evil. *[2]*
Whether one be a Pandit, or a warrior, or a canopied king of the world—he equals not the Devotee of God.
And, as the leaves of *Nilofar* abide detached in water, so does the Devotee of God in the world. *[3-2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Bilāwal : The Word of Bhakta Sadna

To wed a king's daughter, a person assumed the grab (of Vishnu[6]).
And he too, O God though lured by lust and self, was Fulfilled by Thee. *[1]*
What is Thy Merit, O Guru of the world, if Thou forgivest not my past sins ?
And, why may one seek the refuge of the lion, if he is to be seized by the jackal ? *[1-Pause]*
The *Chātrik* wails but for one drop from on high,
But, if he loses his life and then is Blest with a whole Ocean : of what avail is that 'blessing' to him ? *[2]*
How am I to comfort my mind, when it is so tired of the toil and is stilled not :
For, if I get the boat after I'm drowned, then, how shall I ride it and go across ? *[3]*
O God, I am nothing, nor is anything mine ; (only Thou art),
So Save Thou my Honour, here and now, for, I belong to Thee. *[4-1]*

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1. ਲੈ (लै) : (Sans. लय), union.
2. Also, Soul.
3. ਆਲਜੁ (आलजु)=ਆ+ਲਜ : without shame.
4. ਈਸੁਰੁ (ईसुरु) : (Sans. ईश्वरः), a rich or great man.
5. ਕੁਲ ਦੋਇ (कुल दोइ) : *i.e.* paternal and maternal.
6. A king's daughter had vowed to marry Vishnu. A carpenter assumed the garb of Vishnu and enticed her away. When put to the test, he came out victorious, as he prayed to God to cover up his shame.
7. ਵਿਰਮਾਵਉ (विरमावउ) : to hold, to comfort, to please.

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By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,
The Creator, Without Fear, Without Hate, the Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Gond, Chaupadās : M. 4

If man rests his hope on the Lord, then he reaps a myriad fruits of his heart's Desire. P. 859
For, the Lord Knows the inmost state of our hearts, and whosoever makes an effort (in His Name) God fails him not.
O my Mind, lean only on the Lord, thy Master, who Pervades all. *[1]*

Rest thy hope on the Lord of the universe, the Master of the earth.
For, if one leans on another, one's hope is never fulfilled. *[1–Pause]*
All one's attachment to the family that one sees, is but the love of an illusion and it makes one lose the Merit of one's life.
In their hands lies nothing : for what can the poor kindreds do ? And even, what they do, avails us not[1].
O my mind, lean only on thy Loved Lord who Redeems thee and Emancipates also all thy kinsmen. *[2]*

If one leans on one's other friends, one must know that they are of no avail to him.
This dependence on the others is born of the sense of Duality ; and, being illusory, it brings us no gain. P. 860
O my mind, have Faith only in thy True and Loved Lord who Rewards thee for all thy efforts. *[3]*

But, even Hope and Desire spring from Thee, O God, and as is Thy Will, so do we hope.
The True Guru has Revealed this Truth to me that nothing lies in the hands of any but Thee, O my Master !
Thou alone Knowest the Desire of Nānak : so Fulfil Thou it, and Bless him with Thy Vision, that he asks for nought else. *[4–1]*

Gond M. 4

Contemplate thou that Lord who Dispels all thy Sins instantaneously.
For, if one forsakes God and leans on onother one is never Fulfilled.
O my mind, Dwell on thy Bliss-giving Master, Contemplating whom all thy Craving is stilled. *[1]*

Rest thy Hope on thy Lord, O my mind,
For, He Goes along with us wherever we go, and Saves the Honour of His Servants as well as His Own. *[1–Pause]*
If we go out to tell of our pain to another, he cries out his own pain to us.
So share thy Sorrow with thy Lord who Dispels it, and instantaneously makes thee Whole.
Forsaking such a Lord if one places one's woes before another, one only suffers dishonour and shame. *[2]*

All thy kinsmen that seem to thee thy friends meet with thee only to serve their own ends[2].
And, when they get not what they desire from thee, then they come near thee no more.
O my mind, Dwell on thy Lord, night and day, who Reaches[3] thee alike in pleasure and pain. *[3]*

Why lean on him, O mind, who breaks off from thee in the end ?
Contemplate thy God's *Mantram*, instructed in the Guru's Word, for, the Lord Redeems those in the end who Cherish His Love.
O Lord's Saints, Meditate upon the Lord's Name ever, for, this verily is the only hope for man's Deliverance. *[4–2]*

Gond M. 4

Contemplating God, one is ever in Bliss, and his Mind is in cool comfort and at Peace.
And Māyā's Sun, burning over our head, is Cooled, on seeing the soothing face of the Guru-moon. *[1]*

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1. ਇਨ ਕਾ ਵਾਹਿਆ ਕਛੁ ਨਾ ਵਸਾਈ (इन का वाहिआ कछु न वसाई) : their effort (ਵਾਹਿਆ) is of no avail (ਵਸਾਈ ਵਸ ਚਲਦਾ).
2. ਸੁਆਇ (सुआई) : (Sans. स्वार्थ), one's own object, purpose, end and aim.
3. ਉਪਕਰੈ (उपकरै) : to go all-out to help (ਉਪ ਕਰੈ, ਉਪਕਾਰ ਕਰੇ).

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O my mind, Dwell ever on thy God's Name,
And Serve such a Lord who Saves thee both here and Hereafter. *[1–Pause]*
He, in whom are contained all the Treasures of Bliss, Contemplate Him ; and search only for that Jewel, through the Guru's Grace.
For, they, who Contemplate Him Attain to Him, their Master : go out to meet such of thy God's Servants and caress their Feet. *[2]*
Then the Word would be Revealed to you and you will Attain to the Lord's Bliss, and then your Glory, O Saint, will be Acclaimed all over. **P. 861**
For, the Lord Himself Blesses us with Glory, and it decreases not even a bit, try whosoever may as he wills. *[3]*
O my Mind, Contemplate Him, with joined palms, by whom one is Blest with Bliss.
Bless Nānak, O Lord, that in his heart are ever Enshrined Thy Lotus-Feet. *[4–3]*

Gond M. 4

As many kings and chieftains and courtiers and the elite one finds, they are but illusory figures born of our sense of the Other.
So Dwell thou on thy Eternal Lord, O mind, that thou art Approved. *[1]*
O my mind, Contemplate the Name of the Lord whose Court is Eternal.
For, he, who Attains to the Lord's Mansion, through the Guru's Word, his Power no one can equal. *[1–Pause]*
As many men of riches, family and property one sees, they all pass away like the fastfading colour of the safflower. So one must Serve ever the True, Immaculate Lord that one is Honoured at the Lord's Court. *[2]*
There are four castes[1] and four stages of life[2] ; but he who Contemplates the Lord, is Supreme among men.
As the bitter *Arinda* plant, abiding near the sweet-smelling *Chandan*-tree, becomes as fragrant as its neighbour, so does the Sinner, associating with the Saints, become a Saint. *[3]*
Yea, he is Highest of the high and Purest of the pure, in whose heart Abides the Lord.
Nānak washes the Feet of such a Devotee who Dedicates himself to his Lord, though he be of a low caste. *[4–4]*

Gond M. 4

The Lord, the Inner-knower of hearts, Pervades all, and as He Leads, so do men act.
So Serve thou such a Lord, O my mind, who Saves thee from all thy Maladies. *[1]*
O my mind, Contemplate thy God : and utter only His Name.
Without thy Lord no one can Save nor slay thee : so why worriest thou ? *[1–Pause]*
The whole universe is the Play of thy Creator-Lord : it is His Light that animates all hearts.
The One Lord alone Speaks : He alone Makes thee utter : my Perfect Guru has Revealed to me the One God alone. *[2]*
He is with us both within and without ; so how can we hide our deeds from Him ?
And he who Serves Him with a clean heart, he is Blest with all joys. *[3]*
He, in whose Power is everything, is the greatest of us all ; Dwell thou on Him, O my mind.
Says Nānak : "Contemplate thy Lord who is ever with thee, and lo, He Emancipates thee". *[4–5]*

Gond M. 4

I crave[3] for my Lord's Vision as one athirst craves for water. *[1]*
My Mind is pierced through with the shafts of His Love.
Only my Lord Knows my Malady[4], the inner Pain of my Mind. *[1–Pause]*
He, who Recites to me the Gospel of my Love, alone is my friend, my brother. *[2]* **P. 862**
O my mates, gather ye together, and Sing the Lord's Praise, instructed in the comforting Wisdom of the True Guru. *[3]*
O God, Bless Nānak with Thy Vision that his Craving is stilled and his body abides in Peace. *[4–6]*

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1. *i.e.* Brahmin, Kshatriya, Vaishya and Shudra.
2. Four stages of the life of a Brahmin are : Brahmacharya. Garhastha, Vānprastha and Sanyāsa.
3. ਤਪਤੈ (तपतै)=ਤਾਂਘਦਾ ਹੈ : crave for.
4. ਬੇਦਨ (बेदन) : (Sans. वेदना), pain, torment, agony anguish.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gond, M. 5 : Chaupadās

The Lord Himself Creates all and Himself He Enjoys His Bounties. *[1–Pause]*
Yea, it is the Lord who Hears, it is the Lord who Sees ;
He it is who is Unmanifest and also Manifest.
He is our Creator-Lord and also the One who Destroys.
He Pervades all and yet Remains Detached from all. *[1]*
He it is who Utters : He it is who Understands.
He it is who Comes : He it is who Goes.
Yea, Absolute is my Lord and also the One Related.
It is through the Guru's Grace that Nānak Sees Him in all, all over. *[2–1]*

Gond M. 5

O mind, you are trapped like the fish and the monkey, for you love the (fast-fading colour of the) safflower.
But if you walk and breathe in the Lord's Will[1], you are Emancipated, Singing the Lord's Praise. *[1]*
O mind, know this and shed your wander-lust[2].
You have found no place (within you) to rest yourself : then, why go you out to (instruct) another ? *[1–Pause]*
As is the elephant lured by lust[3], so are you lured away by the love of the family.
Men come together, then fly away like the birds ; if you seek Eternal Life, then, join the Saints and Contemplate the Lord. *[2]*
As is the unwise fish netted, cheated by the call of her tongue-taste[4],
So is one overwhelmed by the five Passions, and is Released only if one seeks the Refuge (of the Lord). *[3]*
O God, the Dispeller of Sorrow, be Thou Merciful to Thy poor creatures, for, they belong to Thee ;
And, Bless Nānak with Thy Vision, for, he is the Slave of Thy Slaves. *[4–2]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gond, M. 5 : Chaupadās

He, who Blest thee with life and Soul,
And animated thy dust with His light,
And Blest thee also with all kinds of delicacies,
Why forsake Him, O Ignorant fool, and go to another ? *[1]*
I would Dedicate myself to the Service of the Transcendent Lord :
(But), it is through the Guru that one Knows one's Detached[5], Immaculate God. *[1–Pause]*
He, who has Manifested Himself in many forms,
And Creates and Destroys in an instant,
Whose State one cannot describe, whose Deeps one cannot fathom, **P. 863**
Dwell on Him, thy God, O my mind. *[2]*
He, thy Master, is Eternal : He neither Comes, nor Goes.
He is the Treasure of Virtues : which of His Merits shall I Sing of ?
His Treasure is Brimful with the Rubies of the Name,
And He Gives Support to all hearts. *[3]*
His Name is the True *Purusha* :
And Singing His Praise, ever for an instant, myriads of Sins are washed off.
He is our childhood-friend : of His Devotees He is the Eternal Mate.
Yea, He is the Mainstay of our Life-breath, our Love and our Heart. *[4–1–3]*

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1. ਲੇਖੈ ਲੈ (लेखै ल) : as is the Writ (ਲੇਖੇ) of God.
2. ਆਵਾਇਲੈ (आवाइले)=ਆਵਾਗਉਣ : wander-lust.
3. ਇੰਦ੍ਰੀ ਰਸਿ (इन्द्री रसि) : the joy of sex.
4. *lit.* great.
5. ਨਿਰੰਜਨ (निरंजन) : (Sans. निरंजन), unstained, untinged.

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Gond M. 5

I Deal only in the Lord's Name :
For, the Lord's Name is the only Mainstay of the Mind.
The Lord's Name is the Sustenance of the heart,
Dwelling on the Lord's Name, myriads of our Sins are eradicated. *[1]*

The Lord has Blest me with the Capital-stock of His Name.
The Lord's Contemplation, through the Guru's Grace, is the object[1] of my Mind. *[1–Pause]*

The Lord's Name is the life-breath of my Soul.
The Lord's Name keeps me company wherever I be.
Through His Name, the Lord seems sweet to me.
Through His Name, I See the Lord Pervade the earth and the waters. *[2]*

Through the Lord's Name is one Approved at the Lord's Court :
Through the Lord's Name are whole generations of men Emancipated.
Through the Lord's Name are all our tasks fulfilled.
So my Mind is Imbued with the Lord's Name. *[3]*

Through the Lord's Name alone, I become fearless.
Through the Lord's Name did my comings and goings cease.
Says Nānak "Blest by the Guru, I Met with my God, the Treasure of Virtue :
And so, I now abide in the Peace of Equipoise." *[4–2–4]*

Gond M. 5

The Lord, who Blesses with Honour those without honour,
Who Satiates the Hunger of all the world,
Who Keeps us whole in the deeps of the mother's womb,
I salute ever that Lord, my God. *[1]*

Contemplate thou that Lord, thy Glorious Master,
Who Keeps thee company both within and without. *[1–Pause]*

And before whom alike are the rich and the poor,
And who Sustains[2] both the ant and the elephant.
The Lord Seeks not the advice of another,
And Does all by Himself what He seeks to Do.

He of whose end no one knows,
He is Self-existent and Immaculate and Detached.
He is in Form and also without Form :
Yea, He is the Mainstay of all hearts. *[3]*

The Devotees of the Lord are ever Imbued with the Love of the Lord's Name.
And Singing the Lord's Praise are the Saints Blest.
The Lord's Devotees are Satiated with His Name :
And, so, Nānak takes to their Feet. *[4–3–5]*

Gond M. 5

They, associating with whom our mind becomes Immaculate :
They, in whose Society one only Contemplates one's Lord :
They, whose touch dispels all our Sins :
They, in whose company one's mind is Illumined :

They, the Lord's Saints, are my friends and life-mates,
In whose Abode is Uttered ever the Lord's Name. *[1–Pause]*

Through their Word[3], the Lord comes to Abide within our Minds.
Instructed in their Wisdom stilled are one's Doubts and Fears.
Singing their Praise, one Knows the Pure Essence (of the Lord).
Yea, the whole world craves for the Dust of their Feet. *[2]*

P. 864

1. ਇਸਟੁ (इसटु) : (Sans. इष्टम्), wish, desire.
2. ਪੂਰਾਨ (पूरान)=ਪੂਰਦਾ ਹੈ : fulfills ; sustaines.
3. ਮੰਤ੍ਰਿ (मंत्रि) : (Sans. मंत्रम्), advice.

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Associating with them, myriads of Sinners are Saved ;
For, they lean only on the Name of the One Absolute Lord.
The Lord Knows the inner state of every Soul,
And, He is the Treasure of Mercy, Immaculate and our only God. *[3]*

When He, the Transcendent Lord, is Compassionate to us,
Then, one meets with the Beneficent Guru-Saint.
Nānak Dwells on His Name, night and day :
For, through the Lord's Name, one is Blest with Bliss, yea, the Peace of Poise. *[4-4-6]*

Gond M. 5

Dwell thou on the Guru's Vision in thy Mind :
And accept the validity of God, for, so does the Guru's Word instruct.
Enshrine the Guru's Feet in thy Mind,
And salute ever thy Guru, thy Transcendent Lord. *[1]*

Be not led astray by the illusion of the world,
(And know thou that) without the Guru, no one is Ferried across (the Sea of Existence). *[1-Pause]*

The Guru shows the Path to the strayers,
And makes one forsake the Other, and be dedicated to the Lord's Worship :
And obliterates He the fear of births and deaths.
Yea, infinite is the Glory of my Guru. *[2]*

By the Guru's Grace, the inverted lotus (of my heart) flowers :
And the mind, wrapt in the utter darkness (of Ignorance), is Illumined.
He, who Created me, Him I Know through the Guru :
It is by the Guru's Grace, that the Ignorant mind has come to Believe. *[3]*

The Guru is the Creator, the Cause of causes,
The Guru-God is, and will also be.
Says Nānak, "This is what the Lord has Revealed to me,
That without the Guru, no one is Emancipated". *[4-5-7]*

Gond M. 5

O my mind, Utter thou the Guru's Name,
For, without the Guru, one can lean upon no one.
So, have ever the Guru as thy only Support
Whose Beneficence no one can hold back. *[1]*

Look upon the Guru and God as one,
And accept whatever be His Will. *[1-Pause]*

He, who is Attuned to the Guru's Feet,
His Woes are stilled ; his Doubts and Pain hasten away.
It is through the Guru's Service that one attains Honour.
I am ever a Sacrifice unto the Guru. *]2]*

Seeing the Guru's Vision, one is Blest :
The Devotee of the Guru is ever Fulfilled.
Never does Pain afflict the Devotee of the Guru :
Yea, the Guru's Devotee becomes Known in all directions. *[3]*

One can utter not the Praise of the Guru :
For, the Guru has Merged in the Transcendent God.
Says Nānak : "He who is Blest with Perfect Destiny,
His Mind, forsure, is Attuned to the Guru's Feet". *[4-6-8]*

Gond M. 5

I Worship only the Guru, for, my Guru is God.
My Guru is the Transcendent Lord : He is the God of Glory.
The Guru is the God, Unknowable and Mysterious.
So I Serve at the Lord's Feet which are Worshipped by all. *[1]*

I have no other place but the Guru's to go to :
So, I Contemplate ever the Guru's Name. *[1-Pause]*

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The Guru is my Wisdom : I Contemplate no one in my heart but the Guru.
My Guru is the Master of the earth, the Cosmic Being, the Glorious God.
I keep ever in the Guru's Refuge, prayerful and with joined palms,
For, I have no one but the Guru to lean upon. *[2]*
The Guru is the Boat wherewith we Cross the Sea of Existence.
Through the Service of the Guru, one is Released from the clutches of the *Yama*.
In the abysmal Darkness, the Guru's *Mantram* is the only Light. **P. 865**
It is by Associating with the Guru that one is wholly Redeemed. *[3]*
By Good Fortune, one Meets with the Perfect Guru :
And, through the Guru's Service, one is afflicted not by Pain.
The Guru's (Eternal) Word no one can obliterate :
Yea, Nānak is the Guru, (for), Nānak is at one with his God. *[4-7-9]*

Gond M. 5

Deal only with the Lord, thy God,
For, the Lord is the Mainstay of thy vital-breath.
Sing ever the Praises of thy Lord,
For, thy Lord Fills and Pervades all. *[1]*
Associate thyself with the Saints and Utter the Name of God,
For, this is the only Pious work of highest Merit. *[1-Pause]*
Gather thou the Riches of the Lord, thy God,
And make the Lord's Name as thy only Fare.
Forsake not ever the Lord's Name,
With which thou art Blest by the Guru, in His Mercy. *[2]*
God is ever our Support, our only Refuge,
So Attune thyself to thy Lord, thy God.
Contemplating the Lord, one is rendered Immaculate,
And one's Sins accumulated birth after birth, are eradicated. *[3]*
Uttering the Lord's Name, one overcomes the round of births and deaths.
Reciting the Name of God, one is Ferried across the Sea of Existence[1].
The sublimest thing is that the Lord Flowers in one's heart.
So Dwell thou, O Nānak, ever on thy Lord whose Slave thou art. *[4-8-10]*

Gond M. 5

My Master has held my five Passions in check[2],
And scared[3] them away from their association with me. His Slave.
They found not the Mansion of the Lord's Devotee (to break into) :
And, so the Lord's Slaves Sing the Songs of Joy, in Bliss. *[1]*
The Five rule over the whole world,
But, for the Lord's Devotee, they (willingly) Slave. *[1-Pause]*
They make their demands on the entire world,
But they salute ever the Devotees of the Lord.
They Rob and Dishonour the worshippers of Māyā,
But they Wash, with love, the Feet of the Lord's Saints. *[2]*
Māyā, their mother, has given birth to the Five (Passions),
And created[4] the whole world through the play of the four material sources[5].
And they abide joyously with the three Modes :
But the Lord's Devotee lives ever above them. *[3]*
In His Mercy, the Lord has Released His Servants from their snare.
For, He to whom they belong, He Delivers them too.
Says Nānak : "Cherish thou the Lord's Devotion in the Mind :
"For, without Devotion, everyone is wasted away". *[4-2-11]*

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1. ਭੈ (ਮੈ)=ਭਵ ਸਾਗਰ ਤੋਂ : the ocean of material existence.
2. ਠਾਕਹਾਰੇ (ਠਾਕਹਾਰੇ)=ਠਕਹਾਰਿ, ਰੁਕਾਵਟ : to check, obstruct.
3. ਬਿਦਾਰੇ (ਬਿਦਾਰੇ) : (Sans. ਵਿਦਾਰਣਮ੍), *lit.* to be born, to come out.
4. ਵਿਆਪਿ (ਵਿਆਇ) : *lit.* to be born, to come out.
5. ਉਤਭੁਜ ਖੇਲੁ (ਉਤਭੁਜ ਖੇਲ) : the play of (four) meterial sources of creation, one of which is (ਉਤਭੁਜ).

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Gond M. 5

Through the Lord's Name, all our Woes are dispelled :
And, we are rid of our Maladies and filled with Bliss.
Contemplating the Nectar-Name, one's Soul is satiated,
And, by the Saint's Grace, one is wholly Fulfilled. *[1]*
Dwelling on the Lord, one is Ferried across (the Sea of Existence),
And one's Sins of myriads of births are eradicated. *[1–Pause]*
If one Cherishes the Guru's Feet in one's heart,
One is Ferried across the Sea of Fire ;
And end for him the round of births and deaths and all his Maladies,
And he is Attuned to the Lord, wrapt in the Trance of Equipoise. *[2]*
The One Master Pervades all space and interspace :
Yea, He, the Lord, is the Inner-knower of all hearts.
He, on whom is the Lord's Grace, him He makes thus Wise.
That he Utters the Name of God throughout the eight watches (of night and day). *[3]*
He, within whom Abides the Lord, P. 866
His heart is Illumined.
If one Sings the Lord's Praise, with Loving Adoration,
And Contemplates his Transcendent God, he, Nānak, forsure is Emancipated. *[4–10–12]*

Gond M. 5

Pay obeisence to the Lotus-Feet of the Guru,
And drive out of thy body both Lust and Wrath.
And be thou the Dust for all men to tread upon,
And See thy Lord in every heart. *[1]*
Contemplate thus thy Master, the Sustainer of the earth,
That thy body and life and thy riches are Dedicated to thy Lord. *[1–Pause]*
Sing thou ever the Lord's Praise,
For, this is the prime object of thy life and Soul.
Shed thy Ego, consider thy Lord ever with thee,
And be Imbued with thy God, by the Saints' Grace. *[2]*
Know thou Him, who Created thee.
That thou art Honoured Hereafter at the Lord's Court.
Thy body and mind will then become Immaculate and be Blest,
And thy tongue will utter ever the Name of God. *[3]*
Be Merciful to Thy humble Servant, O my Compassionate Lord,
That my Mind asks for naught else but the Dust of Thy Saints' Feet.
Bless me, O God in Thy Mercy,
That Nānak lives Contemplating Thy Name. *[4–11–13]*

Gond M. 5

This is my incense, my earthen lamp, my Service of the Lord,
That I Salute Him ever and forever more.
I've now forsaken all and taken to the Lord's Refuge :
And by Good Fortune, the Guru is Pleased with me. *[1]*
I Sing the Lord's Praise night and day :
For, my body, life and riches belong to the Lord. *[1–Pause]*
Uttering the Lord's Praise, I am in Bliss,
For, my Transcendent Perfect God Blesses all.
He it is who, in His Mercy, yokes me to His Service,
And Unites us with Himself, ridding us of the Woes of births and deaths. *[2]*
This is the Essence of Wisdom : this the highest Deed, our *Dharma*,
That one Contemplates the Lord's Name in the Society of the Saints ;
And Crosses the Sea (of Existence), Ferried Across by the Lord's Feet.
Yea, He, the Inner-knower of hearts, is the Cause of causes. *[3]*
The Lord, in His Mercy, Saves and Blesses all,
And the five Demons, the Wild wretches, then hasten away.
And, then, one loses not the Merit of one's life :
For, the Lord then Owns one as His very Own. *[4–12–14]*

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Gond M. 5

The Lord, in His Mercy, Blesses all with Bliss :
Our Great God Saves all his Children.
Our Master is Kind, Compassionate and the Supporter of the earth ;
And He Forgives all His Creatures : so Benevolent is He. *[1]*
O Beneficent Lord of the meek, I seek Thy Refuge.
For, Contemplating Thee, my Transcendent Lord, I am forever Blest. *[1–Pause]*
No one is as Compassionate as is my Lord,
And He Pervades and Fills all hearts.
He Redeems His Servants both here and Hereafter.
It is His innate Nature that He Purifies the Sinners. *[2]*
Contemplation of the Lord is the Cure-all our Maladies.
Dwelling on God is the only efficacious *Tantra* and *Mantra*.
Meditating on the Supreme Being, stilled are all our Woes,
And then one is wholly Blest with the Fruit of one's heart's Desire. *[3]*
The All-powerful, Beneficent Lord is the Cause of causes ; **P. 867**
To Reflect on Him, the Great One, is to attain all the treasures of the earth.
Nānak has been Blest by his Lord,
And so he Contemplates his One and only God. *[4–3–15]*

Gond M. 5

Contemplate thou the Lord's Name, O my friend,
That thy mind becomes Immaculate ;
And all the Maladies of thy body and mind are eradicated,
And all thy Woes and Darkness are dispelled. *[1]*
Singing the Lord's Praise, one Swims across the Sea of Existence :
Yea, it is by Good Fortune that one Attains to the Infinite *Purusha*. *[1–Pause]*
He, who Sings the Lord's Praise,
Him corrodes not the fear of Death :
He who Realises his Master,
His coming into the World is Approved. *[2]*
He, who, by the Saints' Grace, Sings the Lord's Praise,
No more are his Lust and Wrath and mercurial nature[1].
For, he Sees the Lord's Presence ever and all over.
Such is the Perfect Wisdom that the Perfect Guru imparts. *[3]*
He earns and treasures the Lord's Riches,
And Meeting with the True Guru, he is wholly Fulfilled.
His mind is Awakened by the Love of the Lord's Name,
And is Attuned to the Lord's Feet. *[4–14–16]*

Gond M. 5

The Lord's Feet are the Boat to Ferry us across the Sea of Existence.
If one Contemplates the Lord, one dies not again.
He, who Sings the Lord's Praise, traverses not the *Yama's* Path,
And, Reflecting on the Lord, he smothers the five Demons. *[1]*
I seek but Thy Refuge, O my Perfect God,
Now Protect me, for, I was Created by Thee. *[1–Pause]*
The Smiritis, the Shāstras, the Vedas and the Purānas
Dilate upon the Transcendent Lord :
As do the Yogis, the Celibates, the Vaishnavas and men of dispassion[2].
But they can find not the limits of my Eternal God. *[2]*
Even Shiva, the god, wails[3] for His Vision,
But he knows not even an iota of the Infinite, Mysterious Lord.
He, whom the Lord Blesses with His Loving Adoration,
Is rare among men : (but Attains he alone to his God.) *[3]*

1, ਉਨਮਾਦ (उनमाद) : (Sans. उन्मादः) *lit.* madness, intense passion.

2. ਰਾਮਦਾਸ (रामदास) : a sect of Vairagis.

3. ਕਰਣ ਪਲਾਹ (करण पलाह) : (Sans. कारुण्य प्रलाप = कीरने), pathetic lamentation.

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I am Meritless, O Lord !
But if Thou Blessest me with Thy Eye of Grace, I deem myself Blest with all Thy Treasures.
Nānak seeks but to Serve Thee, O Lord.
Pray, Bless him with this Boon in Thy Mercy. *[4-15-17]*

Gond M. 5

(Says my God :)
He, whom the Saint curses, him I would destroy.
He, who slanders the Saints, him I would throw down[1] from the skies.
I would keep whole the Saint with my Soul :
My Saints I Emancipate instantaneously[2]. *[1]*
The Saint is he, with whom the Lord is Pleased.
The Saint does only what the Lord Does. *[1-Pause]*
The Lord Shields the Saint with His Mighty Hands,
And Abides He with the Saint, night and day.
He Sustains ever His Saints and Devotees ;
And, he, who hurts the Saints, has a fall from glory. *[2]*
Let no one slander the Saint ;
For, he, who slanders him, is destroyed.
He, whom the Creator-Lord saves,
Him no one can harm, try as one may. *[3]*
When I was filled with Faith in my God,
I realised that my body and Soul belonged to Him.
And then sprang Belief in the mind of Nānak : **P. 868**
That the egocentrics lose, and the Holy ones ever Win (the battle of Life). *[4-16-18]*

Gond M. 5

The Immaculate Name of the Lord is like pure water,
And when the tongue utters it, (with Faith) our Sins are washed off. *[1-Pause]*
Yea, our God Pervades all,
And He Illumines all hearts.
He, who Utters His Name, falls not into Hell :
He, who Serves Him, is wholly Fulfilled. *[1]*
The Lord is the Mainstay of our Mind,
The Lord is the Boat to Ferry the world Across.
Uttering the Lord's Name, the *Yama* hastens away.
The Lord Breaks the Teeth of Māyā, the Witch. *[2]*
Our Lord is Ever-forgiving,
And He ever Blesses us with Peace and Bliss.
Through the Lord's Grace, one's Glory becomes manifest.
The Lord is the Father and Mother of the Saint. *[3]*
In their congregations, the Saints Utter only the Name of the Lord :
And they Sing ever the Praise of Him, their God.
Meeting with the Guru, one Attains to the Unperceivable Thing.
So Nānak, the Lord's Slave, has sought the Lord's Refuge. *[4-17-19]*

Gond M. 5

He, whom the Lord seeks to Save,
Him He Saves, Owning him as his very Own. *[1-Pause]*
Him burns not the Fire of the mother's womb,
Nor do Lust, Wrath, Greed and Attachment him affect.
He Contemplates his Absolute Lord in the Society of the Saints,
And, lo, God throws dust in the face of his slanderers. *[1]*

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1. ਟਾਰਉ (ਟਾਰਤ)=ਟਾਲਉ : to displace.
2. ਤਤਖਿਣ (ਤਤਖਿਣ) : (Sans. तत्क्षणम्) immediately, instantly.
   ਤਾਲਿ (ਤਾਲਿ) : (Sans. clapping the hands together), ਤਾਲੀ ਵਜਣ ਜਿੰਨੇ ਸਮੇਂ ਵਿਚ, *i.e.* instantaneously.

Guru Granth Sahib
Agamnigam Digital Preservation Foundation, Chandigarh

The *Mantram* of the Lord's Name is the Devotee's coat-of mail[1],
And so the Demons (of Desire) touch him not.
He, who indulges in Ego, wastes his life away,
But the poor Devotee, who seeks the Lord's Refuge, is Saved. *[2]*

He, who has entered into the Refuge of his Lord, the King,
Him the Lord Saves, Hugging him to His Bosom.
He, who is vain and indulges in Ego,
He is reduced to the dust instantaneously. *[3]*

He, the True One, *Is* and also shall *Be* :
O, I am ever a Sacrifice unto my Lord.
His Servants the Lord Saves in His Mercy.
Yea, the Lord is the only Mainstay of Nānak's vital-breath. *[4-18-20]*

Gond M. 5

Wondrous and peerless is the Gospel of the Lord :
And our Soul is the image of the Transcendent God. *[1-Pause]*

Neither is this Soul old, nor young.
Neither it suffers sorrow, nor is caught in the *Yama's* noose.
Neither is it wasted away, nor it goes :
For, since the beginningless time, it is Merged in its Self: *[1]*

Neither it knows heat, nor cold,
Neither it befriends any, nor is it estranged from another.
Neither it is in joy, nor in pain :
Yea, everything belongs to it : everything is under its sway. *[2]*

Neither it has any father, nor it has any mother,
For, it has come down from Eternity, from Yonder of the Yond.
It is affected neither by 'virtue' nor 'sin',
And is ever Awake in its inner Self, in every heart. *[3]*

The three Modes gave birth to Māyā,
Of which the Great Ignorance is but a reflection.
The Lord is Undeceivable, Unpierceable, Mysterious and Compassionate : **P. 869**
Yea, He is Merciful to the meek, ever-Beneficent and Kind.
Of His State or Expanse no one can tell :
So Nānak is ever a Sacrifice unto his Lord. *[4-19-21]*

Gond M. 5

I am ever a Sacrifice unto the Saints :
For, associating with them, I Sing the Lord's Praise.
By the Saints' Grace, all our Sins are dispelled.
Yea, Fortunate are they who seek the Saints' Refuge, *[1]*

Contemplating the Lord, one is afflicted not by Pain :
And, by the Guru's Grace, one Realises one's God. *[1-Pause]*

When the Transcendent Lord is Compassionate to me,
He makes me the Dust for the Saints to tread upon.
And I am rid of my Lust and Wrath,
And Treasure within my mind the Jewel of the Lord's Name. *[2]*

Fruitful and Approved then is one's life,
And one Sees near one's Transcendent Lord ;
And one is Devoted, through Loving Adoration, to the Lord's Praise,
And then one is Awakened out of the Slumber of ages[2]. *[3]*

The Lord's Lotus-Feet are the Mainstay of the Saints :
For, to Sing the Lord's Praise is the only True Trade.
O Lord, Fulfil this my Desire,
That I find Peace ever in the Dust of the Saints' Feet. *[4-20-22-6-28]*

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1. ਕਵਚੁ (कवचु) : (Sans. कवच:), an armour, coat of mail.
2. *Lit.* of myriads of births.

Agamnigam Digital Preservation Foundation, Chandigarh

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Gond : Ashtapadis M. 5

Greet thou thy Perfect Guru,
Fruitful is whose Vision, Rewarding is whose Service :
Yea, who is the Inner-knower of hearts, the Purusha, the Creator,
And is Imbued with the Lord's Name, night and day. *[1]*

The Guru is Govind : the Sustainer of the earth,
And Saves He His Servants and Devotees forsooth. *[1–Pause]*

He Satisfies even the kings and the elite,
But Destroys he the wicked and the egotists.
He Curses the mouth that slanders the Saints :
Yea, the Victory of the Guru is Acclaimed by all. *[2]*

The, Mind of the Saint is filled ever with Bliss :
For, the Saint Contemplates the Guru, the Man of Destiny.
The Countenances of his associates sparkle with Glory,
But his slanderers get no Refuge, here or Hereafter. *[3]*

His Devotees Praise ever their Guru
Who is their Transcendent Lord, the Self-dependent He.
Seeking whose Refuge all one's fears are stilled,
And whose slanderers are cursed and fall to the ground. *[4]*

O ye men, Slander not the Saint :
For, he, who slanders the Saints, reaps Pain.
The Lord's Saint Dwells on the One Lord alone,
And so the *Yama* comes not near his Presence. *[5]*

The Saint is hate-free : the slanderer is egotistical,
The Saint thinks well of all ; the slanderer has Evil in the mind.
The Guru's Devotees Dwell only on the True Guru,
And so they, the Saints, are Saved, while the slanderer is cast into Hell. *[6]*

Hearken, O my loved friend, my mate, P. 870
That at the Lord's Court only the True Word Avails.
As one sows, so one reaps.
And the egotistical are pulled from the roots forsooth. *[7]*

O True Guru, Thou art the only support of the supportless :
Be Thou Merciful, and Save the Honour of Thy Saints.
Says Nānak : "I'm a Sacrifice unto the Guru,
Dwelling on whom my Honour is Saved". *[8–1–29]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Gond : The Word of the Bhaktas

Kabirji

Meeting with a Saint, one should converse with him.
But if one meets with an Evil mind, one should keep to oneself. *[1]*
O friend, what words should one utter (to the Saints) ?
Only such words which make us Abide in the Lord's Name. *[1–Pause]*
If one converses with the Saints, one earns Merit,
But if one speaks with the Unwise, it is a mere waste of breath. *[2]*
As one speaks more and more (with the Fools), the Evil in one increases,
But, how can the fool keep his silence ? *[3]*
Says Kabir : "The empty vessel makes much noise,
But he that is filled, keeps his peace". *[4–1]*

Gond

If a man dies, he is of no use to his kind,
But if dies an animal, its uses are many. *[1]*

Agamnigam Digital Preservation Foundation, Chandigarh

O friend, how do I know what is to become of me ?
I know it not : for, who can know and foresee (one's lot) ? *[1–Pause]*
My bones will be burnt like the faggot[1] of wood,
And my hair will burn as does the bundle of grass. *[2]*
Says Kabir : "Then alone will the man Awake,
When the *Yama's* Rod strikes his head". *[3–2]*

Gond

The All-pervading (Lord) is over the skies as in the underworld; yea, He is all over.
He is the root-cause of Bliss, ever the same the Supreme Purusha ; and even when the body's pitcher breaks, He Dies not. *[1]*
I am saddened by the thought
That the Soul that is now here flies away too ; and no one knows whither it goes ? *[1–Pause]*
If of five elements is our body, then how were the elements created ?
If one says, "This soul is bound to its deeds," than who is it that bound it so ? *[2]*
Our body lives in God, and the God Lives within our body : yea, He Lives within all.
Says Kabir : "I'll forsake not the Lord's Name, for, all that happens naturally (is in His Will), and to it I submit". *[3–3]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gond : The Word of Bhakta Kabirji

They bind my hands and cast my (body's) bundle[3] before and elephant,
And its driver, in rage, strikes its head.
The elephant trumpets and runs about,
(As if it says) : "I am a Sacrifice unto this image (of God)". *[1]*
I pray to my Master : "I have now but Thy Hope to lean upon".
While the Qāzi shouts at the driver : "Drive the elephant on, *[1–Pause]*
Or I'll cut thee up into pieces : I'll chew thee, **P. 871**
Else strike the animal and make an advance".
But he drives not the elephant, being lost in Contemplation :
For, within his heart (too) Abides his Lord, the God. *[2]*
"What sin has this Saint committed," says he,
"That he is bound down and thrown before an elephant ?"
The elephant salutes my bundle of bones again and again,
But the Qāzi, in his blindness, knows not its mystery. *[3]*
Three times he tried[4] his hand (to no avail),
Yet his hard heart melted not.
Says Kabir : "My body belongs to my Lord, the God,
And my Soul lives in the Supreme State of Bliss".[5] *[4–1–4]*

Gond

Neither is my Soul human, nor angelic,
Neither it is an ascetic, nor a *Shaivite*,
Neither it is a Yogi, nor a *Sanyasin*,
Neither it has a mother, nor it is the son of any one. *[1]*
Then, what is it that abides in the temple (of the body) ?
Nay, no one can find its limits. *[1–Pause]*
Neither it is a householder, nor a renouncer,
Neither it is a king, nor a beggar.
Neither it has a body, nor it hats a spot[6] of blood.
It is neither a Brahmin, nor ever a Kshatriya. *[2]*

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1. ਤੂਲਾ (तूला) : (Sans. तूलम्), a tuft of grass, etc.
2. ਗਗਨ (गगन) *lit.* the all-pervading sky ; the inner consciousness ; the higher Mind ; God.
3. ਭਿਲਾ (भिला)=ਭੇਲਾ, ਪੋਟਲੀ : *lit.* a bundle.
4. ਪਤੀਆ (पतीआ) : (Sans. परीक्षा), a test, trial.
5. The reference in this hymn is to the tortures to which Kabir was subjected at Banāras in the time of Sikandar Lodhi.
6. ਰਕਤੁ ਰਾਤੀ (रकतू राती)=ਰਤਾ (रती) ਜਿਨੀ ਰੱਤ (रकतु) : a small drop of blood.

Agamnigam Digital Preservation Foundation, Chandigarh

Neither it is a man of austerity, nor a Sheikh :
Neither it lives nor it dies,
If someone cries over its death
He loses Honour, being so Unwise. *[3]*
I've found the Path[1], by the Guru's Grace,
And obliterated the experience of both birth and death.
Says Kabir : "This Soul is of the same Essence as is God
And abides ever, as does the indelible ink on paper." *[4-2-5]*

Gond

"His threads are broken, the starch has run out,
And his reeds are hung up in front of his door.
The hair of his brush is scattered[2],
Yea, this weaver-boy is inviting death for himself. *[1]*
The cursed one has wasted away all his money,
And the visits of his associates have strained my nerves[3]. *[1-Pause]*
He has given up the talk of his reeds[4] and his brush[5],
For, his Mind is Imbued with the Lord's Name.
His daughters and sons have nothing to feed upon,
But his associates' hunger is, by him, always gratified. *[2]*
Some of these live within the house, others are on their way to him,
He offers them beds, while we sleep on the bare floor !
Lo, how they caress their shaven heads, with the Books dangling by their side,
Yea, he gives them bread to eat and us the parched grains[6]. *[3]*
These wretches have, all become one in their thought and deed,
For they are out to drown themselves !"
Says Kabir : "Hark, O blind Loi, my Guideless wife,
Repair to the Refuge of these Saints (and Save thyself)." *[4-3-6]*

Gond

When the husband dies, the wife cries not :
For, she may have another (lover) to look after her.
And when this care-taker also dies,
No matter how much they enjoyed here, they (both) fall into Hell. *[1]*
There is but one Bride, (the Māyā), whom everyone loves ;
For, she is the woman of everyone that is alive. *[1-Pause]*
She is embellished with bejewelled necklaces and other adornments,
But the Saints hate her like poison. Yet, seeing her, the world flowers.
This street-women[7] decks herself in many ways,
But she's cursed[8] by the Saints, but she wanders about like mad ; *[2]*
And runs wildly after the Saints, **P. 872**
But dreads being beaten by them, by the Guru's Grace.
She is the only sustenance[9] for the worshippers of Māyā,
But to us she seems to be a blood-thirsty[10] witch. *[3]*
I have now known what she is about,
Now that I have met with my Compassionate Guru-God.
Says Kabir : "I've driven her out of my Home,
But the world has picked her up, and she clings to its skirt". *[4-4-7]*

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1. ਡਗਰੋ (ਡਗਰੋ) : the path.
2. ਫੂਏ ਫਾਲ (ਫੂਏ ਫਾਨ)=ਖਿੰਡੇ ਖੁੰਸੇ : scattered.
3. ਨਾਕ ਸਰ (ਨਾਕ ਸਰ)=ਨਕਸੁਰ : to make one hold the breath in the nostrils, *i.e.*, to worry one overmuch.
4. ਨਾਰਿ (ਨਾਰਿ)=ਨਾਲ : reeds.
5. ਤੁਰੀ (ਤੁਰੀ) : brush.
6. ਚਾਬਨੁ (ਚਾਬਨੁ)=ਚਬੀਨ : parched grains
7. ਪਖਿਆਰੀ (ਪਖਿਆਰੀ) : she who sets her hair in waves (ਪਖ, ਪਖਸ਼, ਪਟੀ) ; *i.e.*, a prostitute; Māyā.
8. ਠਿਠਕੀ (ਠਿਠਕੀ)=ਠਿਠ ਕੀਤੀ : cursed, made fun of.
9. ਪਿੰਡ ਪਰਾਇਣਿ (ਪਿੰਡ ਪਰਾਇਣਿ) : the support (ਪਰਾਇਣਿ) of the body (ਪਿੰਡ).
10. ਤ੍ਰਖਿ (ਤ੍ਰਖਿ)=ਤ੍ਰਿਖਾ ਵਾਲੀ : thirsty.

Agamnigam Digital Preservation Foundation, Chandigarh

Gond

The house that is devoid of the glory (of Māyā),
Whosoever comes[1] into that house, goes away hungry[2].
The master of the house is content not,
For, without his Bride, the Māyā, he is afflicted with pain. *[1]*

'Blessed' is this bride, 'purest' of the 'pure'.
Which makes even even the ascetics waver in their minds. *[1–Pause]*

This 'Bride' is the daughter of a wretched miser,
For lo, forsaking the Lord's Devotee, she is abed with the world :
Standing at the Court of the Saint, she prays :
"I seek thy Refuge : Save me, O, Save me !" *[2]*

The 'Bride' is utterly beauteous, of bewitching eyes,
And her silvery ankle-bells tinkle to make soft music.
So long as one lives, she lives with one,
And (as soon as one dies), she walks out hastily, on naked feet. *[3]*

This 'Bride' has won over the heart of the three worlds,
And the eighteen Purānas and the holy places love her too.
She has pierced through the hearts of Brahmā, Vishnu and Shiva,
And destroyed even kings and men of substance. *[4]*

One knows not what she is, how vast is her expanse,
But she keeps well her association[3] with the five sense-organs[4].
Says Kabair : When breaks the earthen pitcher of the five (Desires),
Then alone one is Released by the Guru's Grace." *[5–5–8]*

Gond

If the house stays not without the beams[5],
Then, how can one be Ferried across without the Lord's Name ?
Without the pitcher, the water is held not,
So does one come to Grief[6], without the Grace of the Saints. *[1]*

I'll burn the body of one who Cherishes not the Lord,
And, who is involved, body and soul, with his self[7]. *[1–Pause]*

As without the farmer[8], the land is ploughed not,
As without the thread, no one can string the beads,
As one can not tie up the knot without twisting the thread,
So does one come to grief without the Grace of the Saints. *[2]*

As without father and mother, there can be no off-spring,
As without water[9], one can wash not one's soiled clothes,
As without the horse, no one can ride to one's destined end,
So does one find not the (Lord's) Court without the Grace of the Saints. *[3]*

As without music, there is no dance,
So rejected by the Eternal Spouse, one is cursed[10].
Says Kabir : "Own only thy One Lord,
And then, by the Guru's Grace, thou diest not again". *[4–6–9]*

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1. ਪਹੀਆ (पहीआ) : *lit.* wheel ; that which moves ; a traveller.
2. ਖੂਧੇ (खूधे) : (Sans. क्षुधित), hungry.
3. ਬਿਧਵਾਰਿ (बिधवारि) : in association with.
4. ਨਾਰਦ (नारद) : a sage of mercurial mind, signifying unsteadiness.
5. ਬਲਹਰੁ (बलहरु)=ਥੱਲੀ : prop.
6. ਅਬਗਤੁ (अबगतु) : without (ਅਬ) the proper state (ਗਤੁ).
7. ਖੇਤੈ [खेतै) : (Sans. क्षेत्रम्), the farm (of the body).
8. ਹਲਹਰ (हलहर) (Sans. हलधर :), a ploughman.
9. ਬਿੰਬ (बिंब) : water ; also, bubble.
10. ਅਉਹੇਰੀ (अउहेरी) : (Sans. अवहेलनम्), insult, disregard.

Agamnigam Digital Preservation Foundation, Chandigarh

Gond

A 'Tout' indeed is one who brings together the mind and the Self :
For, he, who disciplines (thus) his mind, is Released from the *Yama's* Noose
And beating up his mind (like gold), he should test it on the Touchstone.
Such a one then is Emancipated for good. *[1]*
The world has other functions for the tout,
But there is always a distinction between words and words. *[1–Pause]*
The True Dancer is he, who Dances with his (Awakened) Mind,
For, the Lord is Gratified not by Falsehood, but through Truth alone.
If to such an (Illumined) Mind, one Dances with graceful steps,
Then of such a Dancer's mind, the Lord Himself is the Protector. *[2]*
A Street-girl[2] is she, who cleans the street (of her body), P. 873
And instructs wisely the five Evil[3] sense-desires,
And is Awake to the Devotion of the Master of the nine (sense-organs) :
Yea, such a Street-girl I look upon as my Guru. *[3]*
A Thief is he, who steals not another's (but his own Evil),
And assembling all his sense-faculties, repeats the Lord's Name.
Says Kabir : "Such are the characteristics of those
Whom we acclaim as the Guru, the Beauteous and the Wise[4]" *[4–7–10]*

Gond

Blessed be my Guru, Blessed be my Guru,
Blessed be the food-grains[5] which make the lotus (of our heart) flower.
Blessed are the Saints, who know thus,
For, them Meets the Lord of the earth. *[1]*
It is the Primal Man who Blest us with our daily bread :
Yea, one can relish the Lord's Name only if one knows the taste of food. *[1–Pause]*
Let us, then, think both of the Lord's Name and our eats,
Which, along with cool water[6], taste so sweet.
He, who denies himself the joys of bread,
He loses honour in the three worlds of God. *[2]*
He who pretends love for the Lord, but adandons food,
He is neither approved by man, nor by God.[7]
They tell the world : "O, we live on milk alone",
But, surreptitiously, they eat a whole load[8] of food grains. *[3]*
For, without the food-grains, our hunger goes not :
And, by giving up food, we Meet not with our God.
Says Kabir : "Thus have I realised, O man,
That blessed are the food-grains which nourish us and we are Pleased with our Lord." *[4–8–11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāg Gond : The Word of Nāmdevji

To sacrifice horses in a *Yajna*,
To give away in charity one's weight (in gold),
Or to bathe oneself at the confluence at Prayāga (is vain). *[1]*

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1. ਕੁਟਨ (कूटन) : (Sans. कुटनी), *lit.* a procuress, a go-between. a tout.
2. ਬਜਾਰੀ (बजारी) : the professional street-dancer.
3. ਪਲੀਤਹ (पलीतह) : *lit.* the soiled ones, *i.e.* the sense-organs.
4. ਬਿਚਖਨ (बिचखन) : (Sans. विचक्षण :), a learned man, wise man.
5. ਅਨਾਦਿ (अनादि)=ਅਨਿ-ਆਦਿ : food grains, etc.
6. ਅੰਭੈ (अंभै) : (Sans. अंभस्), water.
7. ਨਾ ਸੋਹਾਗਨਿ ਨਾ ਓਹਿ ਰੰਡ (ना सोहागनि ना ओहि रंड) : *lit.* neither has the station of repute or the wedded bride (of God) nor a (chaste) widow, (*i.e.*, a good man of the world).
8. ਵਟਿਕਾ (वटिका)=ਵੱਟੀ : *lit.* a measure equal to five seers.

Agamnigam Digital Preservation Foundation, Chandigarh

For, these equal not the hymning of the Lord's Name.
O my indolent mind, Contemplate thy God. *[1–1ause]*

If one goes to Gaya to offer rice-balls (to one's ancestors),
And abides on the banks of the Āsi river, near Kāshi,
And utters cleverly the four Vedas from the mouth, *[2]*

And practises the disciplines of all the Paths,
And instructed in the Guru's Wisdom, one disciplines one's sense-faculties,
And performs the six kinds of works, *[3]*

And, dilates upon the discourses of Shiva and his consort :
All this would be vain, O mind : so, leave thy sense of otherness,
And Contemplate thy Lord :
Yea, Dwell upon the Lord's Name that thou art Ferried across the Sea of Existence. *[4–1]*

Gond

One is attracted by the sweet sounds, as is the deer,
Who gives up his life, but thinks of it alone. *[1]*

Bless me, O God, that I See Thee thiswise.
That forsaking Thee, I turn not to another. *[1–Pause]*

As the fisherman[1] thinks only of the fish,
As the goldsmith thinks of stealing some gold as he forges the gold-chains, *[2]*

As the man of vice lures away another's woman,
And throwing the marbles[2], the gambler seeks to steal some, *[3]*

I but crave to See the Lord wherever I See,
And Dwell only on the Lord's Feet. *[4–2]*

Gond

Save me, O Save me, my Lord !
For, I'm Ignorant and know not how to Swim Across : O, my God, my Father, lend me Thy Hand.
[1–Pause]

From man, I've become an angel instantaneously : so has my Guru Illumined my mind. **P. 874**
I was born of a human, but have conquered the heavens ; such is the alchemy[3] of God. *[1]*

Where abide eternally Dhruva and Nārada, O God, place me too by their side for a moment.
Leaning[4] on Thy Name, many were Ferried Across : and this is the Wisdom I too have learnt. *[2–3]*

Gond

My mind is in great agony[5] (without the Lord),
Like the cow made lonely without the young calf. *[1]*

As the fish is in distress without water,
So is the poor me without the Lord's Name. *[1–Pause]*

As the calf, being untethered, runs to her mother,
And sucks her teats and sips her sweet milk. *[2]*

So do I, Meeting with my Lord,
Yea, by the Guru's Grace, I've Realised the Unfathomable, Unknowable God. *[3]*

As the vicious man goes after another's woman,
With that intensity do I Love my Lord, the God. *[4]*

As the scorching sun agitates the mind of man.
So is poor Nāmdeva agitated without the Lord's Name. *[5–4]*

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1. ਪਸੂਆਰਾ (पसूआरा)=ਪਸੂਹਾਰਾ : he who kills animal life.
2. ਕਉਡਾ (कउडा)=ਕੌਡੀਆਂ : the marable-chips used for gambling.
3. *Lit.* medicine.
4. ਅਵਿਲੰਬਿ (अविलंबि) : (Sans. अवलंब), a prop, stay, support.
5. ਤਾਲਾਬੇਲੀ (तालाबेली)=ਤੜਪਣਾ : to writhe in pain.

Agamnigam Digital Preservation Foundation, Chandigarh

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gond : The Word of Nāmdevji

Uttering the Lord's Name, all thy Doubts are stilled,
So Utter thou the Name : for, this is the most sublime religion.
Uttering the Lord's Name, the distinctions of caste are obliterated.
Yea, the Lord is to the Devotee as is a staff to the blind. *[1]*
Greetings be to the Lord ; Salutations be to my God :
For, Uttering the Lord's Name, one comes not to Pain at the *Yama's* hands. *[1–Pause]*
My Lord is He, who Destroyed Harnakashyapa,
And gave a place to Ajāmala, (the highwayman), in the heavens.
Coaching a parrot (recite the Lord's Name), Ganikā, the harlot, was Saved.
That Lord is the Light[1] of my eyes too. *[2]*
Uttering the Lord's Name was Pootanā, (the nurse), Redeemed,
Who, the vicious one, wanted to poison the child-Krishna.
Contemplating the Lord was Draupadi Emancipated,
And also Gautama's wife, who had turned into a stone[2]. *[3]*
He, who (as Krishna) destroyed Kesi[3], and Kansa, too,
And Blest Kāli[4], the serpent, with eternal life :
Such is my Lord whom I salute and felicitate,
And, Contemplating whom all my Fears and Woes are dispelled. *[4–1–5]*

Gond

He, who runs after Bhairava, Bhutā, or Sitalā (the goddess of small-pox),
He (as if) rides a donkey; his life is vain. *[1]*
I have taken to the One Lord alone,
And have given away all other gods in exchange. *[1–Pause]*
He who Contemplates the Shiva,
He too (like the Shiva) rides (as if) a bull, beating (as if) (aimlessly) the hand-drum like him. *[2]*
He, who worships Mahā-Māyā,
Falls from the pedestal of man to be reborn a 'woman'. *[3]*
Thou, who art called Durga, the primal being,
O, where art thou when one asks for being Emancipated ? *[4]*
So I hold fast to the Lord's Name, through the Guru' Word.
Prays Nāmdeva : "The Gita also says thus." *[5–2–6]*

Bilawal-Gond

Today, I Saw my Lord : so I make the unwise wise in Him. *[Pause]*
O Pandit, I saw thy Gayatri[5] too, destroying crops, P. 875
And Lodhā, the peasant, beating her with a stick, and she limping and hastening away ! *[1]*
O Pandit, I saw thy Mahādeva[6] too riding the white Nandi bull,
Cursing the store-keeper for his bad food and killing his son ! *[2]*
O Pandit, I saw thy Rāmchandra too coming (into the world)
And arrayed[7] against Rāvana, losing his wife to him.

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1. *Lit.* pupil of the eyes.

2. Ahilya, the wife of Gautama. According to the Rāmayana, she was the first woman created by Brahmā who gave her to Gautama. She was seduced by Indra. He secured the assistance of the moon who, assuming the form of a cock, crowed at midnight. This roused Gautama to his morning devotions and Indra went in and took his place. Gautama, when he knew of her seduction, expelled her from his hermitage and cursed her to be a stone and become invisible till she should be touched by the feet of Dashrathi Rama, which would restore her to her former shape. Rama afterwards delivered her from her wretcded state and she was reconciled to her husband.

3. Name of a Rakshasa slain by Krishna.

4. A fabulous serpent with a hundred and ten hoods, which lived in the Yamuna, said to have been vanquished by Lord Krishna

5. The mystic formula of the Hindus as given in the Veda, which they recite in prayer morning & evening.

6. Shiva.

7. ਸਰਬਰ (सरबर) : opposition.

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The Hindu is blind ; the Muslim is one-eyed,
The Wise, All-seeing, is (only) the one Wise in God.
The Hindu worships at the temple, the Muslim at the mosque,
But Nāmdeva worships the God, who has no temple, and no mosque, to call His Own. *[4–3–7]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Gond : The Word of Ravidāsji

Dwell, O world, on thy Emancipator, thy God,
For, without the Lord's Grace, thy body is reduced to the dust[1].
He, thy Lord, alone Emancipates thee :
And, He alone is our Father and Mother. *[1]*

He, who Cherishes his Lord in life and death,
He, His Devotee, is ever in Bliss. *[1–Pause]*

Our Emancipator, our God, is our life-breath :
Contemplating this Emancipator, one's life is Approved.
It is only the man of Dispassion who Dwells on Him :
I, the poor one, too am Blest with the Treasure of the same Emancipator. *[2]*

If our Deliverer, our God, be Merciful to us ?
Then, what harm can the world do to us,
He minds not our caste, and we enter His Presence[2] :
Thou, O Lord, alone art our Deliverer and our Saviour, age after age. *[3]*

Within me has welled up Wisdom : my Mind is Illumined.
And the Lord, in His Mercy, has made me, a mere worm, His Own.
Says Ravidās : "My Craving is now stilled for ever :
For, I Contemplate my Lord and I Serve no one but Him". *[4–1]*

Gond

If one bathes oneself at all the sixty eight pilgrim-stations,
And worships all the twelve *lingams*[3] of stone,
And digs up wells and tanks for others to bathe in,
But if one slanders (the Saints), then all these works go in vain. *[1]*

How can the Saint's slanderer be ever Emancipated ?
Know ye forsure that he falls into Hell. *[1–Pause]*

If one bathes at Kurukshetra at the time of the eclipses,
And makes an offering of his bedecked wife (to the gods),
And hears he all the Smiritis with his own ears,
But if he slanders (the Saints), all these works are of no account. *[2]*

If he distributes abundantly in charity,
And gifts away lands, and builds castles to perpetuate his glory,
And unmindful of his own good, does good to the others,
If he slanders (the Saints), he is cast into the womb a myriad time. *[3]*

O world,why slander the Saints ?
For, the slanderer's malice is always exposed.
I've given thought to the slanderer's fate
And known that the sinning slanderer forsure goes to Hell. *[4–2–11–7–2–49 Total]*

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1. ਅਉਹਾਰ (अउहार)=ਅਪਹਾਰ : *lit.* loss.
2. ਦਰਬਾਰਿ (दरबारि)=ਦਰਬਾਰੀ : courtier.
3. The twelve places where Shiva Lingams have been established are : Somnath, Kishkindha, Ujjain, Puri, Narbada, Devgarh, Poona, Rameshwaram, Dwārkā, Kāshi, Godāvari, Himalāya, and Aurangābād.

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By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,
The Creator, Without Fear, Without Hate, the Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāmkali M. 1 : Chaupadās

P. 876

Some but read the Vedas[1], others the Purānās,
Some but tell the rosary and so concentrate themselves.
But, neither now, nor ever, have I recognised anything but Thy Name, O Lord ! *[1]*
O God, I know not what would be my state,
I, the Unwise one, have sought Thy Refuge : be Merciful and Save my Honour. *[1–Pause]*
Now, The mind is in a state of ecstasy, and then it falls from its heights :
Yea, this greedy mind is never at Peace and out-goes in all directions. *[2]*
We came into the mortal world with death writ in our destiny, but here we want as if to reconstruct life.
But I see that some have already departed, and the fire (of death) is busy taking its toll. *[3]*
Neither there's any, O God, one's friend, nor brother nor father, nor mother.
Prays Nānak : If "Thou Blessest me (with Thy Name), it would stand by the me (even) in the Yond".
[4–1]

Rāmkali M. 1

O Lord, Thy Light Pervades all :
And wherever I See, I See Thee, the Man-Lion, my only God. *[1]*
O God, rid me of my desire of or mere existence :
My mind is trapped in the dark Well of Māyā : how am I to be Ferried Across? *[1–Pause]*
Some say, ' Our God is only within our hearts" but is He not also without ?
Else, how does He take Care of all, Keeping us ever in His Mind ? *[2]*
He is Himself near, He is Himself far : P. 877
Himself He Pervades all, all over.
Meeting with the Guru, our Darkness is dispelled,
And wherever we See, we See the One Lord Permeating all. *[3]*
Within us is Doubt : without too, we are enveloped by Māyā, which, arrow-like, hits us in the eye.
Prays Nānak, the Slave of the Lord's Slaves : "A man, if so disposed, would forsure come to grief".
[4–2]

Rāmkali M. 1

Which is the Door of God ? Through which Door is one to enter to find one's Lord ?
Not finding that Door, I am sad at heart : will some one lead me on to it ? *[1]*
How am I to Swim across the Sea (of Existence) ?
How hard it is to slay my Self, even while alive ? *[1–Pause]*
Pain is the Door and Wrath the watchman, its two wings are of Hope and Fear :
And in the midst of a flooded Ditch man builds his home : but the *Purusha*, our God, Abides in His Seat of Truth. *[2]*
Myriads are Thy Names, O God, I know not their end ; and, like Thee, there is not another,
There is no need to shout but to live within ; for Thou, the Lord, Kowest and Doest (all). *[3]*
When there are Hope and Fear in the mind, how is then one to say (of the One God) ?
But, when one lives without hope in the midst of hope, then alone, Nānak, one Meets with the one Lord. *[4]*
This is how one is to Cross the Sea (of Existence),
This is how one is to slay one's self, even while alive. *[1–Second Pause–4–3]*

Rāmkali M. 1

The Guru's Wisdom is my horn ; and the Word enshrined in my Consciousness I Sing (to its Tune), and lo, the people hear !
And making the begging bowl of my (body's) gown, I in-gather the Lord's Name. *[1]*

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1. ਸਹਸਾਕਿਰਤਾ (सहसाकिरता) = ਸੰਸਕ੍ਰਿਤ : *i.e.*, Vedas, which are written in the Sanskrit language.

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O friend, Gorakh[1], the Support of the earth, is ever Awake.
Yea, He alone is Gorakh who Sustains the world[2], and takes no time in doing what He seeks to Do. *[1–Pause]*
He has Bound *us to life through the blessings of the water and the vital breath,* and the sun and the moon light our way.
And to live—and die—upon, He Blest us with the earth : but we have forgotten all His Virtues. *[2]*
There are myriads of *Siddhas* and the seekers, the Yogis and the *Jangams*, the *Pirs* and sublime men :
But if I meet with them, I'll Sing only the Lord's Praise, and my Mind will Serve (only) my God. *[3]*
Paper and salt, if treated with *ghee*, dissolve not in water : and does not the lotus live ever in water ?
So do the Lord's Devotees abide in the midst of Māyā : what can the *Yama* do to them ? *[4–4]*

Rāmkali M. 1

Hear thou, O Machhindra[3], Nānak speaks to thee :
A Yogi is he who disciplines his five (Desires) and wobbles not.
He, who practises his Yoga thus
Saves himself, and Saves his whole lineage. *[1]*
That detached one[4], then, is Blest with such a Wisdom
That he Merges forever in the Absolute Lord. *[1–Pause]*
He should beg for the Loving Adoration of God, and live in His Fear :
And should content himself with Contentment which is indeed a priceless treasure.
Let this be his (body's) posture that he remains ever Absorbed in God,
And Attunes himself to the True Name. *[2]*
Nānak utters nothing but the Nectar-Word (of God),
Hear, then, O Machhindra, the signs of the detached Yogi :
He passes his life without hope in the midst of hope,
And thus Meets he with his Creator-Lord. *[3]*
Prays Nānak : "I utter the Mystery to thee,
That the Yogi is he, who Merges his Soul in the Oversoul,
And feeds himself upon the Guru's Wisdom as the only medicament for the Soul. P. 878
This is how he is versed in the six Shāstras and all[5]." *[4–5]*

Rāmkali M. 1

Our Boat is laden with Sin, and we fear lest a storm should overturn it.
O God, Thy Glory is Manifest : now Meet with us who've come to seek Thee. *[1]*
O Guru, our Saviour, make us Swim across (the Sea of Existence).
O Eternal, Perfect God, Bless us with Thy Devotion : O Lord, I am a Sacrifice unto Thee. *[1–Pause]*
The adepts, the seekers, the Yogis and the *Jangams* who Contemplated the One God
Were Illumined the moment they touched His Feet, and Enshrined the Guru's Word in their Minds. *[2]*
I know not austerities, nor contemplation, nor have disciplined my desires, but I Utter Thy Name,
And I've Met with the Guru-God, and, through the True Word, am Emancipated. *[3–6]*

Rāmkali M. 1

Merge your consciousness in your God thus :
That making your body a raft, you Ferry yourself Across.
Within you is the Fire (of Craving), which you must quench,
And then the Light of Wisdom will ever burn even and bright with you. *[1]*
This Ligat then makes you Swim across the Sea (of Existence).
And your mind is Illumined and you Know all. *[1–Pause]*

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1. ਗੋਰਖੁ (गोरखु) : the protector of the earth, *i. e.*, God. The Yogis consider Gorakh Nath, a master Yogi, their Guru, but the Sikh crdoe considers only God to be the Guru.
2. ਗੋਇ (गोइ) : (Sans. गो), the earth.
3. A great teacher of the Yogis.
4. ਅਉਧੂਤੁ (अउधूतु) : (Sans. अवधूत:), an ascetic who renounces all worldly attachments and connections.
5. ਛਿਅ ਦਰਸਨ (छिअ दरसन) : (Sans. षड्दर्शनम्), the six principal system of Hindu Philosophy : Sānkhya, Yoga, Nyāya, Vaisheshika, Mimānsā and Vedānta.

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Let Knowledge be the clay to fashion this Lamp :
For, such a Creation thy Lord looks upon with Approval,
Then, if you fashion it on the wheel of Good Deeds,
This Lamp lasts with you both here and Hereafter. *[2]*
Then the Lord Himself Blesses you with His Grace.
But rare is the one who, through the Guru, Knows thus.
In his Mind the Light burns even and whole,
And it is extinguished not by water or wind :
And with this Lamp in hand, one Swims Across. *[3]*
It shakes not in the wind, nor it is extinguished,
And with its Light, your Lord, the God, seems Seated on the Throne of your heart.
Whosoever one is—Kshatriya, Brāhmin, Shudra or a Vaishya,
One finds not its true worth, though one calculates a thousand times.
Rare is the one who lights such a Lamp (within),
But he, who does so, is Emancipated forsooth. *[4–7]*

Rāmkali M. 1

To have Belief in Thy Name : this, indeed, is the True prostration before Thee.
By making the offering of Truth, one gets a Seat in the Lord's Presence.
To treasure Contentment is the Prayer (of the True Devotee) :
And, then, the Lord Calls him into His Glorious Presence. *[1]*
(In the Lord's Court), no one is devoid of His Mercy :
Such, indeed, is our True Lord : such is His True Court. *[1–Pause]*
Thy Grace, O God, is the only Treasure[1] I seek :
Bless me with it, O Lord : for, my Mind craves for this alone.
Into the vessel (of the heart) then pours Thy Love.
For, such for Thee is the Value of Thy Devotee, O God ! *[2]*
He, who has Created all, Does all that happens,
And Himself alone He Evaluates His Own Worth.
By the Guru's Grace, such a God becomes Manifest to one,
And then one neither Comes, nor Goes, and becomes Eternal he. *[3]*
Men say, "Every one curses a beggar and no one gets glory if he begs for it."
But, I've said what Thou wanted me to say about Thee and Thy Glory. *[4–8]*

Rāmkali M. 1

The Ocean is contained in the Drop, the Drop in the Ocean ; but he alone Knows it who Knows the Way.
The Lord Creates[2] all His Wonders and Knows alone their Mystery and Quintessence. *[1]*
Rare is the one who reflects on this Wisdom, **P. 879**
And so is Emancipated and Attains the highest Bliss. *[1–Pause]*
In the night is the day Merged : the day envelops the night ; heat and cold too (are the facets of the same sun) so does God's Light inform us all.
But save for the Guru, no one knows His State and Extent ; nay, no one does. *[2]*
Through man's sperm is the woman born ; through the woman is the man ; know ye, O wisemen,
And be Attuned to the Word that ye know the Unutterable Verity. *[3]*
In the God's Light then bathes the Mind, and out of the Mind, flows the Light : the five (knowing faculties) being to each other Attuned.
Nānak is a Sacrifice unto those who concentrate on the Word of God alone. *[4–9]*

Rāmkali M. 1

When God is Merciful,
One slays one's self.
That Servant of God is dear to the Lord,
Who Reflects on the Guru's Word. *[1]*
The Lord's Servant, who is dear to the Lord,
Worships ever his God, caring not for honour, dishonour. *[1–Pause]*

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1. ਪੋਤਾ (पोता) : (Persian), treasure.
2. ਉਤਭੁਜ (उतभुज) : (Sans. उद्भिज), sprouting, germinating (as a plant).

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Within him Rings the Unstruck Melody (of the Word),
And he is then Imbued with the God's Essence.
By the Perfect Guru's Grace, one Merges in Truth :
By the Guru's Grace, one Attains to the Primal Being, the Supreme God. *[2]*
The Guru's Word is the [1]*Nāda*, the Guru's Word is the Veda,
For, through it, one is Imbued with the Lord of the universe[2].
In it is contained the merit of all austerities, fasting and pilgrimages.
Yea, through it, one Meets with the Guru, and one is Emancipated, by God's Grace. *[3]*
When one dispels one's self, one's fears are destroyed :
And then the Servant takes to the Guru's Feet.
The Guru then destroys the Doubt from within one :
And then, says Nānak, one Merges in the Guru's Word. *[4–10]*

Rāmkali M. 1

(The Yogi) runs about asking for food and clothes.
Here, he needs to satiate his hungers, and Hereafter too he comes to Grief.
He accepts not the Guru's Word and loses Honour through evil-mindedness.
But rare is the one who attains to God's Worship, through the Guru's Word. *[1]*
The (True) Yogi's way is that he abides in Poise,
And Sees the One Lord Pervading all : yea, satiation with the Word is the alms he seeks. *[1–Pause]*
The five (knowing faculties) drive the body's cart like bullocks :
But, one attains Honour only through God's Power.
When the axle (of God's Support) breaks, one falls headlong :
When the faggot is loosed, it falls apart and is burnt down by its inner fire. *[2]*
O Yogi, Reflect thou on the Guru's Word,
And look upon pain and pleasure, and sorrow and separation alike ;
And feed thyself upon the Lord's Name, Reflecting upon the Guru's Word :
For the walls (of one's Soul) break not, Dwelling upon the Absolute Lord. *[3]*
If (the Yogi's) loin-cloth be of Equipoise, his Bonds are loosed.
And, through the Guru's Word, his Wrath and Lust are dispelled.
Seeking the Guru-God's Refuge: if this be the ear-rings,
And one Worships the One God, one is Emancipated and one Swims Across. *[4–11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 3

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In the *Satyuga*, everyone spoke the Truth,
And, by the Guru's Grace, in each heart was the Love of God.
Dharma had all the four legs to stand upon,
But only if one reflects on this, one knows. *[1]*
In all the four ages, the Glory is through the Lord's Name,
And he, who Dedicates himself to the Name, is Emancipated, (but), without the Guru, no one receives the (True) Name. *[1–Pause]*
The *Tretā* age was supported by only three legs of *Dharma*,
For, men were then conceited. and they knew the Lord to be far.
But if one knew the way by the Guru's Grace,
He Enshrined within himself the Lord's Name and was at Peace. *[2]*
In the *Duapar* age, men were torn by Duality,
And were lured away by Doubt, for, they had not one but two gods[3].
Dharma wus suppported then only by two legs,
But if one was God-conscious, he Dwelt upon the Lord's Name. *[3]*

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1. In the Yoga Philosophy, the nasal sound represented by a Semi-circle.
2. ਸਾਰਿਗਪਾਣੀ (सारिगपाणी) : an epithet of Vishnu.
3. ਦੋਇ ਦੋਇ : (Sans. द्वैतम्) : Dualism in philosophy, the assertion of two distinct principles such as the maitenance of the doctrine that spirit and matter, Brahmā and the universe, or the individual or Supreme Soul are different from each other.

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In the Kali age, the power of *Dharma* diminished by another quarter,
And it was supported by one leg, and the love of Māyā welled up in the hearts of men.
The love of Māyā envelops one with Darkness,
But if one Meets with the True Guru, one is Emancipated through the Lord's Name. *[4]*

In all Ages, the True One Remained ever the same,
The True One was within all : for there was indeed not another.
And they, who Praised Him truly, were ever in Bliss,
But, rare is the one, who, by the Guru's Grace; Utters the Lord's Name. *[5]*

In all Ages, the most sublime thing is to Contemplate the Lord's Name,
But rare is the one who Knows, by the Guru's Grace.
He, who Dwells upon the Lord's Name, alone is a True Devotee :
For, in each age, one Attains Glory only through the Lord's Name. *[6-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 4

If one's Destiny be great, one Contemplates the Lord's Name.
And so doing, one attains Bliss, and, through the Name, Merges in the Name. *[1]*

Hark, O man, Dwell upon thy God, by the Guru's Grace,
That your mind is Illumined and you are Attuned to God, and, through the Guru's Word, you are Merged in the Lord's Name. *[1-Pause]*

The Sea (of Wisdom) is full of Diamonds, and Rubies and Pearls and Corals,
And he, whose Destiny is Awakened, he, through the Guru's Word, Attains unto them. *[2]*

The Lord's Name is the Pearl, the Ruby, and the Guru shows it as such.
But the Egocentric, without Destiny, Attains them not : and hides the (Lord's) Priceless Jewel behind the curtain of straw[1]. *[3]*

If such be the Writ of God for one, one is Dedicated to the Service of the True Guru,
And, Nānak, one Attains to the Jewel (of the Lord) ; yea, Blessed is one who Attains thus to his God, through the Guru's Word. *[4-1]*

Rāmkali M. 4

Meeting with the Lord's Devotees, one is in Bliss and hears the Beauteous Gospel of the Lord.
And then one is rid of the Soil of Evil-mindedness, and, associating with the Saints, one is Blest with Wisdom. *[1]* **P. 881**

The Lord's Devotee makes all to Utter the Lord's Name, through the Guru's word.
And whosoever Hears or Utters it, is Emancipated and is bathed in Beauty. *[1-Pause]*

If one's Destiny be Awakened, the Lord leads one to His Devotees.
O Saints, Bless me with your Blessed Vision that I am rid of all my Pain and Poverty. *[2]*

The Lord's Saints are Blessed and Good, but those ill-destined love them not,
And the more loudly they utter the Lord's Name, the traducers of the Lord sting[2] them. *[3]*

O cursed be their detractors who love not the Friends of God :
Blackened be their faces like thieves, who've turned their backs on God, and like not the Glory of the Guru. *[4]*

O God, Save me in Thy Mercy : I, the meek one, have sought Thy Refuge.
Father Thou me, Thy son, O my God, and unite me with Thyself. *[5-2]*

Rāmkali M. 4

The Saints, the Lord's Devotees, are Blessed, (for), over them is the Protecting Hand (of God) :
Yea, they alone are the God-conscious Saints, whom, in His Mercy, the Lord Loves and Unites with Himself. *[1]*

O God, I like to be associated with Thy Saints,
For, from them I gather Thy Nectar-sweet Essence, and feed myself on it. *[1-Pause]*

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1. *i.e.* within the body.
2. ਡੰਸੁ (ਡੰਸ੍ਹ)=ਡੰਗ : sting.

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Glorious and Sublime are the Lord's Saints, and meeting with them one Attains the Highest state (of Bliss).
Yea, if I be the Slave of my Lord's Slaves, my Master is Pleased. *[2]*

Fortunate is he, who Serves the Servants of the Lord ; for, thus he Enshrines the Lord in his body and Soul.
And if one talks tall without Loving the Lord, he talks Falsehood and reaps Illusion. *[3]*

O God, the Life all life, be Merciful to me, and let me repair to the Feet of Thy Saints.
Says Nānak "I'll cut up my head into bits to be spread over the Path that Thy Saint takes." *[4–3]*

Rāmkali M. 4

If I be a man of Destiny, I'll meet with the Saints in no time.
The Lord's Saint is the Pool of Nectar ; it is through Good Fortune that in it one bathes. *[1]*

O God, Yoke me to the Service of Thy Saint,
And I'll grind his corn and wave the fan over his head, and anoint my forehead with the Dust of his Feet. *[1–Pause]*

Magnificent and Highest of the high are the Saints with whom one meets, by the Guru's Grace.
Yea, there is no one greater than the True Guru ; for, Meeting with Him, one Contemplates the Lord. *[2]*

Thy, who seek the True Guru's Refuge, Attain to God ; and God Saves their Honour.
But some repair to the Guru to serve their own ends, and sit in 'contemplation' as does the crane. *[3]*

If one associates oneself with a crane or a crow, one feeds oneself on a corpse of filth[1].
O God, Lead me on to the Society of the Saints, that I become a Swansoul worthy of Thee. *[4–4]*

Rāmkali M. 4

O Guru, be Merciful and Unite me with my Love, my King, the Life of my life, my God. **P. 882**
I'd cling to Thy Feet like a Slave, for, Thou showest the Path of my Lord. *[1]*

O God, I love naught else but Thy Name,
For, without Thee, I have no Friend to lean upon : Thou art my only Friend, my Father and Mother. *[1–Pause]*

I can live not even for a moment without Thee : O mother, I die without my Lord.
Blessed, Blessed are they, who seek the Guru's Refuge, and Meeting with the Guru, See the Vision of my God. *[2]*

I Know not of another and so Dwell in my Mind upon Him alone,
For they, who are devoid of the Lord's Name, are without Honour[2] : they waste their life away in vain. *[3]*

O Life of all life, Awaken me to Thyself that I Enshrine Thy Name in my Mind.
Nānak : Perfect is the Guru, Meeting with whom I Contemplate the Name. *[4–5]*

Rāmkali M. 4

Beneficent is the Guru, the Great Being, Meeting with whom one Enshrines the Lord in the Mind.
The Perfect Guru Blesses us with the Life of the Soul, and one Cherishes the Nectar-Name of God. *[1]*

O Lord, Thy Name I Enshrine in my heart, by the Guru's Grace :
How fortunate am I that the Guru has recited to me Thy Gospel which pleases my Mind, *[1–Pause]*

Myriads[3] of 'angels' Dwell upon Thee, O God, but know not Thy end :
For, at heart, they, being lustful, crave for the woman, and spread out their hands to Thee for the treasures[4] of the world. *[2]*

I Utter but the Praise of the Lord on High, and Cherish it too in my heart by the Guru's Grace.
(But), if one be a man of Destiny, only then one Contemplates the Lord, who makes one Swim Across *[3]*

The Lord is near to his Devotees ; the Devotee is near to his God and Enshrines Him in his heart.
Says Nānak : "The Lord is our Father and Mother and Sustains us He like His Children". *[436–18]*

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1. ਬਿਖੁ (ਵਿਖੁ) : (Sans. विषम्), poison.
2. *Lit.* nose-clipt.
3. *Lit.* thirty-three crores.
4. ਰਿਧਿ (ਰਿਧਿ) : (Sans. ऋद्धिः), prosperity, affluence. the reference here is to the various tales of the Purānas etc.

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By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Rāmkali M. 5

O Thou Compassionate Lord of the poor, be Merciful to me and think not of my merit, demerit.
How can one wash the Dust, O Master ? Such, also, is the state of my (Evil) mind. *[1]*
O my mind, Serve the True Guru that you gather Bliss,
And all your heart's Desires are fulfilled and you come not to Grief (again). *[1–Pause]*
The earthen vessel (of the body) Thou Createst and then Informest it with Thy Light.
And, as was Thy Writ, O God, so did I do the deeds. *[2]* P. 883
I've believed this body and mind to be mine, and this is what causes my coming-and-going.
And He, who Blest me with these, Him I Cherish not and, Blinded, I cling to the Illusion. *[3]*
He, who Created me, Knows alone : for, Sublime is the Station of my Lord.
So I Dedicate myself to Him and Sing His Praise, for, I am but His Slave. *[4–1]*

Rāmkali M. 5

Be humble like the dust beneath the feet that you come up : yea, Serve your Lord thus :
And consider everyone else to be above you, and then you Attain Bliss in the Lord's Court. *[1]*
O Saints, recite to me the Gospel of God even for an instant,
And Utter to me the Guru's Word that blesses and sanctifies both men and angels. *[1–Pause]*
Shed your conceit[1], and abide in the house of Poise, and call no one false,
And Meet with the True Guru that you are Blest with the nine Treasures and you gather the Quintessence (of Reality). *[2]*
Yea, shed thy Doubt and Attune thyself (to God) and Know thyself,
And know that thy Lord is ever so near ; so why do evil to another ? *[3]*
When one Meets with the True Guru, one's Path becomes open and wide[2] ; and, in, a state of Poise, one Meets with one's God.
Nānak is a Sacrifice to those who've Attained to the Lord's Name in the Kali age, O Blessed, Blessed are they. *[4–2]*

Rāmkali M. 5

Neither coming pleases me nor going pains, so my Mind comes not to Grief.
Meeting with the Perfect Guru, I am ever in Bliss and no more am I Separated from the Lord. *[1]*
Thus am I United (with my God) :
And neither sorrow, nor ailment, nor attachment, nor dishonour affect me now, and I Enjoy ever my Lord. *[1–Pause]*
And the heavens are as sanctified and wondrous[3] for me, as is this world[4] and the underworld.
For, he, who abides in the Lord's Will, Sees the Lord here, there and everywhere. *[2]*
For him vanishes the distinction between consciousness[5] and unconsciousness[6] ; and water and wind and the world of form exist not (as entities).
Such is the state of Yoga that the Guru Blesses us with : here, the Lord Eternal, the Unfathomable Master, alone Seems. *[3]*
My mind, body and riches belong to the Lord : how can I tell of the Merits of God ?
Says Nānak : "The Guru has obliterated the distinction between Him and me, and I've Merged like water, with the waters of God." *[4–3]*

Rāmkali M. 5

(The Lord's-Nectar Name is) above the three Modes : its value even the seekers and the adepts know not.
In the Treasury of the True Guru is the Nectar locked in the House of Jewels. *[1]*
Wondrous is this Thing, O friend,
But incomprehensible it is through the sense-organs or the mind. *[1–Pause]*

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1. ਪਰਪੰਚੁ (परपंचु) : (Sans. प्रपंचः), fraud.
2. ਮੁਕਤਾ (मुकता)=ਮੋਕਲਾ : wide
3. ਅਲੋਕਣੀ (अलोकणी) : (Sans. अलौकिक), uncommon, unusual.
4. ਮਿਰਤ (मिरत) ; (Sans. मर्तः), the earth, the world of mortals.
5. ਸਿਵ (सिव) : *lit.* a god, deity.
6. ਸਕਤੀ (सकती) : (Sans. शक्तिः), the active power of a deity, regarded as his wife, famale divinity.

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One can put no price on it ; so what shall one say or utter ?
Yea, one can describe it not : but, he who Sees it is wholly pleased with it. *[2]*
Only the Lord, our Creator, Knows its Worth : What can the creature say ?
The Lord Himself alone Knows His State and Extent : the Lord Himself is the Brimful Treasure. *[3]*
My Mind has Tasted this Nectar and I am satiated. **P. 884**
Says Nānak : "My Desire is fulfilled, seeking the Refuge of the True Guru". *[4-4]*

Rāmkali M. 5

The Lord has Owned me as His Own, and smothered all my 'foes'.
The Adversaries who've robbed the whole world, them the Lord has Bound down. *[1]*
O Guru, O God, Thou belongest to me :
When I Contemplate Thy Name and lean on Thee, I seem to enjoy the joy of dominionhood. and all the pleasures of the earth. *[1-Pause]*
Thou art my shield, O God, so I think not of another :
And, I remain care-free, leaning on Thy One Name. *[2]*
When Thou, O Perfect One, Meetest with me, I am devoid of nothing :
And I Attain to Thy Quintessence, the Highest state of Bliss : and, forsaking it, I go to naught else. *[3]*
I can describe Thee not, O God ; Thou art my True, Infinite and Unfathomable Lord :
Thou art my only Master—Unparalleled, Immeasurable, and for ever the same. *[4-5]*

Rāmkali M. 5

Thou art my Wise and Eternal Lord, Thou art my Caste and Honour.
When Thou, my God, art ever the same, then why should I ever grieve ? *[1]*
Thou art the One and my only God, my King.
And it is through Thy Mercy that I am Blest with Bliss. *[1-Pause]*
Thou art my Sea, I am Thy Swan : Thou art full of Pearls and Rubies :
Thou Givest and in this there's no doubt, and I Enjoy and am ever in Bliss. *[2]*
I am Thy child, Thou art my Father ; Thou Blessest me with the Milk (of Thy Mercy),
And I Play with Thee and Thou Caressest me, O Thou Treasure of Virtue ! *[3]*
Thou art my Perfect God and Pervadest all, and in Thy Company I too am Satiated.
Says Nānak : "I've Met with Thee, O Lord, (though) I can utter not this state." *[4-6]*

Rāmkali M. 5

His hands are the cymbals, his eyes the tambourine, his forehead the rebeck :
His ears echo the sweet music of the flute and his tongue utters the sound :
His mind brings with it the ankle-bells (of Desire), and so dances the man ! *[1]*
Yea, such is the dance men dance to their God,
And their make-up the Compassionate Lord Watches ! *[1-Pause]*
The whole earth is the stage over which is stretched the canopy of the sky :
And the air separates man from man, who is created out of the watery sperm.
Of the five elements, the Lord Creates the puppet (of man), and Unites He him with the others of his kind by virtue of his past deeds. *[2]*
The two lamps of the sun and the moon burn bright and illumine all the four corners of the world :
The ten sense-faculties dance like the singing girls, (and) the five Desires make music assembled together (in the body).
All speak out but in their own tongue the desires of their minds. *[3]*
Such is the eternal dance of man to the tune of (Māyā's) flute.
The one dances, another whirls around ; still another comes out of, and merges in the dust. **P. 885**
Says Nānak : "Only that man dances[1] not again who Meets with the True Guru." *[4-7]*

Rāmkali M. 5

He, who seeks (truly) to Praise his Lord, is Attuned to the One alone and knows the only Melody (of God).
He lives in Him alone, reflects the Glory of the One alone, and Merges his being in Him.
He Cherishes the One alone in the Mind and Serves Him alone who is Known through the Guru. *[1]*

1. That is, falls not into the womb again.

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O, Blessed be such a songster,
Who Praises the Merits of his God alone, shedding all the involvements of Māyā. *[1–Pause]*
The five Merits, like Patience, are his musical instruments and the seven notes, the Merging of his being in God[1].
The stilling of Ego is his flute, the denial of Power his notes, and to keep steps (is to keep step with God's Truth).
And, this is his whirling around (in dance) that he Comes not again, and he ties the One Word to the edge of his Skirt. *[2]*
To play like Nārada, (the singing sage), is for him to See ever the Lord's Presence all over,
And to shed his earthly woes is for him the clanging of the ankle-bells.
His gestures[2] are that he abides ever in the Peace of Equipoise.
This type of dancer then comes not again into the world of form. *[3]*
He, with whom his God is Pleased,
He, the rare one, Sings thus the Lord's Praise.
I, too, would repair to the Society of the Saints :
For, there, they Sing the Praise of the One God alone. *[4–8]*

Rāmkali M. 5

Some call Thee *Rām*, others *Khudā*.
Some Serve Thee as *Gosain*, others as *Allāh*. *[1]*
But, O Beneficent Lord, Thou art the only Doer and the Cause.
So Bless me Thou with Thy Mercy, O Compassionate One. *[1–Pause]*
Some go to the (Hindu) holy places, others go to perform *Hajj*,
Some offer Thee oblations, while others bow down before Thee. *[2]*
Some read the Vedas, others the semitic Texts,
Some are robed in white, others in blue. *[3]*
Some are called Turks, others are termed Hindus,
Some seek the (Hindu) Heaven, others the (Muslim) Paradise. *[4]*
Says Nānak : "He, who Realises the Will of the Lord,
He (alone) knows the Mystery of the one, All-powerful God." *[5–9]*

Rāmkali M. 5

The breath mingles with the air ;
The Light (of the Soul) Merges in the Oversoul.
The dust returns to the dust,
So what is it that the man grieves for ? *[1]*
Who is dead, pray, who is dead,
O Wise ones, reflect on this and see : this is but the Play of God. *[1–Pause]*
Who knows what is to happen to one in the Yond,
And he, who grieves now, will he not pass away ?
We are all bound down by Doubt and Attachment.
The dream ends like a dream, and the Blind one grieves in vain. *[2]*
All that seems, is the Creation of the Lord ;
And one comes and goes as is the Unfathomable Will of God.
Neither one dies nor is one capable of dying,
Nor one perishes : for, the Soul is eternal and Ever-alive. *[3]*
That what one knows man to be, that he is not.
And he, who knows this, unto him I am a Sacrifice.
Says Nānak : "I've shed all my Doubts by the Guru's Grace,
And now no one dies for me ; nor comes, nor goes." *[4–10]*

Rāmkali M. 5

Contemplate thy Lord, thy God,
And, Dwell upon thy Lord's Name; and then, Death devours thee not. *[1–Pause]* P. 886

1. ਲੈ (लै) : (Sans. लय), time in music ; (also) union, to merge in.
2. ਭਾਵੈ (भावै) : (Sans. भावः), an amorous gesture or expression of sentiment ; gesture of love.

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For myriads of births you wandered away from God.
And now, by Good Fortune, you've attained to the Society of the Saints. *[1]*
Without the Perfect Guru, one is Emancipated not.
This is what Nānak utters after a great thought. *[2–11]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Rāmkali, M. 5

The four (Vedas) shout, but you trust them not,
Nor the six (Shāstras), which utter but the same Truth.
The eighteen (Purānas) also point to the same One God.
But even then, O Yogi, you know not the Mystery (of the Lord). *[1]*
What wondrous Melodies are emitted by the flute (of the Soul),
But the Yogi hears not, being absorbed in his self. *[1–Pause]*
In the *Satyuga*[1] was built the town ship[2] of Truth,
But, in the *Treta* age, there was some decline.
In the *Duapar* age, Truth and Untruth went side by side,
But in the *Kali* age, only one leg of Truth remained ; and the One God alone seemed (one's only Redeemer). *[2]*
All beads are strung upon the same Rosary,
Though the Knots are many and many are the threads.
The beads are told in a myriad ways,
But withdraw the thread, and all are gathered in the same purse. *[3]*
Through all the four (ages), the one body is the Abode[3] of God :
Though mysterious is this Abode and several are its outlets.
I've searched through and through and then come to Thy Door, O God,
And thus have I, Thy seeker, found Thy True Abode. *[4]*
Thus doth the wondrous flute (of the Soul) Sing,
And its Melodies seem sweet to the Yogi. *[1–Second Pause–1–12]*

Rāmkali M. 5

The patch-work (of the body) is threaded all through
With the needle of the bones[4] and the stitches[5] of the veins.
The pillar is but of the water (of the sperm),
Then of what, O yogi, are you proud ? *[1]*
Yea, Contemplate thy Master, thy God, night and day,
For, thy coat is to last only for a day or two. *[1–Pause]*
You have smeared yourself with ashes, wrapt in yourself,
And, the feeling of 'I' and 'you' is your, ear-rings.
You ask for food from door to door, but are satiated not,
And so forsake your God : Is there no sence of shame left in you ? *[2]*
O Yogi, your mind wobbles, though in your postures you seem unmoved.
You cultivate sadness, but blow your horn !
You know not *Gorakh*[6], the Guru, thy God,
And so you come only to go again and over again. *[3]*
He, to whom the Lord is Merciful,
Before him is my Prayer, who is the Guru of us all, the Support of the earth.
"He, who wears the wear and the coat of the Lord's Name,
"That Yogi," says Nānak, "abides eternally and forever". *[4]*

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1. ਪ੍ਰਥਮੇ (प्रथमे) : *Lit.* in the first (age).
2. ਖੇੜਾ (खेड़ा) : Sans. खेट :), a village, small town or hamlet.
3. ਮਠੁ (मठ्) : (Sans. मठ :), *lit.* the hut of an ascetic ; a monastery, a convent ; a temple.
4. ਅਸਤੀ (अस्ती) : (Sans. अस्थि), a bone.
5. ਲਉ (लउ) : *lit.* tacking.
6. *Lit.* Protector of the earth.

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He, who Contemplates his God thus day and night,
He Attains to the Guru, yea, his God, the Master of the universe. *[1–Second Pause–2–13]*

Rāmkali M. 5

The Lord is the only Doer and the Cause :
Yea, I see not another but my only God.
My Master, is Beauteous and Wise.
I Meet with Him, by the Guru's Grace, and Enjoy His Love. *[1]*
Sweet is the Essence of the Lord,
But rare is the One who Tastes[1] it, by the Guru's Grace. *[1–Pause]*
Immaculate is His Light, Nectar-sweet is the Lord's Name, P. 887
And whosoever partakes of it, becomes Immortal and Desireless.
Comforted are his body and mind, for, his Fire is quenched,
And becomes he the embodiment of Bliss and Renowned in the whole world. *[2]*
O God, what shall I give Thee, when all I have belongs to Thee.
So I am a Sacrifice unto Thee a myriad times.
Thou buildest our body and mind and Soul,
And honourest, by the Guru's Grace, the lowly and the lost. *[3]*
Thou openest the Door unto me and makest me Mount to Thy Mansion,
And what Thou art Thou showest unto me.
Says Nānak : "The Veil is lifted for me,
And I become Thine, O God, and Thou art Enshrined in my Mind". *[4–3–14]*

Rāmkali M. 5

The Guru yokes his Servant to his Service,
And pours the Nectar-Name into his mouth.
He stills all our Cares and Anxieties and Woes,
O, I am ever a Sacrifice unto such a Guru ! *[1]*
The Guru fulfils all our tasks,
And, by the Guru's Grace, the Unstruck Melody (of the Word) Rings in our Mind. *[1–Pause]*
Unfathomable is the Praise of the Guru,
For, he comforts him on whomsover is His Grace.
He, whose bonds are loosed by God, our King,
He is cast not into the womb again. *[2]*
He, within whom the Lord becomes Manifest,
He is affected not by worry or woe.
He gathers the Jewel (of the Lord's Name) in his Skirt,
And thereby he Saves his whole lineage. *[3]*
He neither has Doubt nor the sense of the Other,
And he Worships but the One Absolute Lord.
Says Nānak : Now wherever I See, I See the One Compassionate God.
"For, I've Meet with my Lord, the Treasure of Bliss". *[4–4–15]*

Rāmkali M. 5

I have now shed my selfhood,
And begun to Love the Will of God.
Now, whatever He Does, seems sweet to me,
And lo, I See my Wondrous God with my own Eyes. *[1]*
I've become Wise ; and the Demon, within me, is dispelled :
The Fire within me is quenched and my Ego is stilled, for, the Guru has Instructed me in His Wisdom.
[1–Pause]
In His Mercy, the Guru has Blest me with His Refuge,
And he has made me cling to the Feet of God.
When the Mind is wholly held and its outgoings cease,
Then, one Knows the Guru and God as one. *[2]*

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1. *Lit.* see-eth.

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Whosoever Thou hast Created, O God, I am his Slave.
For, Thou Abidest in whosoever Thou Createst.
Now I have no adversary, nor is anyone a stranger unto me,
And I go with each and everyone, locked in his embrace. *[3]*
He, whom the Guru Blesses with Bliss,
Him Pain touches not again, nor Woe affects.
Yea, the Lord Himself Sustains all.
"So," says Nānak, "I am Imbued with the Lord's Love". *[4-5-16]*

Rāmkali M. 5

From the mouth, one utters the Word and knows its meaning too,
But, his heart the Lord occupies not.
He instructs others, and asks them also to follow,
But, lo, himself he practises not what he preaches. *[1]*
O Pandit, reflect on the Vedas that you teach,
And overcome the Wrath of your mind. *[1-Puuse]* **P. 888**
In front of you is the stone-image of your god,
But, your mind wanders in all the ten directions.
You anoint it with the saffron-mark, and fall at its feet,
And thus please the crowd and practise Deceit. *[2]*
You practise six kinds of deeds and postures and inly cleaning[1],
And read the sacred texts at the house of the rich[2].
You tell the rosary and, then, ask for money[3],
Thiswise, O friend, no one has ever Swum across (the Sea of Existence). *[3]*
He alone is a Pandit who practises the Guru's Word,
And is rid of the scum of the Māyā of three Attributes.
To Utter the Perfect Lord's Name is to utter the Four Vedas:
And he who does so, Nānak seeks the Refuge of his Feet. *[4-6-17]*

Rāmkali M. 5

Myriads of tribulations affect him not,
And the mighty Māyā too slaves for him;
And, myriads of Sins are by him overcome,
On whom is the Mercy of the Creator-Lord. *[1]*
He, whose Succour is Lord, the God,
All his efforts bear fruit; yea, he is Fulfilled. *[1-Pause]*
If the Crator-Lord Saves him, what can a creature do to him?
Then, even one meek like an ant can conquer the whole world.
Infinite is His Praise, how can one utter it, pray?
So, I am but a Sacrifice unto the Feet of my only Lord, the God. *[2]*
He alone truly Contemplates, he alone is the Giver (of gifts),
Yea, he alone is a True Devotee,
Whom the Lord Himself Blesses with Glory. *[3]*
Joining the Society of the Saints, one's mind is Illumined,
And one gathers the Peace of Poise, and all one's Hopes are fulfilled[4].
Says Nānak, "The Perfect Guru Blesses one with Faith,
And one becomes the Slave of His Slaves." *[4-7-18]*

Rāmkali M. 5

Why curse the others,
When one reaps only what one sows.
One does the deeds and is then bound to them,
And comes and goes and involves himself in Māyā. *[1]*

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1. ਧੌਤੀ (धोती) : (from ਧੋਣਾ), to wash.
2. ਭਾਗਠਿ (भागठि) : (ਵਿ-ਇਸ਼ਟ=ਭਾਗ ਵਾਲਾ), fortunate.
3. ਬਿਭੂਤ (विभूत) : (Sans. विभूतिः), riches.
4. ਆਸ ਨਿਵਾਸ (आस निवास) : the abode of hopes, *i.e.*, from where hopes are fulfilled.

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This Wisdom have the Saints known,
And their Mind is Illumined, through the Perfect Guru's Word. *[1-Pause]*

Our body and riches and women and all other ramifications are a Delusion.
Yea, all our horses and elephants stay not with us for ever.
All dominions, all love, all beauty, are false :
For, save for the Lord's Name, everything is reduced to the dust. *[2]*

The Egotists are strayed away by Delusion,
But know not that their vast possessions go not along with them.
Passing through pleasure and pain, their body ages,
Yea, thus doth the worshipper of Māyā pass his days. *[3]*

The Lord's Name is the only Nectar in the Kali age,
And this Treasure one receives from the Guru-Saint.
Nānak : he, on whom is the Mercy of the Guru God,
He Sees the Lord Pervading all hearts. *[4-8-19]*

Rāmkali M. 5

There, (in the Society of the Saints), one Hears the Symphony of the Five Sounds :
Yea, Rings there the Unstruck Melody, and one is lost in its Wondrous Trance.
There, the Saints Sport with their Lord,
And, being Detached, are wholly Attuned to their Transcendent God. *[1]*

They have the Peace of Poise, and they abide in Bliss,
And Singing the Lord's Praise, in the Society of the Saints, they are affected not by Sorrow, nor (the cycle of) births-and-deaths. *[1-Pause]*

There, they Contemplate the One Name of the Lord,
But rare are the ones who attain to this Seat of Equipoise.
The Lord's Love is their feed, His Praise their Mainstay : P. 889
Moveless is their seat, infinite their Praise. *[2]*

Their Mansion shakes not, nor moves, nor goes,
But rare is the one who Mounts to it, by the Guru's Grace.
They are affected not by Delusion, nor Doubt, *nor* caught in the web of Māyā.
And by God's Grace, they enter into the seedless Trance. *[3]*

Infinite and Boundless is our Lord, the God,
Yea, Unmanifest is He, and Manifest too.
Says Nānak : He, within whom is the Love of God,
His State is wondrous and ineffable" *[4-9-20]*

Rāmkali M. 5

Meeting with the Saint, I Cherished my God :
Associating with him, my Mind was content.
My head bows down at the Saint's Feet.
I lie prostrate before him a myriad times. *[1]*

This Mind is a Sacrifice unto the Saint,
In whose Refuge I attain Peace, and whose Mercy Saves me. *[1-Pause]*

I drink the Wash of the Saint's Feet,
I live only when I see the sight of the Saint.
I rest all my hope on the Saint :
For, the Saint is my ony unsoiled Capital-stock. *[2]*

The Saint saves my Honour ever,
And by the Saint's Grace, I come never to Grief.
The Beneficent Lord has Blest me with the Society of the Saint,
And the Saint is my constant company, and is Merciful to me. *[3]*

Awakened are my Mind, Intuition and Wisdom,
Through the Mercy of the Saint, I attain to the unfathomable Treasure of Virtue.
The Lord Sustains all His creatures,
And Nānak is Blest on seeing the Lord's Saint. *[4-10-21]*

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Rāmkali M. 5

Thy home, dominions and possessions are of no avail to thee :
Of no avail to thee is thy involvement with Māyā.
All thy loved friends are but a delusion ;
Only the Lord's Name goes along with thee (in the Yond). *[1]*
Sing thou the Lord's Praise, O friend, that thy Honour is saved :
For, if one Contemplates the Lord, the *Yama* touches one not. *[1-Pause]*
Without the Lord, all thy works are of no avail,
And thy gold and silver are but as dust.
So, Contemplate thou the Bliss-giving Guru's Word :
And thou wilt become Glorious both here and Hereafter. *[2]*
Many higher than thee were frustrated
Dancing to the tune of Māyā ; but fulfilled was not their task.
But he, who Contemplates the Lord's Name,
Has all his Hopes and Wishes fulfilled. *[3]*
The Lord's Devotees lean but on the Lord's Name,
So do the Saints enter into the Infinite Life.
Whatever the Saints do is Approved by God,
So Nānak, the Lord's Slave, is a Sacrifice unto the Saints. *[4-11-22]* **P. 890.**

Rāmkali M. 5

One gathers riches making others miserable,
But these are of no avail to one, for one leaves them behind for the others.
One is puffed up by Ego and acts, like the blind one,
And so one is bound down by the *Yama* in the Yond. *[1]*
O fool, shed thy strife with the others,
For, you abide here only for a night.
O you, who are involved in Māyā, you too will pass away forsure,
Then, why have you fallen in love with the dream ? *[1-Pause]*
In your childhood, you were Ignorant and Blind,
And in your youth, you were lured away by Sin.
In the third stage, you gather riches,
And when you get old, regretfully, you leave them all off. *[2]*
After a great lapse of time, you attained to the precious human body:
But, without the Lord's Name, it is all reduced to the dust.
Your body is now worse than a wild quadruped's or a ghost's,
For, you Know not the One who Created you. *[3]*
Hear Thou, O my Creator-Lord, Sustainer of the earth,
Thou, who art Compassionate to the meek, our Beneficent Lord.
Only if Thou breakest my Bonds, I am Delivered.
So Unite thou us with Thee, in Thy Mercy, for, the world is Blind. *[4-12-23]*

Rāmkali M. 5

When one is so Destined, the Lord builds one's body to measure :
But, being Ignorant, one is involved in it, forsaking the Creator-Lord.
One sustains it and takes care of it each day,
But, in the end, the body breaks and one passes off. *[1]*
Save for the Lord's Name, all else is a vain show :
And, he, who worships not his Lord and loves the Other, is lured away by Delusion. *[1-Pause]*
Bathing in the holy waters, one is purged not of one's Soil,
Yea, all righteousness, all deeds (without the Lord's Name), are the manifestations of Ego.
If one is out to please others, one is Emancipated not,
For, without the Lord's Name, everyone quits the world, sad and woe-begone. *[2]*
Without the Lord's Name, the Veil is torn not off,
Even if one studies all the Shāstras and the Smiritis.
But, he alone Contemplates the Lord's Name whom the Lord Causes so to do.
He is wholly Fulfilled, and he Merges in Bliss. *[3]*

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O God, my Protector, Save me Thou in Thy Mercy,
For, all Happiness and Bliss are only in Thy Hands.
Howsoever Thou Yokest me, so am I Dedicated.
O God, my Master, Thou art the Inner-knower of my heart. *[4-13-24]*

Rāmkali M. 5

What Thou Doest, O God, in that I find my Joy,
Yea, my Ignorant mind is satisfied when I associate myself with the Society of Thy Saints.
(Through Thee), my Mind is held and then it wobbles not,
And it Merges in Truth, becoming the embodiment of Thy Truth. *[1]*
My Woes are past and all my Ailments too,
And I submit to the Lord's Will, associating with the Supreme Being. *[1-Pause]*
All is Pure, all is Immaculate,
Yea, all that the Lord Does, is Good.
Wheresoever He Keeps us, is the House of Emancipation,
And whatever He Makes us utter, that, indeed is His Blessed Name. *[2]*
Wherever the Saints set their Feet, that place is holy : *[1]*
And, wherever is the Lord's Name Uttered, that place is a Paradise.
When I See the Lord's Vision, I am wholly in Bliss.
And then I ever repeat the Lord's Praise. *[3]*
The Lord Himself Pervades all hearts,
Yea, He, the Compassionate Lord, whose Glory is Manifest.
He Dispells our Doubts and opens His Door unto us,
And thus we Meet with (Him), the Perfect Guru. *[4-14-25]*

Rāmkali M. 5

He, in whose heart Abides the Lord's Name, even for an instant, by the Guru's Grace,
Within him abide Intuition, godly Wisdom and miraculous powers,
And he gathers the fruit of myriads of contemplations and austerities,
And the Enjoyment of all love, beauty and excellences. *[1]*
Such is the Glory of the Lord's Name,
That one can utter not its Value or Praise. *[1-Pause]*
One is endowed with chivalry, patience and perfect Wisdom :
And Deep, Unfathomable one becomes, Attuned to the Trance of Equipoise. P. 891.
He is forever Emancipated and Fulfilled is he,
In whose heart Abides the Lord's Name. *[2]*
He is Blest with health, Bliss and all kinds of joy,
He looks on all, with a like eye, and perfectly Detached is he.
He comes nor goes and wobbles he not,
In whose heart Abides the Lord's Name. *[3]*
Thy Lord is Compassionate to the meek, yea, He who Sustains the earth,
And he, who Contemplates the Lord's Name, by the Guru's Grace, his care is worn off.
The Guru has Blest Nānak with Lord's Name,
And he Serves the Saints, and is Dedicated to this task alone. *[4-15-26]*

Rāmkali M. 5

Sing ye the Lord's Praise as the Essence of all the *Mantras*[2],
And even though placeless here, ye attain a Place Hereafter.
Dedicate yourself to the Feet of the Perfect Guru,
And you are Awakened (to the Lord's Truth) after the slumber of ages. *[1]*
Contemplate thy Lord, O mind,
And Enshrine Him in thy heart, by the Guru's Grace, and Swim across to the Yonder shore. *[1-Pause]*
Dwell, O mind, on the Eternal Name, the Treasure (of Bliss) :
And then the curtain of Māyā will be torn off thy eyes.
Drink-in the Nectar-essence of the Guru's Word,
And then thy Soul becomes Immaculate and Pure. *[2]*

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1. *Lit.* contains within it all the sixty eight holy places.
2. ਬੀਜ ਮੰਤ੍ (बीज मंत्र) : (Sans. बीजमंत्रम्), a mystical syllable with which a Mantra begins.

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This is the Wisdom I've gathered after a great thought,
That without the Lord's Worship, one is Released not.
One can Worship one's Lord in the Society of the Saints,
When one's body and mind are Imbued with the Love of the Lord. *[3]*
Shed all thy cleverness and thy manifold trickeries of the mind,
For, without the Lord's Name, one finds not a place of Comfort and Repose.
Says Nānak, "When the Lord, the Master of the earth, is Merciful to us,
Then, we lean on the Lord's Name alone." *[4-16-27]*

Rāmkali M. 5

Sport with the Lord in Joy in the Society of the Saints,
And then you meet not with the *Yama* in the Yond.
Then, you are, forsure, rid of your Ego,
And your mind is purged of all its Evil. *[1]*
O Pandit, Sing the Praises of the Lord's Name,
For, the Way of Works and your Ego are of no avail : only thiswise one Attains to the Lord's Mansion in Peace. *[1-Pause]*
The Lord's Praise is the only Treasure that yields Profit.
Through His Praise alone are all one's Hopes fulfilled :
And one's Woes are past and one gathers Bliss,
And, by the Saint's Grace, flowers the Lotus (of one's heart). *[2]*
He who is Blest with the Jewel of the Lord's Name,
He is indeed Blest with all the Treasures.
He becomes Content, and the Perfect Lord Comes into his Mind,
Then, why shall he go out to beg, and for what ? *[3]*
Hearing the Gospel of the Lord, one becomes Sanctified:
Uttering the Lord's Name, one knows what Emancipation is.
He alone is Approved who Enshrines the Lord in the heart.
"And he," says Nānak, "is the sublimest of men." *[4-17-28]*

Rāmkali M. 5

I tried to grasp (Māyā) with care, but she eluded my grasp :
Howsoever I loved her, she kept not my company for long.
Says Nānak, "When I abandoned and discarded her with contempt,
Then she paid obeisance to me and fell at my feet". *[1]*
Hear, ye Saints, this immaculate thought,
That, without the Lord's Name, one is Released not, and Meeting with the Perfect Guru, one is Emancipated. *[1-Pause]* **P. 892**
When someone shows some consideration to Māyā,
She becomes vain.
But, when some one discards her from the mind,
Then she becomes his Slave and Serves him. *[2]*
Apparently, she pleases[1], but deceives in the end,
And, lo, she stays not at one place, nor with one man.
She has enticed away many, many worlds,
But the Lord's Saints tear her up into bits. *[3]*
He, who demands anything from her, remains hungry.
Yea, he, who is in love with her, attains nothing.
He, who forsakes her, and joins the Society of the Saints,
He, by Good Fortune, is Emancipated. *[4-18-29]*

Rāmkali M. 5

See thou thy All-pervading Lord in all :
For, the One Perfect Lord Fills all, all over.
Invaluable is the Jewel (of the Lord's Name) within thee ;
So know thou it, for, it is ingrained in thy being. *[1]*

1. ਮੁਖਿ ਬੇਰਾਵੈ (ਸੁਖਿ ਕੇਰਾਵੈ) : seemingly (ਮੁਖਿ) she pleases (ਬੇਰਾਵੈ, ਵਰਾਵੈ, ਪਰਚਾਵੈ).

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Drink the Lord's Nectar, by the Saint's Grace,
But you Taste it only by Good Fortune : for, how will one Taste it if he has not the tongue. *[1–Pause]*
Why does this man Hear not, even after hearing the four Vedas and the eighteen Purānas ?
Why does not he See though a myriad lights, blaze before his Eyes ?
(For), he is a quadruped and so loves only the grass.
And, he, whom the Lord Awakens not, how can he be Awakened ? *[2]*
The All-knowing Lord Knows all ;
And He Abides with His Devotees, warp and woof.
The Devotee, then, blossoms forth and Sings the Lord's Praise :
And then, Nānak, the *Yama* touches him not. *[3–19–30]*

Rāmkali M. 5

The Lord has Blest me with His Name and so has Sanctified me.
Now that God is my Capital-stock, Māyā[1] has hastened away from me.
He snaps our Bonds and dedicates us to His Service :
Yea, the Lord's Devotee ever Sings the Lord's Praise. *[1]*
The Unstruck Melody Rings in our Mind,
And, with utter joy, the Lord's Servant Sings the Lord's Praise and is Honoured by God. *[1–Pause]*
When the tree of the past deeds bears fruit,
And when our Destiny is awakened, after a slumber of ages,
All our aversion to God is then gone for ever,
And our body and Mind are Imbued with the Love of God. *[2]*
Thus, the All-Protecting, Compassionate Lord Saves me too,
Not due to my Service (but due to His Grace).
In His Mercy, the Lord was Compassionate to me,
And when I was being sunk in the Sea of Pain, I was Ferried Across. *[3]*
Hearing (His Praise), Joy welled up in my mind,
And I Sang His Praises, ever and forever more.
So Singing, I Attained to the Highest state (of Bliss),
And I was Attuned to God, by the Guru's Grace. *[4–20–31]*

Rāmkali M. 5

One exchanges the Jewel for a trinket,
And strives for that which forsakes one in the end.
All that one gathers is vain.
But, bewitched by Māyā, one walks not on the Straight Path.
O Unfortunate one, aren't you ashamed of yourself ?
For, you Cherish not in the Mind the Sea of Peace, thy Perfect, Tranecendent Lord. *[1–Pause]*
Nectar seems bitter to thee and Poison sweet,
Such, O worshipper of Māyā, is thy state that I have seen with my own eyes.
You are involved in Deceit, Treachery and Ego,
But if you hear the Lord's Name, you are stung (as if) by a scorpion. *[2]* **P. 893**
You worry ever for the sake of Māyā,
But Praise not your God with your tongue and Mind.
Nay, you Love not your Fear-free, Compassionate and Absolute Lord. *[3]*
Above all is the King of kings, your True God,
Independent of all and the Perfect Being.
Says Nānak, "We are enveloped by Attachment and bound[2] to Doubt,
And are Emancipated only through Thy Grace, O God !" *[4–21–32]*

Rāmkali M. 5

I Contemplate the Lord's Name, night and day,
And so in the Yond I find a Seat in the Lord's Court.
I am ever in Bliss and come never to Grief :
And I am afflicted not by the Ailment of Ego. *[1]*

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1. ਬਿਤੁ (बितु) : (Sans. वित्तम्), *lit.* wealth.
2. ਗਿਰਹ (गिरह) : (Persian), knot.

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O Saints, O God-conscious beings, seek out the Lord :
And Contemplating Him, Attain to the Highest state (of Bliss), and get lost in His Wonder. *[1–Pause]*

If ye give it thought, ye'll know, O men,
That without the Lord's Name, no one is Emancipated.
Not one of our efforts is of any avail.
It is only the Lord's Love that makes us Swim across the Sea of Existence. *[2]*

If one washes one's body, one is cleansed not.
For, one is then afflicted by Ego and Duality him overwhelms.
But he, who Partakes of the Cure-all of the Lord's Name,
He is rid of all Ailments and Woes. *[3]*

O my Transcendent, Compassionate Lord, be Merciful to me,
And let my Mind forsake Thee not even for a moment.
Let me be the Dust for Thy Saints to walk upon.
O God, Fulfil my Faith and my longings, thus. *[4–22–33]*

Rāmkali M. 5

O Perfect God, I seek Thy Refuge.
For, without Thee, there is not another that I may lean upon.
Thou art my All-powerful Lord, Perfect and Sublime,
But, he alone can Contemplate Thee whose Destiny is Awake. *[1]*

O God, Thy Name Saves and Emancipates all ;
So, my Mind clings only to Thy Refuge : for without Thee, there is no other place to go to. *[1–Pause]*

I live if I Contemplate Thy Name,
And Attain a Seat in Thy Court in the Yond.
And, I am then rid of my Darkness and Pain,
And my mind is Purged of its Evil and is Imbued with Thy Name. *[2]*

I am then in Love with the Lotus-Feet of the Lord,
So immaculate is the Way of the Perfect Guru.
My Fear is stilled and the Fear-free God Abides within me,
And my tongue tells ever the Nectar-Name of the Lord. *[3]*

The Bonds of myriads of my births are then loosed,
And I receive the True Riches of the Lord's Name.
Inexhaustible is this Treasure howsoever one expends.
Says Nānak : "The Lord's Devotees look Beauteous in the Lord's Court". *[4–23–34]*

Rāmkali M. 5

The Lord's Name is the (only) Jewel and the Ruby ;
For, through it, one attains Truth, Contentment and Wisdom.
It is the Treasure of Compassion and Peace and Equipoise :
And it remains ever in the custody of the Devotees. *[1]*

So Inexhaustible is the Treasure of our God,
That howsoever one expends it, it remains infinite and ever the same. *[1–Pause]*

The Lord's Praise is the Priceless Diamond,
Unfathomable in Merit, Infinite in Bliss.
The Word treasures the Unstruck Melody (of the Soul),
And the key to it is in the hands of the Saints. *[2]*

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He who abides in the Cave of the Seedless Trance,
Where Lives also his Perfect, Transcendent God,
Who Converses there with His Devotees,
For him, now there is no birth nor death, no Pain, nor Pleasure. *[3]*

He, on whom is the Lord's Grace,
He, in the Society of the Saints, is Blest with the Lord's Treasure-
Nānak prays to Thee : "O Compassionate Lord,
Thou art my only Capital-stock in which I Deal." *[4–24–35]*

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Rāmkali M. 5

Even the Vedas know not Thy whole Magnificence, O God.
Nor does Brahmā know Thy whole Mystery.
The Incarnations too knew not Thy end.
For, Thou art the Infinite, Transcendent God of gods. *[1]*
Thou alone Knowest Thy Own State,
The others but utter what they hear from others. *[1–Pause]*
The Shiva too knows not Thy Mystery,
And even the gods have known not Thy whole Content.
And to the goddesses too, Thy whole Mystery was Revealed not :
Yea, Thou art our Unfathomable, Transcendent Lord, the Master of all. *[2]*
Thou Playest Thy Parts as Thou Willest.
And, Thou Unitest or Separatest of Thyself, as is Thy Will.
Some are Strayed away from Thee : others are Dedicated to Thy Worship :
And whatever Thou Doest, through it Thou makest Thyself Known. *[3]*
Hear, ye men, the instruction of the Saint ;
For, he sayeth (only) what he See·eth.
Our God is subject neither to virtue nor sin,
For, He, the Lord, is Himself All-in-all, and everything flows from Him. *[4–25–36]*

Rāmkali M. 5

Knowingly, I have done not a good Deed :
For, I have neither Understanding nor Intuition nor Wisdom in me.
Yea, I know not Contemplation, nor Austerity, nor Good conduct, nor Righteousness.
And, I know not what Good Deeds are. *[1]*
O my Master, my God, my Love,
There is not another without Thee : howsoever I err, I belong to Thee. *[1–Pause]*
I have neither an Awakened mind, nor possess miraculous powers,
And abide in the Township peopled by Vice and Sin.
Thou art my only Creator-Lord,
And my Mind leans only on Thy Name. *[2]*
This is what sustains my Mind, that I can live (eternally) hearing Thy Praise,
O God, Thy Merit[1] is that Thou destroyest our Sins,
And Blessest us with a Soul, and Infinite art Thou,
And he alone Knoweth Thee whom Thou Blessest to Know Thyself. *[3]*
Whomsoever Thou hast Created, leans only on Thee :
O Treasure of Virtue, my Master, everyone Contemplates Thy Name.
Nānak, Thy Servant, is a Sacrifice unto Thee.
O Thou Compassionate, Infinite and Unfathomable God ! *[4–26–37]*

Rāmkali M. 5

Thou art our Protector Lord, Compassionate and Kind,
And whosoever Dwells on Thee, even for a moment, is Emancipated[2].
Everyone Contemplates Thee, O God,
But, Thou art Met with through the *Mantram* of the Guru. *[1]*
My God Gives to all life.
For, He is the God of gods, our Perfect Master, and Permeates He all hearts. *[1–Pause]*
I've sought His Refuge,
And lo, my Bonds are loosed.
As I Contemplate Him, the Supreme Bliss,
My Mind rests in Joy and Peace. *[2]*
His Refuge Saves all ; He Emancipates all :
From His Feet flows the life of all.
He is the Life of the Saints' life,
Yea, He is Infinite and Highest of the high. *[3]*

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1. *Lit.* Name.
2. ਕੋਟਿ ਜਨ ਖੰਡੇ (कोटि भव खंडे) : *lit.* myriads of (ਕੋਟਿ) births (ਜਨ) were eradicated (ਖੰਡੇ).

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Guru Granth Sahib

Pure is that Mind which Dwells on the Lord :
Yea, it is God, who, in His Mercy, Blesses one with it.
Through the Lord's Name one gathers Peace, Poise and Bliss.
So, Meeting with the Guru, Nānak Dwells on the Name. *[4-27-38]*

Rāmkali M. 5

O mind, shed all thy cleverness,
And Serve thy Lord, making thy mind His Slave.
Obliterate wholly thy self, thy pride,
And receive the fruit of thy heart's Desire. *[1]*

Be Awake to (the Wisdom of) the Guru,
For, this is how one is Fulfilled and attuned to the Guru's Treasure. *[1-Pause]*

Know not thy Guru separate and distinct from thy God,
For, the True Guru is himself the Immaculate Lord.
Know him not to be a mere man :
For, he who ih his humility Knows thus, is Blest with Honour. *[2]*

Lean only on thy Guru and God :
And rest not thy hope upon another.
Beg for the Lord's Name, the Treasure of all treasures :
And then thou art Honourd at the Lord's Court. *[3]*

Contemplate the *Mantram* of the Guru's Word,
For, this is the Essence of Worship and Devotion.
Thy True Guru is then Compassionate to thee,
And thou, the Lord's Slave, art then Emancipated. *[4-28-39]*

Rāmkali M. 5

Whatever happens, look upon it as good,
And shed thy Ego.
Sing thy Lord's Praise, night and day,
For, this is the only object of thy life. *[1]*

O Saint, Contemplate thy God and be ever in Bliss,
And shed thy cleverness, Dwelling upon the Immaculate *Mantram* of the Lord. *[1-Pause]*

Lean, within, on the hope of the One God alone,
And Contemplate the Immaculate Name of thy Lord.
Salute ever the Lotus-Feet of thy God,
And then thou art Ferried across the Sea of Existence. *[2]*

Thy Beneficent Lord is the only Giver,
Whose Giving knows no end : and who is Unfathomable and Infinite.
He, in whose home are all the Treasures,
He alone Protects thee in the end. *[3]*

Nānak is Blest with the Treasure of the Immaculate Name.
And whosoever, by Good Fortune, Dwells upon it, is Emancipated. *[4-29-40]*

Rāmkali M. 5

Make your earthly sojourn fruitful,
That you art defeated not at the Lord's Court.
And then both here and Hereafter you attain Glory,
And you are Released (into Eternity) when you leave this world. *[1]*

Sing the Lord's Praise ever,
That you are at Peace both here and Hereafter, and Dwell ever on the Wondrous Lord. *[1-Pause]*

Contemplate thy God, upstanding and downsitting,
And, then, all thy Ailments are past.
All thy Adversaries then become thy friends.
And thy mind is purged of Evil and becomes Immaculate. *[2]*

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This is the most Sublime task ;
This is the most righteous of all deeds.
Contemplating thy God, you are Emancipated :
And your Sins, accumulated birth after birth, are washed off : *[3]*

All your hopes are then fulfilled,
And no more is the noose of the *Yama* for you.
So hearken to the instruction of the great Guru,
That you Merge in the Peace of Equipoise, *[4-30-41]* P. 896

Rāmkali M. 5

He, to whom we belong, acknowledge Him to be thy Master,
And pride not on thyself.
He, who is Thy Creator, is also the Creator of all,
So Dwell ever on Him and be ever at Peace. *[1]*

O food, why are you strayed by Doubt ?
For, Without the Lord's Name, nothing is of avail to us : and we regret saying, "This is mine, mine".
[1-Pause]

Accept in good faith whatever the God does,
For, else one is reduced to the dust.
Let His Will seem sweet to you.
But, rare is the one who Believes thus in God, by the Guru's Grace. *[2]*

Self-dependent and Unperceivable is He :
Dwell on Him, O my mind, ever and forever more.
He, who Cherishes Him, is rid of his Woes.
And, then, here as in the Hereafter, he is Sanctified. *[3]*

Can one Keep count of those who were Emancipated, Singing the Lord's Praise ?
Nay, one can count them not, nor evaluate their Worth.
The sinking Iron Swims Across in the Society of the Saints :
But he alone is Saved thus on whom is God's Grace. *[4-31-42]*

Rāmkali M. 5

Dwell in thy mind on thy God :
This is the *Mantram* that the Guru hath Blest thee with.
And then you are rid of all fears,
And you are fulfilled. *[1]*

Fruitful ever is the Service of God :
One can evaluatke it not : for, the True Lord is Unfathomable and Mysterious. *[1-Pause]*

He is the only Doer and the Cause.
O mind, Dwell ever on Him.
And, Serve Him ever,
That you are Blest with Truth, Equipoise and Peace, *[2]*

Sublime is my Master, my God ;
And He Establishes and Disestablishes in a moment.
Save for Him there is not another :
And, He is the only Protector of our Soul. *[3]*

O God, hearken to my Prayer in Thy Mercy.
That I may See Thy Vision,
And Contemplate Thee,
Whose Glory is without equal. *[4-32-43]*

Rāmkali M. 5

O man, vain is the support of man,
For, it is God alone on whom one can rest one's Hope.
I now lean on no one but my God,
And have Met spontaneously with my Master, the Treasure of Virtue. *[1]*

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O my Mind, Dwell on the One Name of thy Lord, and Sing ever His Praise
That you are Fulfilled. *[1–Pause]*
Thou, O God, art the Creator and the Cause,
So I have sought the Refuge of Thy Lotus-Feet.
I now Dwell upon Thee, body and soul :
And so See Thee—the Embodiment of Bliss. *[2]*
Ever and forever more I seek Thy Refuge
Who has Created all the beings,
And I've attained, Contemplating Thee, all the Treasures.
Yea, Thou art our only God who Protecteth and Saveth all. *[3]*
I would be the Dust for all men to tread upon,
And Merge in God, obliterating my self.
Now, I Contemplate the Lord's Name, night and day ;
For, this indeed is the only Fruitful Deed. *[4–33–44]*

Rāmkali M. 5

O Beneficent Lord, Thou art the only Creator and the Cause.
So Sustain me Thou, as Thou Sustainest all.
O *Allāh*, Thou art Infinite and Unfathomable : **P. 897**
Self-existent, without end and our Creator-Lord. *[1]*
Aum : Greetings be to our Master, the Lord of the earth,
The Creator of all, who Pervades all. *[1–Pause]*
The Lord of the universe, *Jagan-nātha*, the Life of all life, the Master of Lakshmi,
The Destroyer of Fear ; Dwell thou on Him.
He is *Rikhikesha*, the Director of our sense-faculties[1], the Support of the earth,
The Perfect Being, Permeating all, who is our Emancipator. *[2]*
He is *Maulā*, the only Liberator[2], the Compassionate God :
From Him is the Glory of all the Prophets and Pious men.
He is the Master of our hearts and Speaks from within :
Nay, He is bound not to the Qurān or the Western Texts. *[3]*
The Man-Loin, *Nārāyana*, the Beneficent God is He,
And He Pervades all, on whom lean all.
He, *Vāsudeva*, Abides in all hearts, all over.
And His Wonders are Unanalysable and make one wonder. *[4]*
O Creator-Lord, be Merciful to me,
And Bless me with Thy Devotion.
Says Nānak : "Through the Guru is my Doubt gone.
And now I See *Allāh* and the Transcendent *Brahma* as one". *[5–34–45]*

Rāmkali M. 5

One is rid of myriads of one's Sins accumulated birth after birth :
Contemplating the Lord, Pain touches one not.
The Guru's Lotus-feet are then Enshrined in the Mind,
And all the evils of the flesh are dispelled. *[1]*
O life-ful man, Sing thou the Praise of thy God :
Ineffable is the Gospel of the Perfect Lord and, dwelling upon it, thy Light Merges in the All-Light,
[1–Pause]
And, all one's hungers and desires are stilled,
And one Contemplates the Eternal Lord, by the Saint's Grace.
And one Serves one's Lord, day and night,
This, indeed, is the sign of one's Meeting with one's God. *[2]*
All one's involvements are past and God is Compassionate to him,
And he is Blest, Seeing the Vision of the Guru.
So do sprout the Deed-seeds of the past births,
That one's tongue ever Utters the Lord's Praise. *[3]*

---

1. ਰਿਖੀਕੇਸ (रिखीकेस) : Sans. हृषीक+ईशः), an epithet of Vishnu or Krishna, the mater of senses.
2. ਮਉਲਾ (मउला) : (Arabic), Liberator.

Guru Granth Sahib

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The Lord's Servants are forever Approved :
Yea, the God Himself Anoints the Foreheads of the Saints.
He, who is Blest with the Dust of the Saints' Feet,
He, Nānak, is Delivered and Attains the Highest state of Bliss. *[4-35-46]*

Rāmkali M. 5

Be thou a Sacrifice unto thy God's Vision :
Enshrine the Lord's Lotus-Feet in thy heart.
Apply the Dust of the Saints' Feet to thy Forehead,
That thy Sins, accumulated birth after birth, are washed off. *[1]*

Meeting with whom thy Ego is stilled,
And thou See-est thy God all over : such is thy God's Mercy upon thee. *[1-Pause]*

This, indeed, is the Guru's Praise that one Contemplates the Lord's Name.
This indeed is the Guru's Worship that one Sings ever the Lord's Praise.
This indeed is the Cherishing of the Guru in the Mind that one deems one's God near,
And so, believes in the Truth of the Guru's Word. *[2]*

Cherishing the Guru's Word, alike to one are pain and pleasure :
And one is affected not by Craving or Desire.
Through the Guru's Word, the mind is content and whole[1].
So, Contemplate thy God that He ever Saves thy Honour. *[3]*

Thy Guru is God, the Support of the earth.
Thy Guru is ever Beneficent and Forgiving.
He, whose mind is Attuned to the Guru's Feet,
He, Nānak, has a Perfect Destiny and is wholly Fulfilled. *[4-36-47]*

Rāmkali M. 5

On whom dost thou lean in the world,
When there is no one to befriend thee, O fool ? P. 898
The Lord is our only Friend, but of His State one Knows nought.
And the five Passions which rob us like highwaymen, we befriend in our Ignorance. *[1]*

Serve thou then the House through which is thy Deliverance, O friend,
And Sing ever thy God's Praise, Cherishing only the Love of the Saints in thy heart. *[1-Pause]*

Thy human birth is being wasted away in Ego and Strife,
And thou art satiated not : such is thy love of Poison.
Thus One's mind wanders and suffers immense Pain,
And can Cross not the Impassable (Sea of) Māyā. *[2]*

Man does deeds which are of no avail to him ;
And then he reaps what he himself has sown.
There is no one other than God to protect thee :
And, thou art Redeemed only if God's Grace be upon thee. *[3]*

O God, Thy Name Purifies even the Sinners :
O Lord, Bless me Thou, Thy Servant, with the Bounty (of Thy Name),
And, be Merciful and Deliver me Thou,
For, Nānak has sought Thy Refuge. *[4-37-48]*

Rāmkali M. 5

If One gathers Peace in this world,
One has to render no account to the Lord of the Moral Law.
In the Lord's Court resplendent is one's Glory,
And one is cast not into the womb again. *[1]*

Now I've known what it means to Associate with the Saint :
For, in His Mercy, the Lord has Blest me with His Name : and as was Writ for me in the past, I've Met with my God. *[1-Pause]*

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1. ਰਾਜੇ (राजे)=ਰਜੀਦਾ ਹੈ : one is satiated.

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I am now Attuned to the Guru's Feet.
O, Blessed is my Union with the Guru !
I Anoint my Forehead with the Dust of the Saint's Feet :
And all my Sins and Sorrows are obliterated. *[2]*
I now Serve the Saint in Truth,
And my mind is cleansed.
Fruitful is the Vision of the Servant of the Lord :
For Seeing it, one Sees the God's Name Permeate every heart. *[3]*
All one's Pain, all Sorrow, is then washed off :
And He, from whom one issues forth, into Him one Merges.
And the Lord of Incomparable Beauty becomes Manifest.
O Nānak, the Perfect Lord Blesses all. *[4-38-49]*

Rāmkali M. 5

The Cow[1] is led to the pasture by the 'Tiger' ;
And That whose price was a mere trite, has become an invaluable asset !
The Goat gets her sustenance from the Elephant,
When one's God looks upon one with His Eye of Mercy. *[1]*
O Thou Loved Lord, O Treasure of Mercy,
I can Utter not Thy Merits : innumerable are these. *[1-Pause]*
The Cat eats not though it sees the Meats :
And lo, the great Butcher has throw his knife away.
The Creator-Lord then Abides in one's heart ;
And the 'Fish', caught in the net, breaks loose into Freedom. *[2]*
The dry Wood blossoms forth into green shoots,
And, on high and dry tableland flowers the Lotus of incomparable beauty.
The Fire within one is quenched ;
And the Servant is Dedicated to the Service of the Lord. *[3]*
He Saves and Redeems even the ungrateful wretches :
So Compassionate and Kind is our God.
He is ever a Companion and Mate to the Saints :
So, Nānak seeks the Refuge of His Lotus-Feet. *[4-39-50]*

Rāmkali M. 5

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The five tigers (of Passions) the Lord Slays,
And, the ten tigresses (of sense-faculties) are also overwhelmed.
The whirlpool of the three Modes is now no more :
Yea, through the Society of the Saints, ended is my coming into the world of Desire. *[1]*
I live by Contemplating my God :
In His Mercy, the Lord Protects His Own Servants ; for, the Lord is ever the True Forgiver. *[1-Pause]*
The mountain of Sins was burnt off like straw,
When I Contemplated the Lord's Name and Worshipped the Lord's Feet.
The Lord of Bliss then became Manifest, all over,
And I attained Joy, Dedicated to the Lord's Worship. *[2]*
I Crossed the Sea (of Existence) as if it were a mere holeful[2] of water.
And then I came not to Grief, nor Woes[3] (again).
The Sea (of God) is now contained in the Pitcher (of the Mind).
There is nothing that the Creator-Lord can Accomplish not. *[3]*
When I am Separated from God, I am pushed down into Hell :
And when He Saves me, I am Blest By His Grace.
O Lord, neither Sin nor Virtue are in our hands,
So I've abandoned myself to Thy Praise with Joy. *[4-40-51]*

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1. The significance of these words could be explained as follows : The cow stands for the sense-faculties, the Tiger for the purified Ego ; the goat for the meek-looking evil, & the elephant for the Higher Mind ; the cat for Desire & the meat for the things that entice ; the Butcher is the wratn which has thrown away the knife of violence. The fish is one's mind, the dry tableland one's body, & the lotus one's heart.

2. ਬਾਛੜ ਖੋਜ (बाछर खोज)=ਵਛੇ ਦਾ ਖੁਰ : *lit.* (equal to) the hoof of a calf.

3. ਰੋਜ (रोज) : (Sindhi), grief, sorrow.

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Rāmkali M. 5

Neither the body belongs to you, nor is your mind under your sway :
For, you are lured by Māyā and beguiled[1] by Attachment.
As the ewe sports with the lamb,
(So do we with Māyā, and) of a sudden, the net of death catches us all. *[1]*

O mind, seek the Refuge of the Lord's Feet :
And Contemplate the Lord's Name which keeps ever your company and you are Blest with the Lord's Riches, by the Guru's Grace. *[1–Pause]*

One's works are never fulfilled,
And one worries ever, for, one is intoxicated with Lust and Wrath.
One indulges in sins so that one may live long,
But nothing[2] goes along with thee, O ignorant one ! *[2]*

One knows Deceit and beguiles all,
And, even for a trite, one throws dust on one's head.
He, who Blesses us, Him we Cherish not :
And, we are gripped ever by the Pain of false Greed. *[3]*

When the Lord is Compassionate to thee,
Thy Mind becomes the Dust of the Saints' Feet.
Then, thy Lord Holds thee by the Hand,
And then, O Nānak, thou Mergest in (the Lord's) Truth. *[4–41–52]*

Rāmkali M. 5

I seek the Refuge of my Lord, the God ;
Yea, I've become fear-free Singing the Lord's Praise, and all my Pain is stilled, associating with the Saints. *[1–Pause]*

He, in whose Mind Abides the Lord,
He experiences not the impossable Sea (of Existence).
He, who utters with his tongue the Lord's Name, with Faith in the heart,
He is wholly Fulfilled : all his tasks are accomplished. *[1]*

He, whose Forehead the Guru strokes with His Hands,
Why shall he, the God's Servant, then grieve or care ?
His comings and goings (into the world of Desire) cease :
(For), He is a Sacrifice unto the Perfect Guru. *[2]*

Meeting with the Guru-God, he is Blest :
Yea, he alone is Blest with the Lord's Vision on whom is God's Grace.
He, on whom is the Mercy of the Transcendent Lord,
He Crosses the Sea of Existence, associating with the Saints. *[3]*

O Saint, Drink thou the Nectar of the Lord's Name.
That thy countenance is hallowed in the Lord's Court,
And thou art in Bliss, forsaking all thy Sins.
Says Nānak : "Dwelling on the Lord, one Crosses (the Sea of Existence)". *[4–42–53]* **P. 900**

Rāmkali M. 5

The fire is locked in the wood, but burns it not.
The waters surround the earth but drown it not.
(The tree rests its head on) the sky below, and its feet are hung high above (in the air) :
And lo, in the Pitcher (of the human frame), the Sea (of God) becomes Manifest. *[1]*

So Powerful is our Lord, the God !
And so the Devotees forsake Him not even for an instant : Dwell thou too, O mind, on this wondrous Being. *[1–Pause]*

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1. ਧੋਹਿ (धोहि) : (Sans. द्रोह :), against ; treachery.
2. ਤਸੂਆ (तसूआ)=ਤਸੂਮਾਤ੍ਰ : very little.

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At first is the butter (of God) and then is the milk (of Creation) ;
And lo, the wonder that the Soil purifies the Soap[1] !
Of the fear (of Illusion) is the Fearless (thing)[2] afraid !
And that, which is not[3], Swallows that which is[2] ! *[2]*

That, which exists[2], is unmanifest : that, which doesn't[4], seems,
Such wondrous are the Doings of the Lord of the earth !
That, which is deceived not[2], is beguiled by the Deceiver.
O men, without the Quintessence, one is involved over and over again (in Strife). *[3]*

Join the Society of the Saints, therefore, and Utter (the Lord's Name).
Say the Smiritis, the Shāstras, the Vedas, and the Purānas,
That rare is the one who Reflects on God.
But he, who does so, Attains unto the Highest state (of Bliss). *[4-43-54]*

Rāmkali M. 5

That alone happens what Thou Willest, O God,
So I seek Thy Refuge : for, without Thee, there is not another. *[1-Pause]*

The sons and the wife and the riches that we see go not along with us.
But we are fed on the potion of Poison, and in the end we abandon the temple of Māyā. *[1]*
One is wasted away slandering others, and is cast into the womb due to one's wrought deeds :
Yea, that, what one practised in the past, dog his feet, and he is seized by the dreadful *Yama*. *[2]*

One speaks falsehood and practises other than what one preaches, and what a shame[5] that one's desire is satiated not :
And slandering the Saints, one is gripped by an incurable Malady, and one's body is wasted away. *[3]*

He, who Created the slanderers, Embellished the Saints and made their Victory resound in the air.
Says Nānak : "The Lord's Servants the Lord Hugs to His Bosom ; O God, be Thou Merciful to me too." *[4-44-55]*

Rāmkali M. 5

Such Perfect Lord is now my Refuge,
Whose Contemplation never goes in vain. *[1-Pause]*

Seeing His Vision, we are ever Blest,
And, when we surrender to Him, we enter into Eternity.
In my Mind Abide the Lotus-Feet of the Lord,
And so I am ever Fulfilled. *[1]*

He, whose Forehead the Lord Strokes with His Hands, (is Emancipated).
Yea, my God is the Support of the supportless.
He is the Purifier of the Sinners, the Treasure of Mercy,
And I am ever a Sacrifice unto Him. *[2]*

Immaculate is His *Mantram*, and he, whom He Blesses,
Sheds his Sins, and overcomes his Ego.
Let us Contemplate our One God in the Society of the Saints,
That, Imbued with His Name, all our Sins be obliterated. *[3]*

Our Guru-God informs all places, all beings :
He, the Treasure of Virtue, Permeates all hearts.
Says Nānak : "O God, Bless me Thou with Thy Kingly Vision, for, I lean on this hope.
This ever is my Prayer for, I Dwell on only (Thy) Truth. *[4-45-56]*

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1. The idea is that the mother's blood turns into pure white milk, or it might mean that it is the soil (flesh) of the body through which one illumines on's soul.
2. *i.e.* Soul.
3. *i.e.* Māyā.
4. *i.e.* the body that perishes.
5. ਹਇਆ (ह्इआ) : (Arabic حیا), shame.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Rāmkali M. 5 : Dupadās

Sing thou the Praise of thy Lord :
Contemplating whose Name one attains Bliss, and cease one's comings and goings. *[1–Pause]*
Singing His Praise, the Mind is Illumined,
And one rests one's Mind on the Lotus-Feet of God. *[1]*
Everyone is Emancipated through the Society of the Saints.
"Thiswise", Says Nānak, "one Swims across the Sea of Existence." *[2–1–57]*

Rāmkali M. 5

Perfect is my Guru : yea, my Guru is Perfect.
Contemplating His Name, one is ever in Bliss and one is rid of one's illusory Maladies. *[1–Pause]*
Dwell thou only on thy One Lord,
In whose Refuge, one is ever in Bliss, *[1]*
And one hungers only for the Lord's Name and sleeps in Peace,
All one's Sorrows are past, Contemplating the Lord's Name. *[2]*
O friend, abide thou in the Peace of Poise,
And thy Perfect Guru rids thee of all thy Cares. *[3]*
Contemplate thy God, night and day,
And thy God will ever Keep thee whole. *[4–2–58]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāg Rāmkali M. 5 : Partāla

I greet the Man, the Being, my only God,
Who Pervades the waters and the earth, and is also the Lord of the skies. *[1–Pause]*
He Sustains and also Destroys ; He brings us into being over and over again,
And has neither an abode, nor is dependent on food. *[1]*
He is Deep and Poised, the Jewel, Infinite, Highest of the high,
And Sports in a myriad ways, He of Infinite Virtues : Nānak is a Sacrifice unto Him. *[2–1–59]*

Rāmkali M. 5

Lo, another one, beguiled by Māyā, gold and women, has passed away, abandoning beauty, love, fragrance and other joys of the flesh. *[1–Pause]*
He was proud of his vast treasures and was comforted in mind,
But nothing kept company with him (in the end). *[1]*
He was involved with the illusory love of his sons, wife, brothers and friends, but all this was like the passing shade of the tree.
Nānak seeks the Refuge of the Lord's Lotus-Feet, for, this is what brings Peace to the Saints. *[2–2–60]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Rāmkali M. 9 : Tipadās

O mind, seek thou the Refuge of the Lord's Name :
Contemplating whom one sheds the evil of the mind and attains the state of Supreme Bliss. *[1–Pause]*
Blessed, Blessed, is the creature who Sings the Lord's Praise,
And purging his mind of the Sins of a myriad births, lands in Heaven. *[1]*
Ajāmala became conscious of God at the end of his days, **P. 902**
And attained he to that state (of Bliss) in a moment which the Yogis seek for a whole life. *[2]*

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The Gajrāja had neither merit, nor knowledge, nor consciousness of religion,
But lo, the Lord's innate Nature Blest him with the Blessing of Fearlessness. *[3–1]*

Rāmkali M. 9

O Saints, which Way shall I take
That I may dispel my Evil and my mind is Dedicated to the Love of God ? *[1–Pause]*
My mind is involved in Māyā and knows not Wisdom ;
Pray, tell me, how indeed is the Name to be Dwelt upon that one may Attain to the state of Nirvān? *[1]*
The Saints were Compassionate and Merciful and instructed me they thiswise :
That whosoever Sings the Lord's Praise, goes indeed the Way of Religion. *[2]*
If man's heart Cherishes, even for an eye-twinkle, the Lord's Name (with Faith)
Dispelled is his fear of the *Yama*, and his human birth becomes Sanctified and Fulfilled. *[3–2]*

Rāmkali M. 9

O man, be Awake to thy God,
For, thy age wears off each moment and thy life passes in vain. *[1–Pause]*
One wastes away one's youth in Vice, and one's childhood in Ignorance,
And becoming old too, one knows not ; O, why is one lured thus away by Evil ? *[1]*
The Master, who Blest you with the human birth, O, why have you forsaken Him, pray ?
He, whose Contemplation Emancipates us all, why Sing not His Praise even for a while ? *[2]*
(Why are you proud of Māyā, for, it goes not along with you).
Says Nānak, "Dwell ever on Thy God, the Wish- fulfilling Jewel, which alone keeps thy company in the end". *[3–3–81]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 1 : Ashtapadis

The same moon and the same stars rise age after age : the same sun[1] burns bright overhead.
The same earth subsists, the same air waves : how does then Time corrupt life and people ? *[1]*
Shed thou the Craze for life (at another's expense),
(For), the surest sign of the Kali age is to approve of tyranny[2] over life. *[1–Pause]*
Else, the Kali age one finds neither in a particular land, nor at a pilgrim-station,
Nor is it in a set mansion, but surely not where men practise Compassion. *[2]*
Whosoever practises Truth in this age, loses, and Austerities too yield no fruit.
And whosoever Utters the (Lord's) Name is defamed : this, indeed, is the character of the Kali age. *[3]*
The master is in dread, while the servant is unafraid.
And, whenever the master is chained, it is at the servant's hands that he comes to grief. *[4]* **P. 903**
Say thou the Lord's Praise ; the Kali age has come :
For, the righteousness of the past three *Yugas* is no more practised : and, only if the Lord Blesses one with Merit, then alone is one Blest. *[1–Pause]*
In this turbulent[3] age, it is the Muslim code that settles all issues, and the (blue-robed) Qāzi occupies (the blue-hued) Krishna's place.
It is the age of Brahmā's *Atharva Veda ;* but, the only True Deed is the Lord's Praise. *[5]*
Why worship without Honour ? Why have self-control without Truth ? Why wear the sacred thread without Continence ?
One may bathe (at the pilgrim-stations), be anointed with the saffron-mark, but without (inner) Purity, one is cleansed not. *[6]*

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1. ਦਿਨੀਅਰੁ (दिनीअरु) : (Sans. दिनकरः), the sun.
2. ਧਿਙਾਣਾ (धिङाणा)=ਧਕਾ : tyranny.
3. ਕਲਵਾਲੀ (कलवाली)=ਕਲਹ ਵਾਲੀ : (the age) of strife.

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In the Kali age, the Approved Books are the Qurān and the Semitic Taxts,
And of the Brahmins, the Vedas and the Purānas one hears no more.
Allāh, the Compassionate, is the Name of the Lord (today) :
But See Him thou, O man. as One througout the ages. *[7]*
Seek thou the Glory of the Lord's Name, for, above it, there is no other Deed.
And what a shame that while one has everything[1] in own Home, one goes about begging from door to door ? *[8–1]*

Rāmkali M. 1

(O Pandit), you instruct the world, but all for the sake of the body[2].
But abandoning one's composure, how can one attain unto the Lord's Truth ?
He, who has Desire and a sense of 'mine-ness' and the love of woman in the mind,
Is neither a man of this world, nor of the other[3]. *[1]*

O Yogi, be seated (in thyself) that thy Duality and Pain are no more :
For, is it not a shame that a Yogi should beg from door to door ? *[1–Pause]*

You Sing (the Lord's) songs, but know not yourself,
Then how can you be rid of the Malady[4] that afflicts your Soul ?
If one's mind Loves and is Imbued with the Guru's Word,
Then one is fed on the Bounty[5] of the Contemplation in Equipoise. *[2]*

One besmears oneself with ashes and thus practises Deceit,
And, being swayed by Māyā and Desire, one suffers the *Yama's* rod.
The bowl of the heart, if broken, can contain not the alms of Love :
And bound to one's Bonds, one comes and goes. *[3]*

One calls oneself a man of Continence, but practises not Chastity :
And seeks out nothing but Māyā, involved in the three Modes.
Bereft of Compassion, within him is lit not the Light of God :
And he is involved with a myriad involvements, and so sinks down, down, down. *[4]*

He wears many garbs : he changes many colours,
And like a juggler, plays many parts.
Within him burns the immense fire of Care and Anxiety :
Then, how can he be Ferried Across, without Deeds ? *[5]*

He wears the quartz ear-rings in his ears,
But, without Wisdom, how can he be Emancipated ?
The cravings of the tongue and sex lure him :
And he becomes a quadruped, for, his animal instincts are ever with him *[6]*

Like the householders, the Yogis too are involved in the Māyā of three Modes.
But when one Reflects on the Word, one's Sorrows are past :
For, the Word is Pure and Immaculate.
Thus, a Yogi is he who Reflects on the (Right) way. *[7]*

O God, Thou Possessest the Nine Treasures : Thou art the Cause of causes.
And Thou Establishest, and Disestablishest, and Doest whatever Thou Willest.
Chastity, Truth, Self-control and a Pure mind :
Such are the attributes of a Yogi, the friend of the three worlds. *[8–2]*

Rāmkali M. 1

The body of six *Chakras*[6] is the seat of the Detached conscious Mind,
Within which Rings the Melody of the Word.
My Mind is Attuned (to the Lord), hearing the Unstruck Strains of Bliss ;
And, through the Guru's Word, my Mind is pleased with the (Lord's) True Name.

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1. *i.e.* God.
2. ਮੜੀ ਬਧਾਵਹਿ (मड़ी बधावहि) : *lit.* to build the tomb (of thy body).
3. ਅਉਧੂਤੀ (अउधूती) : Sans. अवधूत), *lit.* an ascetic who has renounced all worldly attachmedts and connections.
4. ਪਰਤਾਪੁ (परतापु) : Sans. परिताप), *lit.* pain
5. *Lit.* alms.
6. The six mystical circles of the body are : (1) *Moolādhār* above the organs of generation; (2) *Swadhisthān*, in the root of generative organ ; (3) *Manipoor*, in the navel region ; (4) *Anāhat*, in the heart; (5) *Vishuddha*, in the throat; and (6) *Agya*, betwixt the eye-brows.

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O man, one attains Bliss through Dedication to God,
When, by the Guru's Grace, the Lord's Name seems sweet and in it one Merges. *[1–Pause]* **P. 904**

Stilling the craving for Māyā and Desire, one Merges (in God) :
And, Meeting with the True Guru, one Unites (with the Supreme Lord).
One is Blest then with the Invaluable Jewel of God :
And, Imbued with Him, one's Mind is Content. *[2]*

Then one is afflicted neither by Ego nor the Malady of 'mine-ness' ;
And, being Dedicated to God, one is rid of the fear of the *Yama*.
Then, the tyranny of death pains one no more,
And the Immaculate Name Sparkles within one's heart. *[3]*

Reflecting on the Word, one belongs to the Absolute Lord ;
And erased is Vice of one's mind, and within one is Awakened the Guru's Wisdom.
One is then Awake (to God) night and day, and is to Him eternally Attuned,
And one becomes Emancipated in life : yea, one finds this State (of Consciousness) within. *[4]*

One then remains Detached in the cave (of the Mind).
And through the Word, slays he the five Demons (within).
He then is lured not by what belongs to another,
And one abides deep within in a state of Equipoise. *[5]*

The *Gurmukh*, the Detached being, is forever Awake (to God),
And being ever Detached, is weaved into the (Lord's) Quintessence.
The world is Asleep and dies to be reborn :
For, without the Guru's Word, it is Awakened not. *[6]*

If the Unstruck Melody (of the Word) Rings within one, night and day,
(Then), the state of the Deathless Lord is known, by the Guru's Grace.
The Lord is Revealed when one Realises the Word,
And (then) one Sees the Lord of *Nirvāna* Pervade all, all over. *[7]*

One then enters into the Seedless Trance, one's Mind Imbued with Equipoise,
And abandoning Ego and Greed, one Knows the One alone.
The mind, when it accepts the lead of the Guru,
Merges in God, obliterating the sense of the Other. *[8–3]*

Rāmkali M. 1

One keeps count of the auspicious days, but thinks not,
That our God, the one Supreme Being, is above and beyond these.
He, who Meets with the Guru, knows the Way
And Realises the God's Will, Blest with the Guru's Word. *[1]*

O Pandit, lie not and speak the Truth :
For, one attains to one's True Abode if one rids oneself of Ego, through the (Guru's) Word. *[1–Pause]*
The astrologer makes our horoscope, calculating this and that,
And he reads it out to us, himself Realising not the Reality (of the Real).
Above everything is the Contemplation of the Word :
I say not of aught else, for, all else is but dust. *[2]*

One bathes onself (at the pilgrim-stations) and worships stocks and stones,
But, being Imbued not with God, one remains impure.
So, overcome thy Ego that thy Lord Meets thee, forsooth[1];
And, Contemplating Him, thy life is Emancipated, and thou art Fulfilled. *[3]*

One Reflects not on the Vedas but is involved ever in Strife ;
And if one is oneself Drowned thus, how will one Save one's ancestors' souls ?
The Lord is in all hearts, but rare is the one who knows.
Yea, when one Meets with the True Guru, one Realises the Truth. *[4]*

Calculations (about one's future) create Doubt and Sorrow within one,
But reclining in the Guru's Refuge, one is ever at Peace.
O God, I've Sinned but have now sought Thy Refuge,
And have Met with Thee and the Guru : my past (good) deeds have fruitioned indeed. *[5]*

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1. ਸਾਰਥਿ (सारथि)=ਸਹ-ਅਰਥ : verily.

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If one seeks not the Guru's Refuge, one Attains not to God,
And one is strayed by Doubt and is born to die to be born again.
If one dies in Sin, one is bound at the *Yama's* door :
(For), within one is not the Lord's Name, nor the practice of the Word. *[6]*
Some men call themselves Pandits and teachers and guides,
But, being involved with the Other, they Mounrt not to the Mansion (of God). P. 905
He, who, by the Guru's Grace, leans on the Lord's Name,
O, rare is he, one among myriads of men ! *[7]*
The One alone Pervades good as well as bad:
Know thou this, O Wise one, leaning on the Guru's Support.
Rare is the one who Knows the One alone, by the Guru's Grace :
Then, cease one's comings and goings and one Merges in the Being of God. *[8]*
They, in whose heart Abides the One Absolute Lord,
They are endowed with all Virtues : their thoughts are Pure.
They do as is the Guru's Will.
And, Nānak, Through Truth, they Merge in the True One. *[9-4]*

Rāmkali M. 1

To suddue Desire through *Hatha-Yoga* wears off the body :
For, through fasting and penances, the mind is subdued not.
Hark ho, there is nothing that equals the Lord's Name. *[1]*
Serve thy Guru, O mind, and seek the Society of the Saints,
And then the tyranny of the *Yama* overaws thee not, nor Māyā stings thee, if thou Suckest in the Essence of the Lord. *[1-Pause]*
The world is involved with the words of Strife and is swayed by (false) music,
And abiding with the Māyā[1] of three attributes, it comes and goes.
Yea, without the Lord's Name one comes to Pain. *[2]*
The Yogi sucks in his breath and then (his Tenth Door), the seat (of the Self), opens up ;
And through inly-washings and six other practices[2], he cleans his within.
But, without the Lord's Name, vain is the breath he breathes. *[3]*
If within one burns the fire of the five (Desires), how can one be Content ?
If within one is the Thief, how can one Relish (the Relish of God) ?
It is only the God-man who conquers the fortress of the body. *[4]*
If one's within be Soiled, why should one wander at the pilgrim stations ?
If the mind be impure, why bathe the body[3] to make it pure ?
If such be one's destiny, then who is one to blame (but oneself). *[5]*
If one eats not food, one pains the body.
For, without the Guru's Wisdom, one is never Content.
The Egocentric is born only to die and be born again. *[6]*
Ask thy Guru and seek the Society of the Saints, and Know that
If the mind be Imbued with God, one comes not, nor goes.
There is no Deed better than the Lord's Name. *[7]*
So still, from within, the clamouring of the mice[4] of Desires,
And Serve thy Lord, Uttering the Lord's Name, ingrained in thee since Eternity.
Nānak : When God is Merciful, He Blesses us with His Name. *[8-5]*

Rāmkali M. 1

There is no other Source that creates : (for), everything is contained in God :
And whatever is, is from God.
He, thy True Lord, has ever been through the ages :
And there is no one else but thy God to Create and Destroy. *[1]*
Such is my Master, Deep and Unfathomable
That whosoever Contemplates Him, attains Bliss : and through the Lord's Name, the *Yama* can destroy one not. *[1-Pause]*

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1. *Lit.* poison.
2. To cleanse the body from within (a) with water, or (b) cloth, or (c) thread ; (d) by fixing one's gaze on something ; (e) by inhaling, and (f) exhaling swiftly like the bellows of an iron-smith.
3. ਸੋਚ (ਸ਼ੋਚ) : (Sans. शौचम्), cleaning, purifying.
4. ਉਂਦਰ ਦੁੰਦਰ (ਉਂਦਰ ਦੁੰਦਰ) : (Sans. उंदुर :, a mouse, rat ; द्वन्द्व, strife, codtention, quarrel).

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The Lord's Name is an Invaluable Jewel :
Yea, True, True, is our Lord, Eternal and Unequalled.
He, who utters the True (Name), is pure of tongue :
He Attains to the True Door, and there is Strife[1] for him no more. *[2]*

Some but abide in the woods, others in the mountains :
They forsake the Lord's Name and are consumed by their Ego.
What use is the wisdom or concentration without the Lord's Name ?
Yea, those turned Godwards Attain Glory at the Lord's Court. *[3]*

Through Ego or Conceit, one Attains not to God,
Even if one utters the Gospel or reads it aloud to others. **P. 906**
Wandering through the pilgrim-stations, one is rid not of one's Maladies.
How, pray, without the (Lord's) Name, can one Attain to Bliss ? *[4]*

One tries hard but can control not one's sex-desire,
And one's mind wanders and one falls into Hell.
Bound at the *Yama's* Door, he is Punished and he Wails :
For, without the Lord's Name, the Soul writhes in Anguish. *[5]*

The seekers, the adepts, the seers and the gods :
Not one of these can satisfy the Self[2] by self-control through *Hatha Yoga.*
If one Serves the Guru, by Reflecting on the Word,
One's body and mind become Immaculate and one's Ego is dispelled[3]. *[6]*

If by God's Grace, I am Blest with the True Name,
And if I Abide in God's Refuge with Devotion,
Then, wells up within me the Loving Adoration of the Lord, by His Grace,
And, through the Guru's Word, I Contemplate the Lord's Name. *[7]*

One is rid of Egocentricity, if one's mind be Imbued with God :
(But), one Attains not to the Lord through Falsehood and Deceit.
Without the Guru's Word, one Attains not to God's Door:
Says Nānak : "Through the Guru does one Reflect on the Quintessence (of the Lord). *[8-6]*

Rāmkali M. 5

As you came (into the world of form), O crazy one, so you'll leave it off.
And the more you relish the taste (of Desire), forsaking the Lord's Name, the more you are involved. *[1]*

You' ve become proud, seeing your beauty and riches,
And love more and more your woman and gold, and, abandoning the Path of the Lord's Name, you are strayed by Doubt. *[1-Pause]*

You practise not Truth, nor Chastity, Self-control nor Continence, and the 'ghost' within the cage (of your body) becomes hard like wood.
(For), without Charity, inner Ablution and Self-discipline and, without the Companionship of the Saints, one's life is wasted[4] away. *[2]*

Clinging to Avarice, you forsake the Lord's Name, and your life is but a mere coming-and-going.
And, when the *Yama* strikes you, seizing you by the fore-locks, you become unconscious and fall into the jaws of death. *[3]*

Night and day, you are engaged in slandering others, and have neither the Lord's Name nor Compassion for all, in the heart.
Without the Guru's Word, you are Redeemed not, nor you win Glory : without the Lord's Name, one falls into Hell. *[4]*

Every moment you change like a juggler, involved[5] in Sin and Desire,
And seeing the expanse of Māyā all over, you are attached to it. *[5]*

You commit Sins on an immense scale, and, without the Word, your consciousness is strayed by Doubt.
And you are ever stung by Ego : it is through the Guru's Word that one is rid of this Malady. *[6]*

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1. ਰੋਲੁ (ਰੋਲੂ)=ਰੋਲਾ : *lit.* confusion.
2. ਭੇਵਾ (ਭੇਵਾ) (Sans. ਭੇਦ :), *lit.* the inner state or mystery.
3. ਅਭੇਵਾ (ਅਭੇਵਾ) : (Sans. ਅਭਾਵ), non-existence.
4. ਬਾਦਿ ਜਾਇਆ (ਬਾਦਿ ਜਾਇਆ) : his life (ਜਾਇਆ=ਜੀਵਿਆ), passes in vain (ਬਾਦਿ).
5. ਗਲਤੁ (ਗਲਤੁ)=ਗਲਤਾਨ : involved in.

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When you see ease and riches coming to you, you are elated, O lover of Māyā,
But, He, to whom belong your body and riches, takes them back too : in vain, then, o you writhe in Pain and Doubt. *[7]*
Nothing goes along with you in the end : yet, whomsoever I see is affected by Māyā.
(But), He is our Primal Lord, Infinite and Transcendent ; and, whosoever Enshrines His Name in the heart, is Ferried Across. *[8]*
Why do we wail for the dead, when the Sea of Existence (for everyone) is like the dreadful snake[1] ?
Seeing the illusions of the family, the kindreds and the mansions, the lover of Māyā involves himself in vain purits[2]. *[9]* P. 907
When He, the Lord Sends us out into the world, we come ; and quit when He Calls.
Yea, whatever He has to Do, He Does : but, being the God of Compassion, He Blesses us with Forgiveness too. *[10]*
They, who Taste the Cure-all of God, through them I Attain to my God.
And am Blest with Affluence, Wisdom and Miraculous powers and am Emancipated by the Guru's Grace. *[11]*
By the Guru's Grace, pain and pleasure seem alike to me, I am now above joy and sorrow.
And, obliterating my selfhood, I have Attained to God, by the Guru's Grace, and thus I Merge in Equipoise. *[12–7]*

Rāmkali Dakhani M. 1

I am Imbued with the Guru's True Word : and the Guru has Enshrined in me Chastity, Truth and Self-control. *[1]*
My Guru, the Compassionate, is ever Imbued with God's Love,
And eternally he is Attuned to the One alone and is pleased only on Seeing the True One. *[1–Pause]*
He abides ever in the Heaven (of Bliss), and looks upon all alike, Imbued with the Unstruck Melody of the Word. *[2]*
The Guru wears the loin-cloth[3] of Truth, and is ever absorbed in the All-filling God, his tongue Imbued with His Love. *[3]*
The God, who Created the Creation, Meets with the True Guru, (for), our God is Pleased with his deeds. *[4]*
The Guru Reveals to us the One God in all and all contained in the One God. *[5]*
He, who Created the universe and the spheres and all their parts, He, Our God, is Unknowable. *[6]*
The Light (of the Guru) Illumines the hearts of others and Reveals the Light of God Permeating all the three worlds. *[7]*
He is seated on the True Throne in the Eternal Abode (of God), Attuned to the Fear-free Lord. *[8]*
Our Guru, the Detached Yogi, has bewitched us; He has made the Unstruck Melody (of the Word) Ring in every heart. *[9]*
Says Nānak : "One is Emancipated in the Refuge of the Lord, for, the True Guru Reveals to us the Truth, our Eternal Support (within)". *[10–8]*

Rāmkali M. 1

(The True Yogi) spreads out the hand of his heart[4], out of the tomb of his body, and seeks the Bounties from the God of the earth and the skies. *[1]*
Yea, the God-conscious beings have Saved a myriad beings through the Word (thus). *[1–Pause]*
They overpower their 'I am-ness' and 'mine-ness', and See the Light of (God), Permeating all the three worlds. *[2]*
They overwhelm their Desires and Enshrine (God) in their Minds, Reflecting on the True Guru's Word. *[3]*
And then in their Consciousness Rings the Unstruck Melody (of the Word), and they See all hearts Ablaze with the Light of God. *[4]*
They make of the world a flute and putting to it the lips of the Mind (they Play), awakening within them the Fire of God : *[5]*

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1. ਅਸਰਾਲਿ (असरालि) : (Persian ਅਜਦਹਾ), a dragon ; hence dreadful.
2. ਪਰਾਲਿ (परालि)=ਪਰਾਲੀ ਵਿਚ : *lit.* in straw.
3. ਕੁਪੀਨ (कुपीन) : (Sans. कौपीनम्), a small piece of cloth (usually a small strip) worn over the privities.
4. ਅਉਹਠਿ (अउहठि) : heart.

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And, gathering the five elements (of the body), they burn ever within them the infinitely Immaculate Light of God. *[6]*
And making their body a stringed instrument, out of it they emit the mysterious Word (of God), breathing in or out[1]. *[7]*
And abide they, the Detached ones, ever in the world of God who is Boundless, Infinite and Unfathomable. *[8]*
In the City of the body, the Mind is the King, and the five knowing-faculties abide within it. *[9]*
And, the Mind, seated on the Throne of the heart, ministers Justice, becoming Wise, Uttering the Word. *[10]*
Yea, what can life or poor death do to them who have overpowered their mind ? *[11]* **P. 908**
Our Creator-Lord Himself Creates all : Brahmā, Vishnu and Shiva too are contained in Him, the One alone. *[12]*
He, who disciplines his body and Reflects on the Quintessence of the Self, Swims across the Sea (of Material Existence). *[13]*
One attains everlasting Bliss through the Guru's Service, (for), within one Permeates the efficacious Word (of God). *[14]*
The Lord Himself Unites him with Himself when he stills his Craving and I-amness. *[15]*
He, who abandons (the Māyā of) three Modes and abides in the Fourth state, is the detached Devotee (of God) *[16]*
The Yoga of the God-conscious being is that he Searches his Self, through the Word, Enshrining the One Lord in the heart. *[17]*
And his mind is held, Imbued with the Word : this is the pious Deed (he does). *[18]*
Being Detached, he is neither involved in Strife, nor is he proud of his Wisdom ; he beguiles no one and Reflects on the Word, by the Guru's Grace. *[19]*
Such is the Yoga he practises : for him, Dwelling on the Word is to practise Chastity and Truth. *[20]*
He overpowers his mind, Merged in the Word ; this for him is the Way of Yoga. *[21]*
The Love of Māyā drowns one in the Sea of Existence : the love of the Word Ferries one Across along with one's whole generation. *[22]*
The Word makes of him a Hero, through four ages, and dedicated to it, he Reflects on the Word. *[23]*
The mind is bewitched by Māyā : one is Released from its delusion by Dwelling on the Word. *[24]*
Prays Nānak : "O God, I seek Thy Refuge : Forgive me Thou and Unite me with Thyself". *[25-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 3 : Ashtapadis

Make Humility thy ear-rings, O Yogi, and make Compassion thy gown :
And besmear thy body with the Mystery of 'coming-and-going', and thus conquer the three worlds. *[1]*

O Yogi, strike such strains on the Veena,
That it emits the Unstruck Melody of the Word, and you are Attuned to your God. *[1-Pause]*

Of Truth, Contentment and Honour make thy wallet : and let thy feed be of the Nectar-Name :
And let Contemplation by thy staff : and let thy Mind sing like the horn. *[2]*

Let a composed Mind be thy posture, O Yogi, and be thou rid of Desire,
And ask for the alms in the Township of thy body and, then, thou art Blest with the Lord's Name. *[3]*

With the Veena, one is composed not, O Yogi, and one gathers not Truth in the Skirt,
Nor is one Content, nor Ego goes from within one. *[4]*

Let (God's) Love and Fear be the two hollow gourds, attached to the rod of thy life,
And let thy face be turned towards the Guru : the string of (thy Mind) being struck, thy Craving will be stilled. *[5]*

He, who Knows the Lord's Will, alone is a true Yogi ; yea, he who is Attuned to the One God alone.
His Doubt is dispelled forsooth, and he becomes Immaculate : this is the Way true Yoga is attained. *[6]*

Everything that seems vanishes in the end, so one should be Attuned to the Lord.
But if one Loves the True Guru, then alone one Knows this Truth. *[7]* **P. 909**

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1. ਰਵਿ ਸਸਿ ਲਉਕੇ (रवि ससि लउके) : *lit.* breathing through *Irā* (left nostril), and *Pingalā* (right nostril), the two guords.

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Yoga consists not in abandoning our households to roam the world.
For, the Lord's Name Abides in our body and through it, by the Guru's Grace, one Attains unto one's God. *[8]*
O Yogi, this world is but the puppet of dust, gripped by the Malady of Māyā.
And howsoever one tries and changes one's garbs, this Malady is eradicated not. *[9]*
The Lord's Name is the Cure-all, O Yogi : he, in whose Mind it is Enshrined by God,
He Knows the Way of Yoga, for, through the Guru, the Mystery to Him is Revealed. *[10]*
Hard is the Way of Yoga, O Yogi : only he attains unto it on whom is (God's) Grace,
And who Sees the One alone within and without and eradicates his Doubt. *[11]*
Play upon the strings of that Veena which Rings without being struck,
And then, O Yogi, you are Emancipated and Merge in thy True Lord. *[12-1-10]*

Rāmkali M. 3

Through the True Guru is Revealed to us the Treasure of Devotion: *[1]*
O Saints, it is through the Guru that we are Blest with Glory. *[1-Pause]*
So abide ever in Truth that Peace and Poise well up in you and you are rid of Lust and Wrath. *[2]*
And abandon your selfhood, Attuned to the Lord's Name, and eradicate your 'mine-ness' through the Word. *[3]*
And know you that the One, who Creates also Destroys, and that the Name alone is one's Companion in the end. *[4]*
See ever His Presence near who Created the Creation: *[5]*
Utter the True Word with all your heart, Attuned to the True God. *[6]*
The Priceless Name is in the Society of the Saints : and it is by Good Fortune that one Attains to it. *[7]*
Be not strayed by Doubt, and Serve the True Guru, gathering the mind at a single point. *[8]*
Without the Lord's Name, one wanders about in Doubt, and wastes one's life away in vain. *[9]*
O Yogi, your wander-lust has made you lose sight of the Way of Yoga ; but through Guile, one Attains not to Yoga. *[10]*
In our Self, the City of God, have we our Refuge, and we attain to Yoga through the Guru's Word, *[11]*
When we stop our outgoings through the Word, and the Name is Enshrined within us. *[12]*
This body is the Pool (of the Nectar-Name) : in it one should Bathe, Attuned (to the Word), *[13]*
For, whosoever Bathes in this (pool of the) Name, becomes Immaculate, and his Soul is washed clean through the Word. *[14]*
Lost in the Māyā of three Modes, one is unmindful of the Lord's Name ; and without the Name, one is wasted away. *[15]*
Even the trinity of Brahmā, Shiva and Vishnu is lost in the illusion of the three Modes: *[16]*
It is through the Guru's Grace that one is rid of the Three, and is Attuned (to God), seated in the Fourth State (of Bliss). *[17]*
The Pandits read and utter the words of Strife, for, they know not (the *Q*uintessence). *[18]*
They are strayed by Doubt, immersed in the sea of Poison : then, whom do they seek to preach ? *[19]*
Sublime is the Word of the Lord's Devotees, and this is Manifest to all, age after age. *[20]*
He, who is Dedicated to the Word, is Emancipated : through the Word he Merges in God's Truth. *[21]*

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Through the Word if one searches the Township of the body, one attains the Nine Treasures of the Name. *[22]*
And one's desires are stilled, and one's Mind, Imbued with Equipoise, Utters the Lord's Praise, unuttered[1]. *[23]*
The Eyes, Seeing, are wonderstruck, and the Mind is Attuned to the Unsee-able He : *[24]*
Yea, the Unseeable Lord, who remains ever Detached, in His Light one Merges the Light of the individual Soul. *[25]*
I praise ever my Guru who has Revealed to me the True Wisdom. *[26]*
Says Nānak : "I Pray ye, O men, it is through the Lord's Name that one is Emancipated and one Attains Glory". *[27-2-11]*

Rāmkali M. 3

O Saints, Priceless is the Devotion to the Lord : one can say not its whole Praise. *[1]*
O Saints, it is through the Guru that one Attains to the Perfect God :
Yea, it is He, who enables us to be Dedicated to the Lord's Name. *[1-Pause]*

1. ਬਿਨੁ ਰਸਨਾ (बिनु रसना) : *lit.* (uttering) without the tongue.

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Without the Lord, everything is Soiled, O Saints : so what offering am I to place before Him ? *[2]*
Yea, that what the Lord Likes, alone is His Worship : His Worship is that one obeys His Will with the whole mind. *[3]*
Everyone Worships God, but the Worship of the Egocentrics is Approved not. *[4]*
If one Dies to the self through the Word, one's mind becomes Immaculate : this is the kind of Worship that God Approves. *[5]*
They, who are Attuned to the Lord through the Word, are the Pure beings and they sparkle with Truth. *[6]*
Without the Lord's Name, one can Worship not one's Lord : in vain is the world strayed by Doubt : *[7]*
(But), the God-conscious being Knows his Self, Attuned to the Lord's Name. *[8]*
He, our Immaculate God, Himself makes us Worship Him, through the Guru's Word, and thus our Worship is Approved. *[9]*

If one Worships but knows not the Way, his mind is stained with the love of the Other. *[10]*
The God-conscious being knows what Worship is, (for), within his Mind is Enshrined the Lord's Will. *[11]*
O Saints, he, who accepts the God's Will is in Bliss : in the end, it is the Lord's Name alone that keeps one's company. *[12]*

He, who Knows not his Self, O Saints, in vain does he flatter himself. *[13]*
He, who practises Guile, him the *Yama* spares not, and he loses Honour, forsooth. *[14]*
They, within whom Rings the Word, Know their Self, and are Emancipated, Knowing the Way (of God). *[15]*
Their Mind enters into the Seedless Trance, and their Light is Merged in the All-Light. *[16]*
They Hear the Word from the Guru and Utter the Lord's Name, associating with the Saints. *[17]*
The God-conscious being, who Sings (of God), eradicating his selfhood, attains Glory at the True Door. *[18]*

The True Word proclaims the Truth ; yea, through the True Name is one Attuned (to God). *[19]*
Our God is the Dispeller of Fear and Destroyer of Sin : He alone stays our Friend in the end. *[20]*
Yea, in all is our God, and, through His Name is our Glory. *[21–3–12]*

Rāmakli M. 3

We are Soiled and Sinful Egotists ; it is by Attuning ourselves to the Word that our Soil is eradicated *[1]*
O Saint, the Lord's Name with which the Guru Blesses us, Emancipates us.
If within the heart is Enshrined the True Name, then the Creator-Lord Himself Embellishes us. *[1–Pause]*

Rubbed with the Philosopher's stone, one takes to its qualities, for such is God's Grace. *[2]* **P. 911**
Some practise Guile and wander about, led by Ego : they, forsure, lose the Merit of the human birth in a vain Gamble. *[3]*

Some are ever Devoted to God and Enshrine the Lord's Name in their heart. *[4]*
They, who are ever Imbued (with God), are Inebriated with Equipoise, and through it, they eradicate their Ego. *[5]*

Without the Lord's Fear, one Worships Him not, it is Love-in-Fear of God that crowns one with the Worship of the Lord. *[6]*
Through the Word do we eradicate our Desire and Delusion, and Reflect on the Quintessence of Wisdom. *[7]*
Yea, the Creator-Lord Himself Does it all : He Himself Blesses us with the Treasure (of Devotion). *[8]*

I can know not the whole Praise of my God : but I hymn it, Reflecting on the Word. *[9]*
And I still my self and Contemplate and Praise only my God. *[10]*
It is from the Guru that one is Blest with the Bounty of the Lord's Name ; its Treasure is inexhaustible. *[11]*

The Lord is Merciful to His Devotees : and by His Grace, He Manifests His Power (for them). *[12]*
They Hymn and Reflect upon the Word and crave ever for the True Name. *[13]*
To our only God belong our life and body ; but how hard it is to Reflect on it and Utter it ! *[14]*
They, who are Dedicated to the Word, are Emancipated : they are Ferried across the Sea of Material Existence. *[15]*
Without the True Lord, one Crosses not the Sea : and He alone Knows who Knows. *[16]*

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That what is Writ for us by God, we attain ; and Uniting with our Lord, we are Embellished with the Word. *[17]*
Imbued with the Word, the body sparkles like gold and Loves only the True Name. *[18]*
It is filled with the Nectar-Name, Reflecting on the (Guru's) Word. *[19]*
But they alone find who seek God : others but burst with the wind of their own Ego. *[20]*
The man of Strife is wasted away, while the Servant Serves in the Love of the Guru. *[21]*
He alone is a Yogi who Reflects on the Quintessence of Wisdom, and stills his Craving and Ego. *[22]*
Yea, to him alone is Revealed the Compassionate Guru, on whom is God's Grace. *[23]*
But he, who Serves not the True Guru, being yoked to Māyā, is Drowned in the Sea of his own Ego. *[24]*
So long as one has life, so long one must subserve God, and thus be United with one's Loved Lord. *[25]*
One must be ever Awake to God, and absorbed in His Love, *[26]*
And be ever a Sacrifice, body and soul, unto the Guru. *[27]*
Desire and Delusion will last not : it is by Reflecting on the Word that one is Saved. *[28]*
Yea, he, whom the Lord Himself Awakens, is Awake, Dwelling on the Guru's Word. *[29]*
Nānak : They alone are Dead who Cherish not the (Lord's) Name ; but the Devotee is forever Alive, being Wise. *[30–4–13]*

Rāmkali M. 3

I was Blest by the Guru with the Treasure of the Lord's Name and now I am satiated. *[1]*
P. 912
O Saints, I am Emancipated, by the Guru's Grace,
And within my heart is Enshrined the One Name ; such is the Glory of my Perfect Master. *[1–Pause]*
Himself is He the Creator, Himself the Enjoyer : Himself does He Sustain all. *[2]*
Yea, whatever He has to Do, that He Does : for, no one else can do a thing. *[3]*
The Lord Himself Creates the Creation and Yokes each to His task. *[4]*
If ye Serve Him, ye attain Bliss : through the True Guru are ye United with the Lord. *[5]*
He, the Lord, of Himself, Creates Himself : yea, the Deeps of the Unfathomable Lord one can not Fathom. *[6]*
He Himself Destroys to Recreate, and He Himself is devoid of Desire. *[7]*
Some He has made the givers : others He Makes but beggars : yea, of Himself He Fills us with His Devotion. *[8]*
Fortunate are they, who Know the One alone, and are Merged in their True God. *[9]*
He, our God, alone is Beauteous and Wise : yea, Invaluable and Priceless in He. *[10]*
He Himself subjects us to Pleasure and Pain : Himself He Strays us through Doubt. *[11]*
The Great Giver on High is Revealed through the Guru : without the Guru, the world gropes in utter Darkness. *[12]*
They, who Tasted their God, Loved His Taste : yea, through the True Guru is the Mystery Revealed. *[13]*
Some He makes to forsake the Name : while others to it are Awakened, by the Guru's Grace. *[14]*
O Saints, Praise this God ever, for, His Glory is great. *[15]*
Without Him, there is no other King of the world : His Justice is that He Upholds His Law. *[16]*
His Justice is always Just : but rare is the one who walks in His Will. *[17]*
O man, Dwell ever on God, who, through the Guru, has shown the Way (to follow His Will). *[18]*
He, who Meets with the True Guru, is Fulfilled ; for, he Enshriness the Name in the heart. *[19]*
Eternally True is He, and through the Guru's Word He Utters His Word. *[20]*
Nānak is wonderstruck, Hearing and Seeing his God : yea, his Lord Pervades all, all over. *[21–5–14]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāmkali M. 5 : Ashtapadis

Some have involved themselves with Māyā,
Others but Worship God in a myriad ways.
Some have resorted to stomach-churning[1] or to controlling their breath[2] :
But I, the poor one, have only Contemplated my God. *[1]*

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1. ठिदल (निवल) : (Sans. नौली :), stomach-churning, a Yogic exercise.

2. भुइअंगम (भुइअंगम) : (Sans. भुजंगम् :), *lit.* a snake ; to pass the breath through the Kundlini, the snake-like, coiled channel, in order to hold it in the Tenth Door. A Yogic exercise, which is said to lead to spiritual illumination. As is evident, the Guru rejects this kind of Yoga.

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O Lord, I only lean on Thee,
For, I know not any other way[1]. *[1–Pause]*

Some have abandoned their homes to abide in the woods.
Others have proclaimed their detachedness by keeping silence.
Some (but fain) pretend that they worship no one but the One Lord.
But I, the poor one, have submitted meekly to the Refuge of my God. *[2]*

Some say that they bide at the pilgrim-stations.
Others eat no foodgrains and become recluses.
Some have wandered through the whole earth.
But I, the poor one, have prostrated myself before my God's Door. *[3]*

Some pride themselves on the greatness of their families. **P. 913**
Others say they have so many arms to support them.
Some declare that they have amassed immense fortune.
But I, the poor one, have only God as my Support. *[4]*

Same dance to the tinkling of their ankle-bells.
Others fast, wear rosaries and observe other (outer) disciplines.
Some anoint their foreheads with the *Gopichandana*[2].
But I, the poor one, have Contemplated only my God. *[5]*

Some call themselves the adepts and are given to working miracles[3].
Others but wear a myriad garbs and so establish their authority.
Some have spread[4] the cults of *mantra* and *tantra*,
But I, the poor one, Serve only my God. *[6]*

Some are called Pandits, clever in their talk,
Others but worship Shiva[5] through the six Shāstric ways,
Some are given to the Way of Works,
But I, the poor one, have sought only the Lord's Refuge. *[7]*

I have examined the codes of all ages,
(And found that) without the Lord's Name, the mind is Awakened not.
Says Nānak : "When I found the Society of the Saints,
My Craving was stilled and I was immensely Cooled." *[8–1]*

Rāmkali M. 5

He who Created thee out of a mere drop of water,
And who Breathed life into the dust of thy body[6],
And Blest thee with the light of Reason and the Wisdom to discriminate,
He, who Kept thee whole in the mother's womb, *[1]*

Cherish thou Him, thy Protector-Lord,
And abandon all other thoughts. *[1–Pause]*

He who Blest thee with a father and mother :
He, who Blest thee with the loved[7] sons and brothers,
He who Blest thee with a loved bride and friends,
Cherish thou Him, thy Master, in thy Mind. *[2]*

He who Blest thee with the invaluable air to breathe,
He who Blest thee with the priceless water to drink,
He who Blest thee with fire that itself burns (to warm thee),
Let thy mind seek, and enter into, His Refuge. *[3]*

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1. *Lit.* garb.
2. The yellow soil of a sacred tank near Dwāraka with which the devout anoint their foreheads.
3. ਚੇਟਕ (चेटक) : a miracle ; a deception.
4. ਖੇਵਾ (खेवा) : (Sans. क्षेपणम्), throwing, casting, sending, directing.
5. ਸਿਉ (सिउ) शिव : Lord Shiva.
6. ਦੇਹੁਰਾ (देहुरा)=ਦੇਹ : body.
7. ਹਾਰੀ (हारी) : (Sans हारि), attracting, captivating, charming.

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He who Blest thee with thirty-six kinds of delicacies,
And Blest thee also with a body to hold them within,
And Who Blest thee with the earth and its goods to expend,
Cling thou to the Feet of Him, thy only Master. *[4]*
He who gave thee eyes to see and ears to hear,
And hands to dare, and a nose (to smell), and a tongue (to taste and utter),
And feet to walk, and the head to crown all[1],
O my mind, Dedicate thyself to the Feet of Him, thy God. *[5]*
He who made thee Virtuous from a Sinner,
And made thee Supreme in the entire scheme of things,
Now, you may fulfil your Destiny or fulfil it not,
But hark, that your tasks are accomplished only if you Contemplate your Lord. *[6]*
Here and there is the Presence of thy One God alone :
Yea, wherever one Sees, there is no one else but He.
Why tarry from Serving Him, thy Master,
Without whose Grace one can pass not even a while. *[7]*
O God, we are Sinners and Unvirtuous,
And we Serve Thee not, nor do Good Deeds.
It is by Good Fortune that we've been Blest with the Guru's Boat,
And, Nānak, Thy Slave, has Crossed (the Sea of Material Existence) as does a stone (riding a boat). *[8–2]*

Rāmkali M. 5

Some in their life are involved with colour, taste and form, **P. 914.**
Others with their mother, father and sons:
Still others are involved with kingdoms, estates or trades,
But the Saints pass their lives, Inebriated with the Lord's Name. *[1]*
True, True, is the Creation of God :
And there is only but One Lord of all. *[1–Pause]*
Some in life are engaged in strife or in the study of knowledge,
Others in tasting the tastes of the tongue:
Still more are involved with women,
But the Saints are Inebriated only with the Lord's Name. *[2]*
Some pass their lives in the gambling dens,
Others intoxicated with the drinks,
Still others in thieving the possessions of others:
But the Saints devote their lives to Contemplation of the Lord's Name. *[3]*
Some devote their lives to Yoga, worship or austerities,
Others are involved with their own Sorrows and Maladies and Doubts.
Some waste their lives in holding their breath,
But the Saints make Fruitful their lives, Singing the Lord's Praise. *[4]*
Some pass their lives led by their wander-lust,
Others by occupying ever the same field (of battle):
Others in teaching the child-minds:
But the Saints pass their lives, Singing the Song of God. *[5]*
Some devote themselves to acting other men's roles or to dance (to other men's tunes).
Others pass their lives in violence and in destroying life.
Some live ever in the fear of the rulers,
But the Saints pass their lives, Dwelling on God's Praise. *[6]*
Some are busy instructing others in wisdom,
Others in slaving for others, for, such is their need.
Some more but discipline[2] other men's lives,
But the Saints pass their lives in-drinking the Essence of God. *[7]*
O God, howsoever Thou Yokest man, so is he Yoked,
And before Thee, no one is either wise or unwise ;
And whomsoever Thou Blessest with Thy Name,
Nānak unto Him is a Sacrifice a myriad times. *[8–3]*

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1. ਮੇਰਾ (मेरा)=ਮੇਰੁ : (Sans. मेरु), a fabulous mountain round which all the planets are said to revolve. It is said to consist of gold and gems ; hence, the best, the eminent.

1. ਮਸੂਰਤਿ (मसूरति) : (Arabic, مشورة), consultation.

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Rāmkali M. 5

As even in a jungle-fire some trees remain ever-green,
And as out of the fire of the mother's womb, the child finds release one day,
So does God, our King, Contemplating whose Name our fears are dispelled,
Save His Saints. *[1]*

So Beneficent is our Protector-Lord,
That wheresoever I See, I See Him Sustaining each and all. *[1–Pause]*

As our thirst is quenched with cool water,
As the bride blossoms forth, seeing her spouse home,
As the greedy one finds his riches to be the mainstay of his life,
So does the man of God Cherish the Lord's Name. *[2]*

As the farmer protects his farm with his life,
As the mother and father are compassionate to their child,
As the lover merges in the beloved at his very sight,
So does the man of God Hug his Lord to his Bosom. *[3]*

As the blind one is thrilled if he begins to see,
As the mute one, if he utters and sings, is in ecstasy,
As the cripple, if he crosses a mountain, knows no bounds to his joy.
So does the Lord's Name, which Emancipates all, bring us Bliss. *[4]*

As fire drives away cold forsooth,
So do our Sins hasten away in the Society of the Saints.
As the soap cleans the soiled cloth,
So is one rid of one's illusions, Contemplating the Name of God. *[5]*

As the *Chakvi* ever looks out for the sun,
As the *Chātrik* craves ever for the *Svānti* drop,
As the deer is enraptured by music,
So does the Lord's Name please the Mind of the Lord's Saints. *[6]* **P. 915**

O God, it is by Thy Grace that I Love Thee,
For, I Cherish Thee only when Thou art Compassionate to me.
O Upholder of the universe, when Thou art Merciful to me,
I am Emancipated and my Bonds are loosed. *[7]*

I've seen all places with my eyes wide-opened:
But, I've seen no place that contains Thee not.
I am Released from Doubt, by the Guru's Grace,
And, as I See Thy Presence, I am lost in Thy Wonder. *[8–4]*

Rāmkali M. 5

O God, all the creatures that I see are Upheld by Thee! *[1]*
And this my mind (too) is Emancipated through Thy Name. *[1–Pause]*
O God, through Thy Power, Thou canst Disestablish what is Established : for all that is Created is Thy Creation. *[2]*
Associating with Thy Saints, I shed my Lust, Wrath, Greed, Falsehood and Slander of others. *[3]*
And Contemplating Thy Name, my mind has become Immaculate and I pass my life in utter Peace. *[4]*
He who enters the Refuge of Thy Devotee, O God, loses neither here, nor Hereafter. *[5]*
Every condition of my mind, be it pleasure or pain, I place before Thee. *[6]*
Thou art our only Beneficent God and Sustainest what Thou Createst. *[7]*
Saith Nānak : "A myriad times I am a Sacrifice unto Thy Saints, O Lord !" *[8–5]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāmkali M. 5 : Ashtapadis

Seeing (the Guru), all my Sins are eradicated, and he Unites me with my God. *[1]*
My Guru-God is the dispenser or Bliss,
And he instils in me the Lord's Name, and is my Refuge in the end. *[1–Pause]*
The seat of Sorrow (within me) is destroyed, when I Anoint my Forehead with the Dust of the Saint's Feet. *[2]*

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Yea, (the Guru) Purifies the Sinners instantaneously, dispelling the Darkness of Ignorance. *[3]*
He, our Master, the Cause, is All-powerful : so Nānak seeks his Refuge. *[4]*
He snaps our Bonds and yokes us to the Lotus-Feet (of God), Attuning us only to the Word. *[5]*
He takes us out of the blind well of Māya, and we are attached to the True Word. *[6]*
Our fear of birth-and-death is over, and we Wander no more.
My Mind is Imbued with the Cure-all of the Name : yea, I am satiated sucking- in the Nectar- Name of God. *[7]*
And, Associating with the Saints, I Sing the Lord's Praise, and abide in my Eternal Home. *[9]*
The Perfect Guru has instructed me perfectly that without God, there is not another. *[10[*
Says Nānak : When, by Good Fortune, one is Blest with the Treasure of the Name, one falls not into Hell". *[11]*
I'm neither (intuitively) Wise nor Discriminating, nor have I practised (true) Austerities ; but my Perfect Guru has earned all these. *[12]*
And to lean upon Him is my Contemplation, Penance and Self-discipline : for, whatever he wills comes to pass. *[13]*
In the midst of my household, tossed about on the tumultuous Sea of Māyā, the True Guru has Ferried me Across. *[14]* P. 916
O God, Thy creatures Thou Thyself Sustainest ; and, Thou Thyself Unitest me with Thyself. *[15]*
Thou hast Built the Boat of Thy Eternal Law[1], wherewith one Crosses the Sea of Existence. *[16]*
O God, Thou art Infinite and Boundless, and I am a Sacrifice unto Thee. *[17]*
Thou art the Being Eternal, not Incarnated, Self-existent : Thou art the only Light to illumine our Darkness. *[18]*
Thou art our Inner-knower, the Blesser of all life : Seeing Thee, one is Inebriated with Bliss. *[19]*
Thou art the Supreme Being, our Immaculate God, Fear-free, and Pervadest Thou all the earth and waters. *[20]*
Thou hast Blest Thy Devotees with Thy Devotion, O God, and it is this that Nānak seeks from Thee. *[21-1-6]*

Rāmkali M. 5

Shaloka :

Becoming Wise in the Word, Which is our Mainstay in life and death,
Your countenance sparkles and you are ever at Peace, Contemplating the One Lord.
My body and mind are Imbued with God : O Saints, I am now utterly Devoted to my God. *[1]*
My life's Merchandise[2] has been Approved by the Guru's Grace, O Saints,
And I'm Blest with the Profit of the Lord's Name and all my Thirst is quenched. *[1-Pause]*
Searching and searching, I've come upon the Priceless Jewel of God. *[2]*
And my Mind is Attuned to His Lotus Feet, and I'm lost in the Vision of my True God. *[3]*
Hyming His Praise, I have been wholly Blest : Contemplating Him, I am Satiated and Content. *[4]*
I've Seen my All-pervading God in all : No more now does my mind wander. *[5]*
He is since the beginning of beginning; and will be for ever, and is the Bliss-giving God of all. *[6]*
Infinite and Boundless is He, and Fills He all places and space. *[7]*
He is my (only) Friend, my only Possession, my Beauty, my Son : yea, my God is my only Father and Mother. *[8-2-7]*

Rāmkali M. 5

I Contemplate the Lord's Name by word, deed and thought.
For, caught in the tumultuous Whirlpool (of Desire), it is through the Guru that I've been Ferried Across. *[1-Pauue]*
Within me, and without, is all Peace : Dwelling on God, the (five) Demons (within me) have been smothered. *[1]*
He, through whom came Pain, also rid me of it ; for, my Lord was Merciful to me. *[2]*
The Saints were Saved in the Lord's Refuge, and the Egotists were wasted away. *[3]*
This is the Fruit I gathered from the Saints that I lean only on the Lord's Name. *[4]*
There is no one strong, nor weak, O God, for, Thy Light Permeates all. *[5]*

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1. धरम (धरम) : *Lit.* righteousness.
2. खेप (खेप) : (Sindhi), cargo loaded at a time.

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O All-powerful God, Thou art Ineffable, Unperceivable, Pervading all, all over. *[6]*
Who is to evaluate Thee, O Creator-Lord, for, there is no end to Thy Glory. *[7]*
Bless Nānak with the Bounty of Thy Name, for, he is as the Dust treaded over by Thy Saints. *[8-3-8-22]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 3 : Anand[1]

I am in Ecstasy, O mother, for, I have Attained to my Lord[2]. **P. 917**
Attained have I to my Lord,all-too-spontaneously, and, within my Mind, Rings the Music of Bliss.
(As if), through all the the bejewelled *Rāgas* and their *families*, the fairies have come to Sing the Lord's Word.
Sing ye the Lord's Word, all those who have Enshrined it in the Mind.
Says Nānak : "I am in Ecstasy, for, I have Attained to my Lord". *[1]*
O my Mind, be you ever with your God ;
Be you with your God and shake off all your Woes :
And He, your Lord, will be your Support and you will be Fulfilled.
The Master is All-powerful : why forsake Him from the mind ?
Says Nānak : "Be you ever with your God, O my Mind". *[2]*
O my True Master, what is it that Thou hast not in Thy Home ?
In Thy Home is everything, but he alone gets it whom Thou so Blessest.
And then he Sings Thy Praise ever, and Enshrines Thy Name in the Mind.
They, who Cherish the Name in their Minds, within them Rings the Orchestral Melody[3].
Says Nānak : "O my True Master, what is it that Thou hast not in Thy Home ?" *[3]*
The Lord's True Name is my only Support :
My only Support is the True Name which stills all my Craving.
And Peace and Gladness dawn on my Mind, and I am wholly Fulfilled.
Sacrifice I am unto the Guru whose Glory echoes through the ages.
Says Nānak : "Hear ye, O Saints, Love ye the Lord's Word.
Yea, the Lord's True Name is my only Support". *[4]*

In that fortunate Home Rings the Five-strained[4] Melody,
Wherein, O Lord, Thou hast Manifested Thy Power ;
And where Thou makest one overwhelm the five Demons (of Desire) and slay the Pain[5] of Death.
They, whom Thou Blessest in Thy Mercy, O Lord, they alone are Attuned to Thy Name.
Says Nānak : "In that Home is all Gladness : yea, the Unstruck Melody Rings in that Home." *[5]*
Without the True Attunement the body is all-too-helpless.
And being helpless, what can the poor thing do ?
O Lord, no one is Powerful without Thee ; so Bless Thou me, O Lord of woods.
There is no other place for one to go to, one's body is Embellished only with Thy Word.
Says Nānak : "Without being Attuned to the Lord, of what avail is my poor body ?" *[6]*
Everyone says, "I am in Bliss", but Bliss comes (only) from the Guru :
Yea, one knows Bliss only from the Guru, when the Loved Lord is in Mercy.
In His Mercy the Lord Dispels our Evil and Blesses us with the Collyrium of Wisdom.
They, who have become Detached within, their Word the True One Embellishes (with His Grace).
Says Nānak, "That indeed is the Bliss which one knows from the Guru". *[7]*

O Father, he alone Attains (Bliss), whom Thou so Blessest :
Yea, he whom Thou Blessest, Attaineth it : and, of no avail are the efforts of others. **P. 918**
Some but wander about in ten directions, others are Embellished, being Attuned to Thy Name.
By the Guru's Grace, one's mind becomes Immaculate, if one Loves the Lord's Will.
Says Nānak : "He alone is Blest, whom Thou Blessest, O Lord !" *[8]*
Come, dear friends, let us Utter the Unutterable Gospel of the Lord.
(But), how shall I Utter the Unutterable ? Which Door shall I enter through ?
Yea, if I surrender my body, mind and riches to the Guru, and submit to His Will, do I Attain to Him.
Submit thou to the Guru's Will and Sing the True Word.
Says Nānak : "Hear ye, O Saints, Utter the Unutterable Gospel of the Lord". *[9]*

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1. *Lit.* the song of Bliss.
2. *Lit.* True Guru.
3. ਸਬਦ ਘਨੇਰੇ (सबद घनेरे) : *lit.* many words, *ie.* orchestral music.
4. *i.e.* of the stringed, metallic, leather or clay instruments & wind-pipes.
5. *Lit.* thorn.

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O my sharp mind, no one has Attained unto the Lord through cleverness :
Yea, through cleverness, one Attains not unto the Lord, O my mind.
This Māyā is the great Enticer that instils Doubt in our minds, and strays so many from the Path,
Though it is God Himself who created the enticing Tempter who bewitches all through her charms.
Sacrifice am I unto that Lord who instilled in me (also) the sweet Desire (for His own Being).
Says Nānak : "O my clever mind, the Lord is Attained not through cleverness and sharp wits". *[10]*

O my loved mind, Cherish ever the God's Truth,
The family that one sees around goes not along with us.
That which keeps not one's company, why get involved with it ?
One must do not the deeds which make one regretful in the end.
Hearken to the Instruction of the True Guru, which goes along with thee.
Says Nānak : "O my loved mind, Cherish ever the God's Truth". *[11]*

O Thou Unfathomable, Unperceivable Lord, I Know not Thy end :
Yea, Knows not any Thy end, for, Thou alone Knowest Thy State.
The Creation Created by Thee is but Thy Play : what shall then one say or utter (of Thy Glory) ?
For, Thou alone canst Say and See who Created the Creation.
Says Nānak : "Unfathomable art Thou, O Lord, I Know not Thy end". *[12]*

The angelic beings and the sages search for Thy Nectar, O God, but the Nectar is Attained through the Guru.
It is when the Guru Blesses one with the Nectar (-Name) that one Enshrines Thee, the True One, in the Mind.
Thou alone hast Created all Thy Creation, but rare is the one who Sees and repairs to the Guru.
His Greed and Ego are dispelled, and the True Guru seems sweet to him.
Says Nānak : "He, on whom is the Mercy of the Lord, Attains the Nectar-Name, through the Guru". *[13]*

Wondrous are the Ways of the Devotees :
Wondrous are their Ways, for, they tread the Hard Path.
And they shed their Greed, Ego and Craving, and speak but sparingly.
Their Path is sharper than a dagger's, finer than a hair.
They, who shed their selfhood, by the Guru's Grace, their being is saturated with the Desire for their Lord.
Says Nānak : "Wondrous have been the Ways of the Devotees through the ages". *[14]*

O Master, I go as Thou Leadest me on, I know not any more of Thy Merits. **P. 919**
Yea, whomsoever Thou Showest the Path, he walks on it as Thou Willest.
And he whom Thou Yokest to Thy Name, he Dwells only on Thee.
He to whom Thou Recitest Thy Gospel, gathers Bliss through the Guru's Door.
Says Nānak, "O Master, Thou Drivest men on as Thou Willest". *[15]*

This Beauteous Word is the True Praise of the Lord.
Yea, this Beauteous Word, uttered by the True Guru, is the Eternal Praise of the Lord.
They alone Cherish it in whose Lot it is so Writ by God.
Many there are who prattle much, but can one Attain God through mere talk ?
Says Nānak : "Beauteous is the Word, uttered by the Guru, which Sings (only) of the Lord's Praise". *[16]*

Pure are they who Dwell on the Lord's Name.
Yea, they, who Dwelt on the Lord, by the Guru's Grace, become Pure.
Pure are their fathers and mothers, their kinsmen, yea, their whole society.
Pure are they who utter and hear it, and they who Cherish it in the Mind.
Says Nānak : "Pure, Pure are they who Dwell on their Lord, by the Guru's Grace". *[17]*

Through mere deeds Poise comes not to the mind, and, without Poise, one's Doubt is stilled not.
Yea, throrgh no (other) discipline is the Doubt dispelled, howsoever many may one do the deeds.
With Doubt is the mind Stained : then through what discipline is it to be cleansed ?
Pray, Attune thyself to the Word end so cleanse thy mind, and in it Cherish thou thy Lord.
Says Nānak : "Thus, by the Guru's Grace, Poise comes to the mind, and one's Doubt is dispelled". *[18]*

They, who are pure from without, unclean from within,
Lose their life in a vain gamble.
And the Malady of Craving infects them and they become oblivious of Death.

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1. *Lit.* drugs everyone like a thug.

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In the Vedas too, the Glory of the Lord's Name is acclaimed as supreme, but one hears it not and goes about like mad[1], involved with the way of works.
Says Nānak : "They, who forsake the Truth and cling to Falsehood, loset heir life in a vain gamble". *[19]*
They, who are Pure from within and Pure from without,
And practise the Deeds enjoined by the Guru,
They hear not the talk of Falsehood, and their Desire is for Truth alone.
Yea, they, who won the Prize of (Eternal) Life, Blessed are those Tradesmen.
Says Nānak : "They, whose minds are Pure, abide ever in the Guru's Presence". *[20]*

If a seeker remains ever in the Presence of the Guru,
And his Soul (too) abides with Him,
And he Cherishes the Guru's Feet in the heart, and also in his inner Self,
And sheds his Ego and leans ever on the Guru and Knows not another without Him,
Says Nānak : "Hear ye O Saints, such a seeker alone Abides in the Guru's Presence". *[21]*
If some one turns his back on the Guru, he is Redeemed not. **P. 920**
Ask ye any man of Wisdom, if such a one ever is Redeemed any otherwise ?
He wanders through myriads of births, but without the True Guru, he is Emancipated not.
But, he too Attains Salvation, Attuned to the Guru's Feet, when the Guru Recites to him the Lord's Word.
Reflect ye on this, that without the Guru, no one is ever Redeemed. *[22]*

Come, ye beloved deciples of the Guru, Sing ye the True Word :
Sing ye the Word of the Guru, which is the most Sublime of all.
They, on whom is the Lord's Grace, Cherish it in the Mind.
So drink-in ye the Lord's Nectar and be ever Imbued with His Love, and Dwell on the Lord, the Support of the earth.
Says Nānak : "Sing ye ever the Word of the True Guru". *[23]*
Save for the True Guru's, all other Word is False :
Yea, False is the word that is not the True Guru's.
False are the utterers, false the hearers, false the reciters.
They Utter the Lord's Name, but its meaning sinks not in their Souls.
Their mind is lured away by Māyā, though parrot-like[2], they utter the Lord's Name.
Says Nānak : "Without the True Guru's, all other Word is false". *[24]*
The Guru's Word is the Jewel studded with Dimonds.
He, whose Mind is set upon this Jewel of the Word, he Merges in it.
His Mind is Attuned to the Word, and he is in Love with the True One.
The Lord Himself is the Jewel, the Diamond, and he alone Knows Him to whom He Himself Reveals His Mystery.
Says Nānak : "The Word is the Precious Jewel studded with Diamonds". *[25]*

The God Himself Created Matter and Soul,[2] and His Eternal Writ runs throughout His Creation.
And, all are subject to His Will, but rare is the one who Knows the Will, by the Guru's Grace.
He breaks loose his Bonds, and he is Emancipated, and he Enshrines the Word in his Mind.
But, he alone turns Godwards whom God Blesses, and he is Attuned to the One alone.
Says Nānak : "He, the Creator-Lord, of Himself Reveals His Will." *[26]*

The Smiritis and the Shāstras discriminate between 'good' and 'evil', but tell not of the Quintessence (of the Real).
Without the Guru, no one knows the Quintessence, or the Reality of the Real.
The world is in Slumber, strayed by the Delusion of the three Modes, and thus the Night (of their life) passes.
They, however, keep Awake, through the Guru's Grace, who Enshrine the Lord in their Minds, and Utter the Nectar-Word.
Says Nānak : "He alone Attains to the Quintessence (of Reality), who is forever Attuned to the Lord, and passes his Night, Awake". *[27]*
He, who Sustains us in the mother's womb, why forsake Him, pray ?
Yea, why forsake such a Great and Beneficent Master who Feeds us in the fire (of the womb).
No harm can come to him, whom the Lord Yokes to His Service.
And being Attuned to Him, the man of God Cherishes ever his Lord.
Says Nānak : "Why forsakest thou, O mind, such a Great and Beneficent Lord?"[3] *[28]* **P. 921**

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1. ਬੇਤਾਲ (बेताल) *lit.* dead body into which a ghost has entered.
2. ਰਵਾਨੀ (रवाणी) : (Persian ਰਵਾਨੀ), swiftly, (prattle) constantly.
3. *Lit.* Shiva & Shakti.

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As is the fire of the womb within, so is the (fire of) Māyā without :
Both fires are alike, and yet both are the Play of the Lord (who also saves us from both).
When the Lord so Wills, one is born into the world, to the great joy of one's kindreds :
And then one is no more Attuned to the Lord, and the Writ[1] of Māyā begins to run.
This Māyā makes us forsake the Lord : and love for the Other wells up in the mind.
Says Nānak : "They, who are Attuned to the Lord, by the Guru's Grace, Attain to the Lord in the midst of Māyā". *[29]*

The Lord is Invaluable—one can evaluate Him not :
Yea, not one can evaluate one's Lord, though many have striven in vain.
If one Meets with the True Guru, one should surrender one's head to him and lose one's self.
One should be Attuned to the One to whom one's Soul belongs and Enshrine the Lord in one's Mind.
Yea, Invaluable is the Lord, and fortunate are they, who are Attuned to Him. *[30]*

The Lord is my Capital-stock : my Mind is its Pedlar.
My Pedlar-mind Deals only in the Capital-stock of the Lord ; it is from the Guru that I knew it.
Yea, Contemplate thy Lord ever and earn ever its Profit :
But, they alone are Blest with the Lord's Riches on whom is the Lord's Grace.
Says Nānak : "The Lord is my Capital-stock : my Mind is its Pedlar". *[31]*

O my tongue, you are lured by other tastes, and so your craving is stilled not.
But one's craving goes not until one Attains to the Lord.
Only if one Drinks the Lord's Essence, does the Craving leave one forsure.
This Nectar of the Lord's Name one Attains through the Lord's Grace, when one Meets with the True Guru.
Says Nānak : "All other Cravings are stilled when one Cherishes the Lord in the Mind". *[32]*

O my body, the Lord put His Light in thee and so you came into the world :
Yea, you came into the world when the Lord Illumined thy Mind with His Light.
The Lord Himself is the Father, the Mother, who Created life to make it see the world.
But, when life, by the Guru's Grace, Knew its Reality, then it was found to be but a mere show.
Says Nānak : "So did the Lord Create the universe, and putting His Light in thee, He Brought thee into being". *[33]*

My Mind is in Ecstasy, hearing that the Lord is to come into my Home.
O my mates, Sing now ye the Wedding Songs, for, my Home has now become a Temple.
Yea, Sing ever the Songs of Joy that ye are infected not by Woe or Sorrow.
And, being Attuned to the Guru's Feet, your days are Blest, and ye See thy Lord's Presence.
Then, through the Guru's Word, ye hear the Unstruck Music (of the Soul), and through the Lord's Name, enjoy ye the Lord's Essence.
Says Nānak : "This is how I Met with my Lord who is the Creator and the Cause". *[34]*

O my body, what indeed did you do, coming into the world ?
Yea, what indeed are thy achievments, O my body, since you came into the world ? **P. 922**
The Lord, who Created thee, Him you Enshrined not in the Mind.
By the Guru's Grace, the Lord Came to Abide in thy Mind, and the God's Writ was Fulfilled.
Says Nānak : "This body is Approved only if it is Attuned to its Lord". *[35]*

O my eyes, the Lord put His Light in ye, so See not another without the Lord.
Yea, See not another and keep only your Lord before ye.
This world[2] that ye see is the Manifestation of the Lord : yea, it is the Lord that ye See.
When I Know this Mystery, by the Guru's Grace, I See no other than the Lord.
Says Nānak : "These eyes were Blind, but when I Met with the Guru, I began to See intuitively". *[36]*

O my ears, ye were sent out to hear only the Truth.
This is why they were made a part of the body that they hear (only) the True Word,
Hearing which one's body and mind blossom forth, and the tongue is Inebriated with its Flavour.
The Lord is Wonderous and Unfathomable, His State no one can tell.
Says Nānak : "Hear ye, O my ears, the Nectar-Name of the Lord and become Pure : for, ye were created to hear only the Lord's Truth".

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1. ਅਮਰੁ (अमरु) : (Arabic), writ.
2. ਵਿਸ (विसु) : (Sans. विश्व), the universe, the world.

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The Lord placed the Soul in the Cave of the body while the air made the music (of life).
And, while He made the Nine Doors manifest, the Tenth He kept hid within.
He, who was in Love with the Guru's Wisdom, unto him was opened the Tenth Door,
Wherein Rings the Lord's Name in a myriad forms; Oh, it is a Treasure whose depths one cannot fathom.
Says Nānak : "The Lord placing the Soul in the Cave of the body Caused the air to make the music (of life). *[38]*

This Eternal Song of Bliss is to be Sung in the True Home (of the Soul).
Yea, Sing this Song of Bliss in a True Home wherein the Lord is Contemplated.
O Lord, they, on whom is Thy Grace, Contemplate Thy Truth : yea, they, to whom Thou Revealest Thyself, through the Guru.
This Truth is the Overlord of all, and he alone Attains to it whom Thou Blessest.
Says Nānak : "Sing ye this Eternal Song of Bliss in the True Home (of thy Soul)". *[39]*

Hear ye this Song of Bliss, O Fortunate ones, that all the Longings of your heart are Fulfilled,
And ye Attain to the Transcendent Lord, and your Woes are dispelled ;
And ye are rid of all the Maladies and Sorrows, hearing the True Word :
And ye, O Saints, my mates, are in Ecstasy, when the Perfect Guru Reveals it unto ye.
Both the hearers and the utterers become Pure, and they See the All-pervading Lord, all over.
Prays Nānak : "Repairing to the Guru's Feet, the Unstruck Melody (of the Word) Rings (in your Soul)". *[40–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali Sadd[1]

He, the One, is our Beneficent God, the Lover of His Devotees in the three worlds. **P. 923**
He is Merged in the Guru's Word and is Revealed in no other wise.
They, who Contemplate His One Name through the Guru's Word, know not of another.
Yea, through the Grace of Gurus Nānak and Angad, Amar Dās was seated on their magnificent Throne.
When the Call came from the Yond, he Merged in the Lord's Name.
For, in the world itself he, through God's Worship, had Attained to the Eternal, Moveless and Unparalleled God. *[1]*

He accepted his God's Will and he departed for the Abode of God,
And prayed he to his Lord : "O God, I pray Thee : Save Thou my Honour.
Yea, Save the Honour of Thy Devotee thiswise that he is Blest with the Name of Thee, his Immaculate Lord.
For, that alone goes along with one in the end, and destroys the terror of death".
The Lord Heard the prayer of the Guru
And, in His Mercy, United him with Himself: and everyone proclaimed, "O, Blessed be our God!" *[2]*

"Hark, O my disciples, sons, brothers : My Lord has so Willed that I go now to Meet with Him.
And I am pleased with this His Will, for, the Lord has Blest me so.
Yea, he alone is the Devotee, the Guru, the *Purusha*, who is Pleased with Lord's Will,
And when he is United with his God, within him Rings the Unstruck Melody of Bliss.
O my kindreds, my sons, my brothers, discriminate ye thiswise and know,
That the Writ of God no one can erase : and the Guru will forsure enter into his God". *[3]*

The Guru so ordained that his kindreds be near him (towards the close of this earthly life).
And he instructed them all thus : Pray weep not for me : and he, who does so, with him I'll be pleased not.
For, a friend is in bloom when he sees a friend honoured.
Discriminate ye, and see that the Lord is going to Clothe me with the Robes (of Eternity).
The Guru, in his lifetime, hath passed on his throne to the next Guru :
So fall thou at the feet of Rām Dās, the Guru, O my disciples, sons, kindreds and brothers". *[4]*

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1. *Lit.* the call (of death), composed by Sundar, the great grandson of Guru Amar Dās, on the latter's death. Some translators interpret stanza 5 literally and miss the real intent of the hymn. The idea here is to denounce ancient customs and not to uphold them.

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In the end, the Guru said : "After me, Sing only the Song of my Detached God.
And call-in only the Lord's Saints[1] to Utter the Gospel of God[2] :
Yea, Utter only the Lord's Gospel, hear only the Lord's Name, and carry me in the hearse of the Lord's Love.
And, offer my earthly remains to the God's Sea : let these be the last rites[3] ye perform for me".
The Lord was Pleased with what the Guru spake and he Met with Him, the Wise Purusha,
And anointed he Rām Dās of the Sodhi clan as the Guru, blessing him with the standard of the True Word. *[5]*
As spake the Guru, so his followers followed,
And Mohri, his son, came forward first and fell at the feet of Rām Dās. P. 924
Yea, he, whom the Guru had anointed, all paid obeisance to him,
And he, who out of spite, bowed not to him, he too, the True Guru, brought to his feet.
Such was the Guru's Will and so was Rām Dās Blest, this being the Eternal Writ of God.
Says Sundar : "Hark, O ye Saints, this is how the whole world repaired to the Guru's Feet". *[6-1]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Rāmkali M. 5 : Chhant

My Friend, my Friend, how near is my God, my Friend !
My Beloved, My Beloved, I've Seen my Beloved with mine own Eyes.
Yea, I've Seen Him, my Sweet-heart, my Love, with mine Eyes, reclining on the Couch of every heart.
He is so much with every one and yet one finds Him not, nor knows His Taste[4].
Intoxicated with Māyā, one indulges in vain prattle, and siding with Illusion, one finds not one's God.
Says Nānak : "Without the Guru, one knows not that our Lord, our (only) Friend, is so near unto us. *[1]*
My God, my Lord, is the Mainstay of my vital-breath.
Beneficent and Merciful and Compassionate is the Lord, my God.
Infinite and Boundless is my Munificent God, Embellishing every heart with His Presence.
But Māyā, His Slave, is so powerful that she has bewitched all.
He, whom the Lord Saves, has the speech of Truth, Reflecting on the Guru's Word.
Says Nānak : "He, whom the Lord Loves, alone Loves his Lord". *[2]*
I have the pride only of my Lord, my only God :
Yea, our Lord is All-wise, the Inner-knower of all hearts.
He is ever Sublime, Magnificent and All-knowing, Nectar-sweet is whose Name.
And he, whose Destiny is Awake, is Inebriated with the Taste of His Love.
He alone Cantemplates and Attains to Him who leans only on Him.
Says Nānak : "Eternal is my God's Throne : and His Court is forever True". *[3]*
Hear ye the Song of Bliss : this is the Song of my God.
Yea, this is the Wedding Song of my Lord, the Unstruck Melody (of the Word).
The Unstruck Melody Rings[5] within one who is forever Blest (by God).
So Contemplate thou that God to be Fulfilled forever : for, He Cometh and Goeth not and is foreverAlive.
Thou art wholly Fulfilled and thy Thirst is quenched : through the Guru, Meet thou thy Absolute Lord.
Says Nānak : "In the Abode of my Master, one hears ever the Song of Bliss". *[4-1]*

Rāmkali M. 5

Contemplate thy God, O mind, and forsake Him not even for a while.
Yea, Wear thy God, thy Lord, on thy neck, in thy heart. P. 925
In thy heart, Wear thou the Prefect *Purusha*, thy Transcendent, Immaculate God,
The Destroyer of Fear, the Dispeller of Sin and Sorrow, the Redeemer of all.
The Master of the universe, *Gopāl*, *Govind*, the Master of Māyā ; Reflect on His Virtues.
Saith Nānak : "Cherish thou ever thy Lord, associating with the Saints". *[1]*

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1. ਕੇਸੋ ਗੋਪਾਲ ਪੰਡਿਤ (ਕੇਸੋ ਗੋਪਾਲ ਪਡਿਤ) : *lit.* the Pundit, called Kesho Gopāl, *i.e.*, the Lord of beauteous hair.
2. ਪੜਹਿ ਪੁਰਾਣੁ ਜੀਉ (ਪੜਹਿ ਪੁਰਾਣੁ ਜੀਉ) : *lit.* read the Purānas.
3. ਪਿੰਡੁ, ਪਤਲਿ, ਕਿਰਿਆ, ਦੀਵਾ, ਫੁਲ (ਪਿੰਡੁ, ਪਤਲਿ, ਕਰਿਆ, ਦੀਵਾ, ਫੁਲ) : offering rice-balls (ਪਿੰਡ), on leafy bowls (ਪਤਲਿ), observance of other rites (ਕਿਰਿਆ), lighting of earthen lamps (ਦੀਵਾ), and casting of the remains (ਫੁਲ) of the body to the Gangā are customary among Hindus. These are denounced here.
4. ਸੁਆਉ (ਸੁਆਉ) : (Sans. स्वाद:) taste, flavour.
5. ਅਗਾਜੇ (ਅਗਾਜੇ) : (Persian, آغاز), to begin ; the act of manifesting.

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The only Support of the Saint is the Lotus-Feet of God.
For him, the Name of the Infinite Lord is the only possession, lands and treasures.
They, who treasure the Lord's Name, Enjoy the Love of their only God.
And they Cherish with every breath the Taste, Beauty and Splendour of the Infinite Lord.
The Lord's Name destroys their Sins and dispels the *Yama's* fear : it is the only Deed of expiation.
Saith Nānak : "The Saint's only possession is God : he leans only on the Lotus-Feet of the Lord". *[2]*

O Master, countless are Thy Virtues : one knows them not.
Hearing of and seeing Thy Wonders, O Compassionate One, Thy Devotee proclaims them.
All creatures Contemplate but Thee, O Thou God of Good, the *Purusha*, the Master.
All are Thy seekers, O Thou Beneficent God, O Master of the universe, O Embodiment of Mercy !
He alone is Saintly and Wise whom Thou, our Lord, so Acceptest.
Saith Nānak : "O God, on whomsoever is Thy Mercy, to him alone Thou art Revealed". *[3]*

I am meritless and without support ; but I have sought Thy Refuge, O God.
Sacrifice am I unto the Guru who has Enshrined Thy Name in my Mind.
Yea, the Guru has Blest me with the Name and I am in Bloom, and wholly Fulfilled.
My (inner) Fire is quenched, and I am Cooled; and, after a long Separation, I've Met with my God.
I am in utter Joy and Poise, Singing the Lord's Meritorious Song of Immense Bliss.
Saith Nānak : "I have Attained to the Lord's Name by the Guru's Grace". *[4–2]*

Rāmkali M. 5

Let the Melody of the Unstruck Word Ring within us, Singing, in the Society of the Saints, (the Lord's Praise),
And our Woes will be no more if we, through the Guru's Word, Contemplate the Lord's Name.
Let us Dwell on God's Name and suck-in its Nectar and Contemplate it, night and day.
If we stick to the Lotus-Feet of the Lord, we attain to a myriad boons like Yoga, and become compassionate (to all life).
The Loving Adoration of the Beneficent God Dispels all our Sorrows.
Says Nānak : "One Swims across the Sea (of Material Existence), Contemplating the Master, the Manlion, our God". *[1]*

Thy Contemplation, O Lord, Merges one in the Ocean of Peace, so Thy Devotees Sing ever Thy Praise.
Repairing to the Guru's Feet, one gathers Peace and is ever in Bliss.
Attaining to the Treasure of Bliss, our Woes are past : and the Lord, in His Mercy, Saves us;
And one repairs to the Lord's Feet, his Fear and Doubt are Dispelled, and one Utters the Lord's Name with the tongue.
Then, one Cherishes the One alone, Sings of the One alone and Sees the One alone.
Says Nānak : "My God is Merciful to me, and I attain to the Perfect Guru". *[2]*

Let us meet with the Lord's Saints and hear from them the Lord's Praise. **P. 926**
Yea, Compassionate is our Lord, *Dāmodara*, Master of Lakshmi ; of His Virtues, one can find not the end.
Beneficent is He, the Dispeller of Sorrow, and our only Refuge.
Contemplating His Name, our vile Sins, Sorrows and Desires[1] are past.
O God, all life belongs to Thee : Bless me with Thy Mercy that I become the Dust to be treaded over by all.
Says Nānak : "O Lord, be Merciful, that I live, Contemplating Thy Name". *[3]*

The Lord Saves His Devotees, offering them the Refuge of His Feet :
And the Devotee Dwells ever on his God and Contemplates only the Lord's Name.
And so Contemplating, he Swims across the Sea of Material Existence, and cease his comings and goings,
And then he is ever in Bliss and Peace and loves he the Lord's Will.
All one's Desires are fulfilled and one Meets with the Perfect Guru.
Says Nānak : "When the Lord of Himself Unites us with Himself, one is no more in Pain". *[4–3]*

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1. ਮੋਹ (मोह) : (Sans. मोह), *lit.* ignorance, infatuation; the term is specially applied to that spiritual ignorance and infatuation by which men are led to believe in the reality of worldly objects and to addict themselves to mundane and sensual enjoyments.

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Rāmkali M. 5 : Chhant

Shaloka

Entering into the Refuge of the Lord's Lotus-Feet, let us Sing the Blissful Song of the Lord's Praise.
Nānak : if one Contemplates one's God, one's Woes are past. *[1]*

Chhant

The Lord Dispels our Woes : yea, there is not another without Him.
So let us ever Contemplate our God who Pervades the waters, the earth and the interspace.
Let us forsake not our All-pervading Lord even for the twinkling of the eye.
Blessed is the day when one repairs to the Guru's Feet, and treasures the All-virtuous God.
So the Servant should ever Serve, for, that alone happens what the Lord Wills.
Unto that Giver of Bliss, Nānak is a Sacrifice and his body and Mind are Illumined. *[1]*

Shaloka

Contemplating thy God, thy body and Mind are in Bloom, and the thought of the Other is dispelled from within thee.
So Nānak leans only on his God, for, God is the only Dispeller of Sorrow. *[1]*

Chhant

My Compassionate Lord has cut asunder my Fetters of Fear,
And now I Sing ever His Praise, for, our God, the Support of the supportless, Sustains all.
Eternal is the *Purusha :* with His Love alone I am Imbued.
When I placed my Hands and my Forehead on His Feet, He United me with Himself, and I became eternally Awake.
To Him alone belong our body and Soul, our mansions and possessions, our beauty and form.
Nānak is ever a Sacrifice unto his Lord, for He Sustains all life. *[2]*

Shaloka

My tongue Utters (only) the Lord's Name : it Utters only the Lord's Praise.
Nānak leans on the Support of his only God, for, He alone Saves him in the end. *[1]*

Chhant

Cling to the Skirt of the One who Saves all :
Contemplate thy Compassionate God in the Society of the Saints, abandoning the lead of thy (egocentric) mind.
Surrender thy life to Him, and seek but His Refuge : lean only on the Master of the earth.
And, in the Society of His Saints, be Imbued with the Love of His Name that you Cross the Sea of Material Existence. P. 929
You are rid of the Pain of 'coming-and-going' and are stained not (with Sin).
Nānak is a Sacrifice unto that Perfect *Purusha* who, our Groom, Stays eternally and forever. *[3]*

Shaloka

The Lord Blesses us with *Dharma*, worldly affluence, sense-pleasures and Emancipation.
Yea, he for whom it so Writ in his Destiny, all his Desires are fulfilled. *[1]*

Chhant

I am wholly Fulfilled, Meeting with my Immaculate God, the King.
O Blessed ones, there is Bliss in my Home, for, the Lord has become Manifest in my Self[1].
Such were the Deeds I sowed in the past that they sprouted in the Lord's Coming into me : O, how can I acclaim this state (of Unitive Experience).
Infinite and Perfect is my God, the Giver of Bliss and Poise : O, how is my tongue to Praise Him ?
Of Himself He United me with Himself, and took me into His Loving Embrace : without Him, there is no place for me to go to
Nānak is ever a Sacrifice unto his Creator-Lord who Pervades all, all over. *[4-4]*

1. *Lit.* home.

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Rāg Rāmkali, M. 5

O my mates, Sing, yea, Dance[1] the Song of Bliss, and Contemplate the one God.
Serve your True Guru and ye reap the fruit of your heart's Desire.

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 5 : Ruti

Shaloka

I salute my God, my Transcendent Lord, and seek the Dust of the Saint's Feet.
And overcoming my selfhood, I Contemplate Him who Pervades all. *[1]*
My God is the Dispeller of Sin[2], the Destroyer of Fear, the Ocean of Peace, the Lord of all.
Compassionate to the poor, the Killer of Pain ; Him, O Nānak, Contemplate thou. *[2]*

Chhant

O Fortunate ones, Sing ye the Lord's Praise, by God's Grace.
Blessed is the season, the month, the occasion, the hour, when one Sings the Lord's Praise.
Blessed are they who are Imbued with the Love of the Lord's Praise, and who Dwell upon Him single-mindedly.
Fulfilled are they forsooth who Attain to their God.
The Lord Destroys all our Sins, and no other act of piety or charity equals the Contemplation of the Lord.
Says Nānak : "I live by Dwelling on God and then cease my 'comings-and-goings'. *[1]*

Shaloka

Of infinite, unfathomable worth is the effort which one makes to Bow to the Lord's Lotus-Feet :
Yea, that speech alone is pleasing to our God which leans only on the Lord's Name. *[1]*
O friend, seek tne Refuge of the Saints and Contemplate thy Infinite Master.
For thy dry wood blossoms forth, Dwelling on thy God. *[2]*

Chhant

As is nature in full bloom in the months of *Chaitra* and *Vaisākha*,
So are our mind, body and the vital breath, when we Meet with our Lord, the God.
When our Eternal Lord Abides within us, we are in Bliss, and the lotus of the heart flowers, Dwelling on His Lotus-Feet : P. 928

Yea, our Lord is Beauteous and Wise and of Priceless Virtue.
By Good Fortune, we Attain to Him and eradicate our Sorrows, and our Hopes are fulfilled.
Says Nānak : "O God, when I seek Thy Refuge, the fear of the *Yama* is dispelled from within me". *[2]*

Shaloka

My wanderings ceased not without repairing to the Saint's Feet, notwithstanding the deeds I did.
For, I was Bound by the subtle Bonds of Māyā, as was the Writ of my deeds[3]. *[1]*
Our God Unites and Separates all in His Will :
Infinite is His Glory : So Nānak seeks His Refuge. *[2]*

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1. ਰਣਝੁਝਨੜਾ (रणझुंझनड़ा) : (Sans. रणत्कार, a rattling, clinking or jingling sound ; झनत्कार, jingling, tinkling or clinking, as of metallic ornaments).
2. ਕਿਲਵਿਖ (किलविख) : (Sans. किल्विषम्), sin; a fault; offence, injury, guilt; a disease, sickness.
3. *Lit.* karma.

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Chhant

Hard it is to bear the heat of *Jeyastha* and *Asārha* in summer :
So is Separation from the Lord when the Bride Sees not her Groom.
Yea, the Lord Seems not and she Dies in His Separation, cheated by her Ego.
And she Writhes like fish out of water, attached to Māyā, and Estranged (from God).
She commits Sins and so is fear-ridden, and her the *Yama* reprimands[1].
Says Nānak : "O God, I seek Thy Refuge : fulfil my Task Thou, O Fulfiller of all". *[3]*

Shaloka

I am devoted in Faith to my Love : I can live not without Him even for a while :
Yea, He ever Permeates my body and mind, all-too-spontaneously. *[1]*
He, who has been my Friend, birth after birth, took me by the Hand and Owned me as His very Own.
Yea, He enabled me to Serve at His Feet, for, I Cherished His Love in the Mind. *[2]*

Chhant

Blessed is the rainy season of *Shrāvana* and *Bhadon*, when one is in utter joy.
The low clouds open their hearts out, and fill the seas and the earth, as fragrance[2] fills (the flowers).
The Lord Pervades all places and with the Treasures of His Name, all hearts[3] are filled.
So, Contemplate that Master, the Inner-knower, that all thy generations are Saved.
Awakened to His Love, I was defiled not by Sin, for, our God is Compassionate and Ever-forgiving.
Prays Nānak : "I've Attained to my Lord whose Love I've always Cherished". *[4]*

Shaloka

I Thirst for Thee, O God : when shall I Meet with Thee ?
Is there a Friend, a Saint, God's Own, who'll take me to my Lord ? *[1]*
Without Seeing Him, I am comforted not : nay, I can live not even for a moment.
O God, I have entered the Refuge of Thy Saints : Fulfil me Thou. *[2]*

Chhant

The cold season has spread out its awnings : in the (cool) months of *Asuja* and *Kārtika*, I crave for my God :
And I search all over that I may See the Vision of the Lord of Virtue.
Without God, one attains not Peace, and cursed are all one's embellishments, necklaces and bracelets :
And howsoever beauteous and wise and all-knowing is the Bride, she's like a body without breath.
I look out here and there, and in all the ten directions, for, I crave to See my Spouse.
Prays Nānak : "(O Guru), be Merciful and Unite me with my God, the Treasure of Virtues". *[5]*

Shaloka

My (inner) Fire is quenched, my body and mind are in cool comfort. **P. 929**
Says Nānak : "I've Met with my Perfect God and banished is the Illusion of the Other". *[1]*
The God sends out His Saints to the earth to Reveal His nearness to man[4].
Says Nānak : "Our Fears and Doubts are dispelled, Uttering (the Name of) the All-filling Lord". *[2]*

Chhant

The season is moon-cooled[5] : the Lord has become Manifest in the months of *Maghara* and *Poha*.
My Craving is stilled, Seeing the Vision of God, and the Illusion of Māyā, from within me, is dispelled.
All my Desires are fulfilled, entering into His Presence, and I Serve at His Feet, like a bond-slave.
And now all my necklaces and bejewelled chains and other embellishments consist in Hymning the Praise of the Unfathomable, Mysterious God.
I seek the Loving Adoration of my God, and now the *Yama* has no terror for me.
Says Nānak : "The Lord, of Himself, has United me with Himself, and there is no Separation for me from my Love any more". *[6]*

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1. ਸਾਸਨ (ग्रासन) : (Sans. शास्), to punish, chastise, correct.
2. ਮਕਰੰਦ (मकरंद) : (Sans. मकरंद), the honey of flower, juice.
3. *Lit.* homes.
4. ਹਮ ਤੁਮ (हम-तुम) : (Persian ہم-تم), we and you, *i.e.* people.
5. The cold season.

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Shaloka

The Bride has Attained to her Spouse and wavers no more in her faith.
Says Nānak : "Meeting with the Saints, the Lord has become Manifest in my very Home". *[1]*
Myriads of Joys and immese Bliss, Festivities[1] and sweet Melodies, I Enjoy, Uniting with my Loved Groom :
Yea, I attain unto my heart's Desire, Uttering the Lord's Name. *[2]*

Chhant

The snow-bound season is pleasing to my mind ; how meritorious are the months of *Māgha* and *Phaguna*,
Sing ye, O my Mates, the Wedding Songs of Bliss, for, my Lord, the God, has Entered into my Home.
Yea, my Spouse has come to Illumine my Home and to Bedeck my Mind's Bridal Couch.
And Seeing His Vision, my Mind is Bewitched, and all the woods and glades are in bloom.
Meeting with my Master, I am wholly Fulfilled, and my Mind Contemplates the Pure white *Mantram* of God.
Prays Nānak : "Dance with Joy, O my Mates ; for, I've Met with my Master and Lord". *[7]*

Shaloka

The Saints are the Friends of the Soul : they Ferry us across the Sea of Material Existence.
They are the highest of the high, for, they Cherish the Lord's Name. *[1]*
They, who Know, Swim Across : they are the only Chivalrous beings.
Nānak is a Sacrifice unto them ; for, Contemplating their God, they land on the far Shore[2] (of Eternal Life). *[2]*

Chhant

The Lord's Feet are the most Sublime : Enshrining them (in the mind,) all one's Woes are dispelled.
And cease one's 'comings-and-goings', and all other Maladies, and the Lord's Loving Adoration dawns upon one's Mind.
One is Imbued with God's Love, Inebriated with Equipoise, and one abandons not God even for a while.
And, one sheds one's self-hood, and enters into the Refuge of the Meritorious Lord of the universe.
The Lord is the Treasure of Virtues, the Enjoyer of Lakshmi[3], the Primordial Master ; I greet Him ever.
Prays Nānak : "O God, be Merciful, O Thou, who art ever the same in every Age". *[8-1-6-8]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 1 : Dakhani Onkār

Onkār is He who Created Brahmā ;
Yea, Brahmā, who treasured God in his Mind.
Onkār is He who Created the mountains, the *Yugas*.
Onkār is He who Created the Vedas. **P. 930**
Onkār is He who, through the Word, Emancipated all.
Onkār is He through whom the God-men were Saved.
Hear ye the meaning of the Word "*Aum*"
Which, indeed, is the Essence of the three worlds. *[1]*
O Pandit, why writest thou of strife and involvement ?
Pray, write only the God's Name, by the Guru's Grace. *[1-Pause]*

Sassa

The whole world the God created spontaneously and Permeated the three worlds with His Light.
Through the Guru is the 'Thing' Attained and one picks at the Pearls.
If one understands and knows the One True Lord within,
And Sees Him, by the Guru's Grace, and Cherishes the Truth, one knows that, without the True One, the world is but an illusion. *[2]*

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1. ਕੌਡ (कोड) : (Sans. कौतुकम्), festivity, gaiety.
2. ਤੀਰ (तीर) : (Sans. तीरम्), a shore, bank.
3. ਸ੍ਰੀਰੰਗ (श्रीरंग) : an epitnet of Vishnu.

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Dhadha

If one Cherishes Dharma, the Divine Law, in the Abode of the Saints[1], it brings one Merit and one's Mind is comforted.
When one's Countenance is anointed with the Dust (of the Saints' Feet), one's Iron is transmuted into Gold.
Blessed is He, the Support of the earth, the Beginningless He, whose Speech is Perfect and True ;
But Knows only He His Own State, or[2] the Perfect Guru. *[3]*

Loving the Other, one loses Wisdom : wasted by Ego, one likes Poison.
He who loves not[3] the Lord's Praise, loses his Poise.
But if one loves the Guru's True Utterance, one Drinks Nectar, and one's body and Mind like the Lord's Truth.
Yea, the Guru himself Blesses one with the Nectar-word. *[4]*

Everyone says, 'He is One,' but each one is afflicted by Ego :
But he who Knows the One God within and without, he Sees the Lord's Presence.
The Lord is near : think Him not afar : He alone Permeates the whole world.
The Lord is One alone and there is not another ; yea, the One alone Permeates the whole world. *[5]*

How is one to Treasure this Creator-Lord who has no parallel, nor can be seized.
For, one, who is lured away by Māyā, gathers the potion of Illusion.
He, who is bound to Greed, is Wasted away, and Grieves both here and Hereafter.
But if one Serves the One alone, one is Emancipated, and cease one's comings and goings. *[6]*

The One God is in all ways, all forms, all colours :
Yea, He is the One, who Works[4] through air, water and fire.
The one Soul[5] wanders through all the three worlds :
And, if one Realises the One God, one is Blest with Honour.
One should gather Wisdom and abide in a state of Equipoise.
Yea, rare's the one who Attains to the One God, by the Guru's Grace.
He, who is Blest by His Grace, He attains Bliss.
And he Utters (the Truth), through the Guru's Word. *[7]*

The one Light of God lights the earth and the seas[6] :
In all the three worlds is He, the Guru, our God.
He Manifests Himself through His Light[7] ;
And when He Blesses one, one comes back to one's Home.
And then the Nectar Rains upon one's Mind incessantly ;
And the Sublime Word Embellishes one.
He, who Knows the Essence of the One God,
He himself verily is the Creator-Lord. *[8]*

When rises the Sun (of Wisdom). one slays (the five) Demons :
(For), then, one looks Upwards and Reflects on the Word.
And one Sees the One Lord in the three worlds above, in the beginning and at the end :
Yea, the Lord Himself Does, Utters and Hears all,
And Blesses us He, the Creator-Lord, with body and Mind. **P. 931**
So one must keep that Creator-Lord in the Mind and the mouth :
For He is the Life of all life, and without Him, there is not another.
Nānak : Imbued with the Lord's Name, one Attains Honour. *[9]*

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1. ਧਰਮਾਪੁਰਿ (धरमापूरि) : *lit.* in the abode of righteousness.
2. ਕੈ (कै) : or.
3. ਬਾਦ (बाद) : *i.e.* considers the relish of the Guru's Word to be vain.
4. ਅਸਰੂਪੁ (असरूपु)=ਸਰੂਪ : (Sans. स्वरूप), similar, like ; handsome, pleasing ; learned, wise.
5. ਭਵਰੁ (भवरु) : (Sans. भ्रमर :), *lit.* a large black-bee ; a lover, gallant, libertine.
6. ਉਰਮ ਧੁਰਮ (ऊरम धूरम) : (Sans. ऊर्मि, a wave : धूलि, dust),
7. ਉਗਵਿਆ (ऊगविआ)=ਉਗਣਾ : to grow, spring (as plants) ; to rise (as the moon).

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He, who lovingly Adores his Lord, the God,
He Wins the battle of life and Conquers his mind.
Night and day, he is Imbued with the Love (of God),
And knows the One Lord in the three worlds and the four ages ;
And becomes he like the One whom he Knows.
And becomes Pure he, and his body is Sanctified,
Then God within him Remains ever in Bloom :
(For), within him is the (Guru's) Word and he is Attuned to the (Lord's) Truth. *[10]*

Do not be cross with thy God, and Drink-in His Nectar ; for, one lives not ever in the world.
Neither kings nor beggars would remain : they all come and go, age after age,
Though everyone says he'll live for ever. Then, to whom shall I go to vent my grief?
Only the One Name of God is eternally efficacious[1] : this is the wise instruction of the Guru. *[11]*

I've cast off my Veil : the values of the world haunt me no more.
My Ignorance, the 'mother-in-law', has lost her moorings, and no more is her sway over my head.
My Spouse, the Embodiment of Love, has Called me to Himself in Hss Joy[2], and in my Mind is the Bliss and the Word.
Yea, I am Inebriated with the Love of my Lord and have become Care-free, by the Guru's Grace. *[12]*

Reap thou the Profit of the Lord's Name :yea, Contemplate this Jewel, the Essence ;
For, Greed and Ego are of no avail to thee.
Slander no one, nor incite, nor provoke another :
For, the Egocentric, who goes this way, is Blind and Ignorant.
One comes into the world to reap some Profit,
But one becomes a Slave here and is beguiled by Māyā.
The Profit is of the Lord's Name, the Capital-stock of Faith.
Which if one earns, one is Truly Honoured by God, the True King. *[13]*

The world taskes to the *Yama's* path and is thus wasted away :
And no one is powerful enough to hold the march of Māyā[3].
If Māyā[4] visits the house even of a low wretch,
To him too pay homage both (rich and poor).
If one has riches, his ignorance is termed wisdom,
But hark, without Devotion to the Lord, the world is stark mad.
He, the One Lord, Permeats all beings,
But Manifests He to the one on whom is His Grace. *[14]*

He Works through all ages : He hates none,
Nor involved is He in strife, nor comes, nor goes.
Whatever seems reflects only Him, thy God.
Yea, Creates He all and Establishes all He, alone.
Himself is He beyond Comprehension of sense-faculties : the world[5] is involved is Strife.
To See Him alone as the Life of all life: this is the Way of Yoga.
Do this pious Deed and you gather Bliss and Truth.
For how can one, bereft of the Lord's Name, be Emancipated ? *[15]*

Without the Lord's Name, even the body hurts[6].
So why not Attain to the Name that thy mind's Pain is stilled ?
Thou, like a wayfarer, comest and goest ;
But what hast thou brought with thee, what takest thou out (into the Yond) ?
Without the (Lord's) Name, one loses ever and at all places.
It is only when God makes one Realise Him that one reaps the Profit.
It is only the (knowing) Trader who Deals in Truth:
For, he knows that, bereft of the Lord's Name, one is Honoured not truly. *[16]*

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1. ਨਿਰੋਧਰੁ (निरोधरु) : (Sans. निरुद्धार), the effect of which cannot be eradicated.
2. ਰਲੀ ਸਿਉ (रिली सिउ) : with joy (ਰਲੀ).
3. ਆਈ (आई) : Māyā
4. ਆਥਿ (आथि) : (Sans. अर्थ) *lit.* wealth, riches, money.
5. ਲੋਈ (लोई)=ਲੋਕ : people.
6. ਵੇਰੋਧ (वेरोधु) : is also translated as without check.

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He alone is Wise who Contemplates Virtue,
For, through Virtue is Wisdom attained.
Rare is the one who Blesses one with Virtue :
Yea, the True Deed is to Reflect on the Guru's Wisdom.
One can evaluate not the Lord who is Unfathomable and Unperceivable P. 932:
And, one Meets with Him if He Unites one with Himself.
The Meritorious Bride Cherishes ever the (Lord's) Merits.
Nānak : One Meets with one's God, the Friend, through the Guru's Word. *[17]*

Wrath and Lust destroy the body
As flux melts the gold.
Yea, if the Gold is tested on the touchstone and in fire,
Then it looks beauteous in the hands of the Smith.
The world is like the quadruped ; and Ego is the butcher;
The Lord, Creating the Creation, has left it free to do as it wills.
He alone Knows the Value (of His Wondrous Creation) who Created it :
What else can one say ; for, one can say not a thing.

After a hectic search does one Drink the Lord's Nectar.
When the Mind adopts the way of Compassion and the Guru Blesses one (with the Nectar- Name).
Then everyone calls one True ;
And one rings True, like a jewel, throughout ages.
Man eats, drinks and dies, but Knows not ;
But one Dies (to the self) instaneously, if one Realises the Word.
Then, one's mind is held, and one likes this Death ;
And, by the Guru's Grace, one Realises the Lord's Name. *[18]*

When God, the All-pervading Lord, rises in the mind's firmament,
One Sings the Lord's Praise and abides in the Peace of Poise.
And then one comes not, nor goes,
And, by the Guru's Grace, one is Attuned to God.
Our All-pervading[1] God is Infinite, Eternal and Self-dependent.
Yea, to Attune one's Mind to Him, is the Meritorious[2] trance.
Cherishing the Lord's Name, one is cast not into the womb.
Yea, the Essence is in the Guru's Way ; for, all other ways are bereft of the (Lord's) Name. *[20]*

I've wandered through myriads of forms :
Yea, countless are the births[3] I have passed through.
Now I was a mother, now father, now daughter, now son,
Now a guru, now a disciple,
But I was Emancipated not through the false guru.
The Groom is one, but the Brides are many,
And the God-conscious being lives and dies in the Lord's Will.
I've searched in all directions, but found the Lord in my very Home,
And have Met with Him, for, the Guru led me on to Him. *[21]*

The God-man Sings (only of God), Utters (only of God) ;
Yea, he evaluates (only the Lord) and makes others evaluate (Him alone).
Yea, the God-man comes and goes at his will.
For, He has destroyed his Sins and the Soil (of the mind).
For the God-man Contemplation of the Word is the *Nāda* and the *Veda* :
Yea, this alone for him is Ablution and the way of works.
The (Guru's) Word for him is the Essence and the Nectar.
Says Nānak, "The God-man is forsure Emancipated (thus)". *[22]*

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1. ਗਗਨੁ (गगनु) ; *lit.* the sky.
2. ਸਗੋਨੀ (सगोनी) ; meritorious.
3. ਜਾਤਿ (जाति) : (Sans. जाति :), birth, production ; the form of existence fixed by birth.

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The mind is mercurial : it is held not,
And surreptitiously it eats the green shoots (of Evil).
If one Cherishes the Lorus-Feet (of God) in the Mind,
One lives eternally, and abides ever in Consciousness.
Everyone is ridden with Care :
And he alone is Care free who Cherishes the One God.
If one is Imbued with the Lord's Name,
One is Emancipated, and one goes to one's Home with Honour. *[23]*

When the body is destroyed, the knot that ties together the limbs is loosed.
Yea, see around and find that the world is but an illusion[1].
But he, to whom shade and sunshine seem alike,
Is Emancipated and his Bonds are loosed.
Māyā is an emptiness but the world in it is involved :
(For), such is the Writ of the Eternal Lord.
Beauty is wasted away, for, over our heads hangs Death ;
And the body is broken and (floats loose) like the film upon water. *[24]* **P. 933**

The One Lord Pervades the three worlds.
He is the only Beneficent God, age after age : yea, there is not another.
And as is His Will, so does He Keep us all.
I seek but to Praise Him, for, He Blesses us with Honour and Glory.
I keep Awake (to Thee) if such by Thy Will, O God.
And when Thou Unitest me with Thyself, I Merge in Thee.
O Lord of the universe, I proclaim Thy Victory ever.
Yea, through the Guru's Instruction, one Meets with Thee, our only[2] God forsure[3]. *[25]*

Why should I involve myself in the Strife of the world ?
But, when I see my craziness[4], I grieve immensely.
One is born and then one dies, but seeks not the Eternal Life.
And one comes and goes, and becomes hopeless, losing all hope.
One grieves and strives endlessly by and then mixes with the dust,
But, one Sings not the Lord's Praise, nor smothers Death.
One attains the Nine Treasures through the Lord's Name.
Yea, the Lord Himself Blesses us with these, all-too-spontaneously. *[26]*

One speaks Wisdom and Realises it too :
Yea, he Knows the Truth and he Sees it intuitively.
The Instruction of the Guru he makes a part of his being,
And becomes Immaculate and Loves the True One.
The Guru's Ocean is brimful with Jewels,
And inexhaustible[5] therein is the pearly Treasure of Truth.
So follow thou the Instruction of the Guru :
And run not after his Deeds (which are incomprehensible).
So, through the Guru's Wisdom, dost thou Merge in Truth. *[27]*

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1. ਛੇ ਆਨਿਤ (छे आनित)=ਛੈ-ਅਨਿਤ : (Sans. क्षय, universal destruction, अनित्य, transient).
2. ਇਕੀਸ (इकीस)=ਇਕ ਈਸ਼ਵਰ : One God.
3. ਬੀਸ (बीस)=ਬੀਸ ਵਿਸਵੇ : verily, no doubt. Biswā is an Indian measure. Twenty Biswās make one Kanāl, hence full measure.
4. ਪਰਮਾਦੁ (परमादु) : (Sans. प्रमाद :), carelessness ; insanity ; blunder ; an accident, calamity.
5. ਅਖੋਟ (अखोट) ਅਖੁਟ : inexhaustible.

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If one challenges[1] the Lord's Will, one's love breaks :
Yea, if one pulls the arm both ways, the arm breaks.
Thy love breaks also if thy speech is sour :
For, thy God[2] Forsakes the Bride of evil intent.
If the knot is loosed, it is tightened up again through Wisdom.
So Fulfil thyself through the Guru's Word.
Earn the Profit of Truth that thou losest not,
And thou Attainest to thy Great[3] God who Pervades the three worlds. *[28]*

Hold thy mind and keep it in its place :
The world is destroyed through Strife and regrets, falling in error.
The Spouse is One : the seekers are all His Brides,
But the deceitful one changes many robes (to please Him in vain).
(When) the Lord stops the Bride from venturing into another's home,
She is Ushered into the Lord's Presence without let or hindrance.
She is Embellished with the Word, and loves the Truth :
And she, the True Bride, the Lord Owns as His very Own. *[29]*

When the mind wavers, the Robes that Embellish are torn off.
Whoever, pray, has ever found Peace in jealousy ? Yea, without the God's Fear, the whole flock is wasted away.
If, fearing (the world's) Evil the Bride lies prostrate in her own Home, the Wise Lord Sees,
And, through the Guru, stills her fear, and Uttering the Name, she becomes fear-free.
When I abided on the mound (of Ego), intense was my Craving, but when I Saw (Truly), I Saw so near the Lord's Presence.
And accepting (the validity of the) Word, I stilled my Thirst ; and I filled my Soul with the Lord's Nectar.
Everyone prays : "Give, O God, give !" : but He Gives to whomsoever He Pleages,
Yea, He Gives, through the Guru's Door, who quenches our Thirst". *[30]*

I searched my God all through, but I fell on the banks[4] (of the life's river.)
Yea, the ones with heavy hearts fell, while those with light hearts were Ferried Across.
That Eternal, Immeasurable Lord them Meets : O, I am a Sacrifice unto them !
Anointed with the Dust of their Feet, one is Emancipated : yea, one meets them in the Society of the Saints.
I've surrendered my mind (to my God) through the Guru, and Received the Immaculate Name.
Yea, he who Blesses me with the Name, I am a Sacrifice unto him. P. 934
He, who Establishes all, also Destroys, for without Him, there is not another.
If I Cherish Him, by the Guru's Grace, I come not to Grief. *[31]*

Whose Skirt shall I hold ? For, there is, nor was, any but the Lord.
We are wasted away, coming and going, and are afflicted with the malady of Duality.
They, who are bereft of the Lord's Name, fall like the wall of sand.
O, how are we to be Released without the Name ? Thiswise one falls into Hell.
Then, why should one make a count of the Countless True Lord ?
The Unwise one is without Knowledge, but without the Guru, how can one gather Knowledge ?
The Separated Souls are like the broken chords of the rebeck,
But them too the Lord Unites with Himself by making their Destiny Awake. *[32]*

The body is the Tree, the mind the Bird; the five knowing faculties are the (other) birds.
They, Uniting with God, partake of His Essence, and so are trapped not.
They, who fly fast[5] seeing the Feed (of Desire),
Their Wings are clipped and they fall into the Trap of immense Sin.
How can one be Released ? The Jewel of the Lord, the Embodiment of Virtue, is Met with by great, good Destiny.
If He, our God, us Emancipates, we are Emancipated ; for, He is the Master on High :
Yea, it is by the Guru's Grace that we are Redeemed, when He, the Lord, is in Mercy.
For, the Glory is in His Own Hands and He Blesses with it whomsoever He Pleases. *[33]*

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1. ਸਹੀ (सही)=ਸਾਹਮਣੇ : facing, before.
2. ਢੋਲਿ (ढोलि) (Dingal ਢੋਲੰ), husband.
3. ਮੋਟਾ (मोटा) : *lit.* fat, corpulent.
4. ਕਰਾਰਿ (करारि)=ਕਗਾਰਿ : on the high bank of a river.
5. ਬੇਗੁਲ (बेगूल)=ਵੇਗਵਾਨ : swift, rapid.

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The Soul, when it loses its moorings, is atremble.
Yea, the only Glory-giving Refuge is of the True Lord's which if one Enters, one loses not.
Eternal are only the God and the Guru and the True Wisdom.
O Master of the seers and the adepts, O God, Thou art the (only) Support of the supportless.
Thou Pervadest all places and the interspace ; Thou art our Beneficent God.
Wheresoever I See, I See Thee alone, O my Infinite and Boundless Lord !
Yea, Thou Fillest all, all over ; it is through the Guru's Word that one Reflects on Thee.
Unasked, Thou Givest ; O Thou Great, Unfathomable Lord, whose end one knows not. *[34]*

Thou Createst and Supportest all : Thou art the Embodiment of Mercy, Charity and Compassion.
If Thou art Merciful, Thou Unitest me with Thyself ; and in a moment Destroyest and then Re-buildest.
Thou art All-wise : yea, Thou art our most Beneficent God.
Thou art the Destroyer of Poverty and Pain ; and, through the Guru, Blessest us with Wisdom and Contemplation. *[35]*

If one loses riches, one grieves ; for, the heart of the Unwise is in his possessions.
But rare is the one who treasures the Riches of Truth and Loves the Immaculate Name.
If thou hast lost thy riches, grieve not ; be Imbued with the Love of thy only God,
And surrender to Him thy body and mind, and lean only on the One Lord.
Thy strivings and outgoings then cease, and in thy Mind is the (Guru's) Word and Bliss.
And from a Sinner, thou becomest an angel, meeting with thy Guru-God.
The Thing thou hast been searching for in the woods, thou findest in thy very Home.
And by the True Guru's Grace, thou Unitest with thy Lord, and cease for thee the Pain of birth and death. *[36]*

One is Released not, doing even a myriad kinds of deeds : without inner Virtue, one is a certain prey to the *Yama*,
And one is neither here nor there, and due to one's errors, one Grieves. **P. 935**
If man neither has Wisdom nor Contemplation, neither Religion nor Concentration,
How can he Attain to the Fear-free Lord without the Name ? How can he know the Pain of Ego ?
He is tired by his effortfulness and can arrive not at his destined end which he knows not.
He has no loved friend to cry out for help.
But if he prays to his dear Lord, He Unites him with Himself.
Yea, He, who has Separated him, will also Unite him with Himself, if he loves infinitely the Guru. *[37]*

Evil is evil, but the Sinner loves it.
He carries the load of Sin : yea, he deals only in Sin.
If one sheds one's Evil and knows one's Self,
Then one Grieves not, nor is afflicted with Separation or inner Pain.
How can one ward off[1] the *Yama* and be saved from Hell ?
How can one overcome comings and goings, and one's evil that destroys ?
The mind is involved with Strife : it is ever enveloped by Desire
Yea, without the Name, how is one Saved ? He is wasted away by Evil. *[38]*

The one who's crow-minded is Trapped over and over again ;
And then he Grieves : but what can he do now ?
He is ensnared falling for the bait, but knows not :
Yea, if he Meets with the Guru, he Sees with his own Eyes.
As the fish is netted, so is man by the *Yama*.
Yea, without the Beneficent Guru, one is Emancipated not.
One comes and goes again and over again.
If one is Imbued with God's Love and is Attuned to Him,
One is Emancipated and one falls not into the Trap. *[39]*

I cry out to my Soul : "Stay, O brother stay," but it turns its back.
But the Soul flies into the Yond and the body, its sister, burns itself off, stung by Pain.
The Soul comes as the Lord's Bride in the world, and longs for her Lord,
But she Meets with Him if she Serves the True Guru.
Rare is the gnostic who knows and Meets with the True Guru, through Truth,
For, the Glory is in God's Hands, and He Gives to whomsoever He Pleases.
Yea, rare is the one who Reflects on the Word :
For, the Word is of the Awakened Man and, through it, one abides in the Self. *[40]*

1. *Lit.* to deceive, cheat.

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Yea, He Makes and Unmakes all as He Wills.
He Dries up the sea, then Fills it He : for, He is our Self-dependent, All-powerful Lord.
Strayed by Doubt, one becomes crazy : O, how can one be Blest without Destiny ?
The God-man holds the String of the Lord's Wisdom in his hands, and wherever then he is Led to, he goes.
Yea, Singing the Lord's Praise, one is Imbued with His Love, and then one grieves not.
If one Realises the Truth, by the Guru's Grace, one abides in one's Self,
And Crosses the tempestuous Sea (of Existence), and is Emancipated, becoming Detached in the midst of hope.
And so Realises the Self, by the Guru's Grace, and Dies while yea alive. *[41]*

Many people become crazy after Māyā, but Māyā goes along with no one.
The Swan-soul out flies, sad at heart, and Māyā is forsaken, here[1], at this end.
The false mind is seized by the *Yama*, and one's Demerits go along with one.
Yea, if one is Blest with Merit, the mind, turning its back upon the world, Merges in its Self.
They, who are self-centred have Death in their destiny ; for, without the Name, one comes to Pain.
P. 936

Yea, all our courts and mansions and fortresses are vain, like the shadow-play.
Nānak : without the True Name, illusory is one's coming into being.
Yea, He Himself is the Embodiment of Wisdom ; He Himself is the Knowing God. *[42]*
He, who comes, also goes, though grieves he coming-and-going.
He has to pass through the eighty-four lakhs of wombs—these are neither less nor more[2] for him,
And, they alone were Saved who were Pleased with God.
Their strife was ended and their delusion ceased.
Any one, whom I see, must leave : so whom, O dear, am I to befriend,
And surrender my Soul and body and mind to him ?
O Master, Thou art the only Eternal Entity : I lean only on Thee.
When I treasure Thy Merits, my Ego is stilled : yea, Imbued with the Word, my mind realises the Pain (of Illusion). *[34]*

Neither the kings remain, nor beggars ; neither the rich[3], nor the poor.
Yea, when comes one's turn, then nothing is there to help.
Dreadful is the Path—the vast Sea, the Mountains,
And my body is afflicted by Sin : But without Merit, how am I to Enter into my Home ?
Blest with Virtue, the Virtuous Meet with God : But how am I to Meet the Virtuous ?
Yea, I must Contemplate my God within my heart and so be like Him.
One is full of errors, but virtue also abides with one ;
But, without the Guru, one sees not one's virtues so long as one Reflects not on the Word. *[44]*

The (God's) hosts have taken up their positions : yea, they receive their wages[4] from the Lord.
And they act as is the Lord's Will and Attain to the (Eternal) Profit.
Greed and Evil they eradicate from their minds :
And in the fortress (of their bodies) they shout the Victory of their King and so they lose not ever (the Battle of life).
If one be the Servant of God and then challenges Him in the Face,
He loses his wages and is seated not on the Throne.
My beloved alone has Glory in His Hands and He Gives to whomsoever He Chooses.
Yea, of Himself He Does all : so who else is there to go to ? *[45]*

There is not another who is seated like my God on the Carpet (of Grace).
He, the Man of men, Makes us overcome the Hell, and He is True, and True is His Name.
I've searched through woods and glades and Reflect now on Him in my own mind.
Yea, He is the Jewel of jewels : He is the Treasure of Rubies and Pearls.
If I become sublime, I Attain to my God, attuned to Him through Love with a single mind.
Nānak : one Tastes then the Essence of God, and reaps Profit for the Yonder world[5].
He, who has Created thy form, has Created the universe too.
So Dwell thou, by the Guru's Grace, on Him, thy Infinite God. *[46]*

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1. ਆਥਿ (आथि) (Sans. अत्र), here.
2. ਉਤਾਹਿ (उताहि)=ਉਪਰ ਨੂੰ : upwards.
3. ਤੁੰਗੁ (तुंगु) : (Sans. तुग), *lit.* high, lofty, prominent.
4. ਵਜਹੁ (वजहू) : (Arabic, ਵਜ਼ਹ), wages, pay.
5. ਪਰਥਾਇ (परथाइ)=ਪਰ-ਸਥਾਨ=ਪਰਲੋਕ : the other world.

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Beauteous is my Lord, the God,
Yea, without Him, there is not another King (of the universe).
So hear thou the (Lord's) *Mantram*[1] that thy God Comes into thee.
And, by the Guru's Grace, thou Attainest to thy Lord and strayest not ever through Doubt.
The True King is he who treasures the Capital-stock of God's Name,
He is Blessed : yea, he is a true *Gurmukh*.
Beauteous is the Guru's Word Reflecting on which one Attains to one's God. **P. 937**
And one loses one's self and stilled is one's Pain and the Bride Attains to her Spouse. *[47]*

The gold and silver one treasures, are as poison and dust.
One is renowned as rich, but Duality wastes one away.
The True one Cherishes the Truth : for, priceless is the True Name.
Of the Immaculate God, whose Glory and Speech are eternally True.
O Lord, Thou art my only Friend . Thou art the Swan, Thou the Lake.
Yea, whosoever Cherishes Thee, my True God, I am a Sacrifice unto him.
Māyā and 'mine-ness' are enticing, but Know thou Him who Created these.
(For), he, who Knows his God, looks upon poison and nectar alike. *[48]*

Without Forgiveness, myriads have been wasted away.
Yea, one can keep not their count, nor know their numberless number.
He, who Knows his Spouse, his Bonds are loosed : he is Free thereafter.
And, becoming Pure through the Word, he is Blest spontaneously with Forgiveness and Truth.
Dedicate thyself to the True riches of Concentration, and then thou abidest in thy Self.
And with thy body, mind and mouth thou Dwellest on thy God : and becoming Virtuous, thy mind is comforted.
Thy Ego destroyeth thee : without God, all else[2] is Sin.
Creating all, He Filleth all with Himself, yet, our Creator-Lord is Detached and Infinite. *[49]*

No one Knows the Mystery of the Creator-Lord.
And, whatever the God Does, comes to pass.
Even for the (world's) riches, we must Dwell upon our God,
But we receive only what was Writ (by Him) in our deserts in the past.
For the riches do we thieve and serve and slave.
But, the riches forsake us soon and go not along with us.
Without the True One, one attains not Glory in the Lord's Court.
Yea, he, who Drinks the Lord's Essence, is Emancipated in the end. *[50]*

Seeing (the state of Bliss), I am wonderstruck, O friends!
For, now my 'mine-ness' is stilled and my Mind, Illumined with Wisdom, Dwells on the Word.
Necklaces and Bracelets (of works) I wore to Embellish myself.
But I attained Peace only on Attaining to my Loved God and wore I the Garland of Virtue.
Nānak : Through the Guru, one Attains to the Love of God.
Pray, who has attained Peace without God : reflect upon this and see.
Yea, read only of God, Know Him, and Love thy only God.
Lean only on His Name and Contemplate Him, thy only Lord. *[51]*

O friend, the Writ (of God) no one can erase :
Yea, the God, who is the Creator and the Cause, and, by His Grace, Walks into thee.
All Glory in His hands : know thou this, Reflecting on the Guru's Word.
Yea, His Writ one cannot challenge : O God, take care of me as is Thy Will.
Through Thy Grace I attain Bliss, Reflecting on Thy Word
Yea, through Error, the Egocentric is wasted away and is Saved only when he Dwells on the Guru's Word.
He, whom one can See not, what shall one say of Him ?
Yea, Sacrifice am I unto the Guru who made me See Him within my own heart. *[52]*

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1. ਗਰੁੜੁ (ਗਰੁੜ੍) : (Sans. ਗਾਰੁਡ), *lit.* a charm against (snake-) poison.
2 ਬੀਜਉ (ਬੀਜਓ) : (Sindhi), else.

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The Pandit is well-read only if he Reflects on the Word all-too-spontaneously,
And churns his Wisdom to find its Quintessence, attaining to the Lord's Name. P. 938
The Egocentric sells his knowledge, and Poison he earns and eats.
Yea, the Unwise Dwell not on the Word and Know naught and Realise naught. *[53]*

The Pandit is a God-man, if he instructs his followers
To Cherish the Lord's Name, in-gather the Name, and so reap the Profit (of God).
The True Wisdom is to know the Essence of the Word, through a Pure Mind.
Nānak : he alone is Wise who wears the Necklace of the Lord's Name. *[54-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali M. 1. : Siddha Goshti

The *Siddhas* sat in their Yogic postures and shouted : "Greetings be to this congregation of the Saints".

(*The Guru answered* :)

"My salutation is to the Lord, my only God, the True One, the Infinite.
"I surrender my body and mind to Him ; my head is an offering to His Altar :
"When one meets with the Guru-saint, one Attains to Truth and then spontaneously one is Blest with Glory. *[1]*
"What use is this wander-lust like a Yogi's, for, one's Purification is only through Truth :
"And without the True Word, not one is Emancipated". *[1-Pause]*

(*Said the Yogis* :)

"Who art thou ? What is thy name ? Which is thy Way ? What is thy life-object ?"

(*Said the Guru* :)

"I speak nothing but the Truth when I say that I am a Sacrifice unto the Saints".

(*Said the Yogis* :)

"Where livest thou, O boy ? Whereform art thou ; whither bound ?
"O Detached one, speak, what indeed is thy Way ?" *[2]*

(*Said the Guru* :)

"I abide eternally in the One who Pervades all hearts, and my Way is to walk in the True Guru's Will.
"I came as was the Will and will depart in His Will : I submit ever to His Will.
"Such Instruction have I received from the Guru that I consider the only eternal posture to be the Lord's.
"And, I know, by the Guru's Grace, my Self and so Merge I in Truth". *[3]*

(*Said Charpat the Yogi* :)

"The Sea of the world is considered impassable : how is then one to go Across ?
"Speak, O Nanak, the Detached one, what sayest thou to it, pray ?"

(*Said Nanak* :)

"How can one instruct the one who says that he knows (all).
"He, who considers himself having crossed the Sea (of Material Existence), how can one argue with him ? *[4]*
"As the lotus lives detached in waters, as the duck floats, care-free, on the stream,
"So does one Cross the Sea of Material Existence, his Mind Attuned to the Word.
"One lives Detached, Enshrining the One Lord in the Mind, shorn of hope, living in the midst of hope,
"And Sees what is Unperceivable and Unfathomable : of such a one Nānak is a Slave". *[5]*

(*Said the Yogis* :)

"O Master, listen thou to our prayer : we ask thee about this Verity :
"Take it not ill, but answer as to how is one to arrive at the Guru's Door ?"

(*Said the Guru* :)

"The mercurial mind is held and abides in Truth, its real Home, when the Lord's Name is one's Support.
"And one Loves the Lord truly, then the Creator-Lord Unites one with Him, of Himself." *[6]*

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(*Said the Yogis* :)

"We walk detached on the world's paths[1], and abide in the woods.
"And our feed is roots and fruits : this is the wisdom that the Yogis teach. **P. 939**
"We bathe at the holy places and gather the fruit of Peace, and our minds are pure, unstained".
Says Loharipa, Gorakh's disciple : "This, verily, is the Way of Yoga". *[7]*

(*Said the Guru* :)

"One should Sleep not within one's Home nor without, and falter not seeing another's beauty or riches :
"And, know that without the Lord's Name, the mind is held not, nor is one's Hunger satiated.
"I see within myself the whole world mirrored, by the Guru's Grace, and I Deal with it in Truth, seated in Poise.
"And I sleep little and eat little : this is the Quintessence I've found". *[8]*

"O Yogi, let the Lord's Vision be thy coat, thy ear-rings and thy wallet :
"And Dwell thou only on the One Lord in all the twelve (sects) of Yoga, and let His only Path teach thee the Wisdom of the six Shāstras.
"If one instructs one's mind thus, one is sorrowed not again.
"If one knows thus, through the Guru, one Knows truly the Way of Yoga". *[9]*

"Let thy ear-rings be the Cherishing of the Word and stilling of thy Ego :
"And rid thyself of Lust, Wrath and Ego and be instructed in the Guru's Wisdom through His Word.
"And to See the Lord Pervading all : let this be thy wallet, thy coat.
"The Master is True, as is His Name, and He Testifies to the Truth of the Guru's Word". *[10]*

"The mind turned away (from Desire) : let this be thy begging bowl ; and thy cap, the acceptance of the attributes of the five elements[2].
"And the alertness of the body, the *Kusha*[3]-seat ; and the controlled Mind, the loin-cloth[4].
"Let Truth, Contentment and Continence by thy disciples[5]".
"Thus," says Nānak, "one Cherishes the Lord's Name, by the Guru's Grace". *[11]*

(*Said the Yogis* :)

"Who, indeed, is Unmanifest ? Who, pray, is Emancipated ?
"Who is it that is United (to Reality) form within and without ?
"Who is it that comes ; who is it that goes ?
"Pray, who is it that Pervades the three worlds ?" *[12]*

(*Said the Guru* :)

"He who Permeates all hearts is Unmanifest too : it is the God-man who is Emancipated.
"For, he is United with the Word form within and without.
"It is the Egocentric who comes and goes :
"And, it is the God-man who remains ever Merged in Truth". *[13]*

(*The Yogis asked* :)

"How is one Bound and eaten up by Māyā, the snake ?
"How does one lose ? How does one gain ?
"How does one become Pure ? How is one enveloped by Darkness ?
"He, who knows the Essence of it, is the teacher of us." *[14]*

(*Said the Guru* :)

"The Evil of the mind Binds, and then the Māyā eats one up.
"The Egocentric loses and the God-man wins.
"Meeting with the True Guru, one's Darkness is dispelled.
"And then, one's Ego is stilled and into God one Merges". *[15]*

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1. ਹਾਟੀ ਬਾਟੀ (हाटी बाटी)=ਹੱਟੀ ਅਤੇ ਵਾਟਿਕਾ : *i.e.*, in the shop or in the wood ; as a house-holder or as a *Sanyasin.*
2. Detachedness from the sky, burning-away of soil from fire, patience from the earth, washing of impurities from water, even-handedness from air.
3. ਕੜਾਸਣੁ (कड़ासणु) : (Sans. कुशासनम्), a seat or mat of Kushā grass.
4. ਜਾਗੋਟੀ (जागोटी)=ਜੰਘ-ਓਟੀ : loin-cloth.
5. *lit.* companions.

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"If one holds the Mind in the seedless Trance,
"One's Mind-swan then flies not out, nor the wall (of one's body)[1] falls.
"For, then, one's true Home is the Cave of Equipoise.
"And the True Lord Loves the True one". *[16]*

(*Said the Yogis* :)

"Why then have you forsaken the home and become a recluse ?
"Why have you donned the garb of a mendicant, pray ?
"What is it that you seek to buy ?
"And, how you lead thy followers[2] Across ?" *[17]*

(*Said the Guru* :)

"I become a recluse to seek out the men of God.
"To see their vision, I've donned the mendicant's garb.
"I am out to buy Truth : for, I am the pedlar of Truth.
"It is through the God-man that I'll Ferry my fellow-men Across". *[18]*

(*Said the Yogis* :)

"How have you changed the Course of your life ?
"To whom are you Attuned and for what ? P. 940
"How have you stilled your Desire and Hope ?
"How did you find the Light within you ?
"How is one to eat the uneatable[3] without the teeth ?
"Say, O Nānak, what, verily, is the Truth ?" *[19]*

(*Said the Guru* :)

"Being born in the Guru's Home, ceased my coming-and-going,
"And being Attuned to the Unstruck Melody (of the Word), my Mind is held.
"Through the Word have my Hope and Desire been stilled.
"Through the Guru have I found the Light within.
"When one overcomes the three Modes, one eats the uneatable[3] ;
"And then, Nānak, the Emancipator of Himself Emancipates." *[20]*

(*Ssid the Yogis* :)

"What have you to say about the Beginning ? Where did then the Absolute God Abide ?
"What are the ear-rings of Wisdom ? Pray, who is it that Abides in all hearts ?
"How is one to bypass the stroke of death, and enter into the Abode of Fearlessness ?
"Pray, how are man's Adversaries[4] to be overcome ?"

(*Said the Guru* :)

"By abiding in the House of Contentment and Equipoise,
"One is rid of the Vice of Ego ; Dwelling on the Guru's Word, one abides in one's Self.
"And He, who has Created the Creation, His Word if one knows, then Nānak of him is a Slave". *[21]*

(*Said the Yogis* :)

"Wherefrom has man issued, whither does he go, wherein does he Merge ?
"He, who Knows the meaning of this Mystery, him we call the Guru, the Detached one.
"How is one to attain to the indivisible Essence of the Unmanifest ? How is one to Love it through the Guru ?
"He, who Himself Creates and Hears (all), say, O Nānak, what sayest thou of Him ?"

(*Said the Guru* :)

"Man emerges from the Lord's Will : he quits in His Will ; he Merges too in the Will.
"And practises he Truth, by the Perfect Guru's Grace, and Knows the Lord's Extent and Content through the Word. *[22]*

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1. ਕੰਪੁ (कंपु) : *lit.* wall, *i.e.*, body.
2. *Lit.* boat-load.
3. ਸਾਰੁ (सारु) : (Sans. सार), *lit.* iron. *i.e.* desires.
4. *i.e.* passions.

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"As for the Beginning, one can talk only in terms of Wonder : then, the Absolute Lord Abided in Himself.
"Desirelessness[1] is the ear-ring if one Reflects on the Guru's Wisdom ; the one God alone Abides in all hearts.
"Through the Guru's Word, one Merges in Equipoise, and through Equipoise, one Attains the Essence of the Absolute.
"Then, one goes not no another path : and the one who seeks, finds.
"Wondrous is the Lord's Will and it is known only when one walks in His Will : then, one knows also the Way of the life of Truth.
One, who obliterates oneself and so becomes Detached and Enshrines Truth within, is a true Yogi". *[23]*

"From the Absolute, He, of Himself, became Manifest, the Pure One : from being Attributeless, He Endowed Himself with Attributes.
"Knowing the True Guru, one Attains to the Highest State (of Bliss) and Merges in the True Word.
"When one Knows the One alone as True and obliterates Ego and the sense of Otherness,
"One becomes a Yogi and Knows the Guru's Word, and within one flowers the Lotus which Illumines one.
"When one Dies to the self, one becomes a Know-all, and Knows, within, the All-merciful God.
"He alone attains Glory who Sees himself in all Life". *[24]*

"The God man Emerges from Truth and Merges in Truth too ; he, who is Pure, is identified with Truth.
"The False ones come into the world, but get no Refuge, and leaning on the Other, they come and go.
"It is through the Guru's Word that one's Transmigration ends, for the Lord Himself Sees and Blesses (such a one).
"When the Malady of Attachment to the Other afflicts one, one abandons one's God, the Cure-all.
P. 941
"But, he alone Knows whom the God Makes thus to Know : he, forsooth, is Emancipated through the Guru's Word".
Says Nānak, "The Lone Emancipator Saves us all, and rids us of Ego and the sense of the Other". *[25]*

"The Egocentric strays from the Path and so is subject to Death ;
"He has an eye upon another's possesions, and so loses the Merit of life :
"The Egocentric is strayed by Doubt and wanders about in wilderness.
"He recites set incantions at the crematoriums and so loses, straying from the Path".
Says Nānak, "He Knows not the Word and speaks Evil :
"But, he who is Imbued with the Truth, alone Knows Peace". *[26]*

"The God-man abides in the Lord's Fear,
"And, through the Word, overwhelms the wild[2] (mind).
"He Sings the Immaculate Praise of God
"And Attains he the state of Unalloyed Bliss.
"He Contemplates the Lord, body and soul,
"And so Merges he in Truth". *[27]*

"Thus one becomes Wise in the Wisdom of the Vedas, being Wise in the Guru's Word,
"And becoming thus Wise, one Crosses the Sea of Existence.
"Yea, he becomes Wise through the Word,
"And Knows the secert of inner Life.
"The Infinite, Unfathomable God one Attains through the Guru :
One enters thus the Door of Salvation". *[28]*

"The God-man Utters the unutterable, becoming Wise in Wisdom :
"He practises[3] Righteousness living in the midst of the family.
"He Contemplates his Lord with Love in the heart,
"And Attains to God through (Pure) conduct and the Word, by the Guru's Grace.
"He is pierced through[4] with the Word and, himself Knowing, makes others Know,
"And, stilling his Ego, he Merges in God". *[29]*

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1. ਅਕਲਪ (अकलपत) : desirelessness.
2. ਅਘੜੁ (अघड़ु) : untaught, illiterate.
3. ਨਿਬਹੈ (निबहै) : (Sans. निर्वहि :), carrying on, accmplishing, performing.
4. ਭੇਦਿ (भेदि) : (Sans. भिद्, to pass through), pierced through.

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"It is for the God-man that our True God Established the earth ;
"And it is His Sport that He Makes us come and go.
"He, who is Imbued with the Love of the Guru's Word,
"Is indeed Imbued with Truth, and with Honour quits the world :
"Yea, without the True Word, one attains not Honour".
"How," says Nānak, "can one be Merged in Truth save through the Lord's Name?" *[30]*
"Becoming God-conscions, one attains Wisdom and all the Miraculous Powers :
"Yea, becoming Truth-conscious, one Crosses the Sea of Existence.
"Being God-conscious, one discriminates between Truth, Untruth,
"And knows what is Worldliness and Detachedness.
"Such a one Emancipates others and make them Cross the Sea :
"Yea, the God-conscious being Emancipates through the Word". *[31]*

"Imbued with the Lord's Name, one is rid of Ego :
"Yea, Imbued with the Name, one Abides in Truth.
"Imbued with the Name, one knows the Way of (True) Yoga :
"Yea, Imbued with the Name, one is Emancipated ;
"And Knows one the Mystery of the three worlds,
"And is ever in Bliss". *[32]*
"Imbued with the Name, one converses (truly) on Yoga ;
"For, he, who is Imbued with the Name, practises true austerity.
"Yea, the Essenee of the true living is to be Imbued with the Name :
"Only then does one reflect (truly) on Virtue and Wisdom.
"Without the Name all that one utters is vain.
"They, who are Imbued with the Name, O victory be to them !" *[33]*
"It is through the Perfect Guru that one is Blest with the Name,
"And to Merge in Truth is the true Way of Yoga.
"The Yogis are split into twelve (sects), the Sanyasins into ten,
"But he, who Dies to the self, being Awake to the Word, alone is Emancipated. **P. 942**
"Without the Word, all are lured away by the Other : reflect thou on this."
Says Nānak, "They alone are Blessed and Know who Enshrined the Truth in their mind". *[34]*

"The *God-man* Attains the Jewel (of God), being Attund to Him :
"Yea, *he* has the cognition of this Jewel all-too-spontaneously.
"He practises Good and is pleased with the True Lord ;
"For, such is the Lord's Will that he Knows the Unknowable ;
"And so, by the Guru's Grace, he comes not to Grief". *[35]*
"The *God man* is Blest with the Name, Compassion and Purity :
"Yea, he is Attuned to his God in natural Poise.
"He is Honoured at the Lord Court
"And Attains to the Destroyer of Fear, the Supreme Being.
"He does what is in the Lord's Will,
"And, himself United, Unites others too (with God)". *[36]*

"The *God-man* has the Wisdom of the Vedas, Shāstras and the Smiritis,
"And Knows in his heart the Mystery of all hearts.
"He rids his mind of envy,
"And keeps no count (of what he's done by).
"Yea, he is Imbued with the Love of the Lord's Name,
"And Knows he his God". *[37]*
"Without the Guru's Grace, one comes and goes :
"And one's strivings bear no fruit.
"One's mind wobbles, (and), feeding ever on Poison, is never content.
"He is stung by (Māyā's) scorpion and he Dies on the path,
"Yea, without the Guru, one loses the Merit of life". *[38]*

"He, who Meets with the Guru, is Emancipated,
"For, he is rid of Vice and his Virtue Redeems him.
"Emancipation and Bliss are through Contemplation of the Guru's Word :
"Yea, the *God-man* loses never.
"The body is the Store-house (of God), the Mind the pedlar,
"And through Poise does one Deal in Truth". *[39]*

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1. Gurmukh : *lit.* he whose face is turned towards the Guru (or God).

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"The *God-man* is the Bridge[1] built by the Creator-Lord :
"Through him the *Lankā* (of the body) is robbed of the trepidations of the (five) Demons.
"The Rāmchandra (of the mind) slay the Rāvana (of Ego),
"And through the Guru is known the secret that Bhibhishana revealed.
"The *God-man* makes the Stones Swim across tha Sea[2] :
"Yea, *he* Saves myriads of men". *[40]*

"Of the *God-man* cease the comings and goings :
"And he is Honoured at the Lord's Court.
"He distinguishes the True ones from the False,
"And he is Attuned (to God) in a state of Poise.
"He's Merged in the Lord's Praise :
"And then there are no more Bonds for him". *[41]*

"The *God-man* is Blest with the Name of the Immaculate Lord ;
"And he stills his Ego through the Word, Singing ever the True Lord's Praise.
"Yea, he remains Merged in the True Lord,
"And, being Honoured through the True Name, he is Awake to the Mystery of all the worlds". *[42]*

(*Said the Yogis* :)

"How did life originate ? Which way has its sway in the present age ?
"Who is thy Guru of whom thou art the follower ?
"Which is the Gospel that keeps thee Detached ?
"And hearken to what more we've to say : **P. 943**
"Pray, how does the Word Ferry one across the Sea of Existence ?" *[43]*

(*Said the Guru* :)

"From the air is the beginning : the age is of the True Guru.
"The Word is the Guru : and the Mind Attuned (to the Word) the disciple.
"I remain Detached, being attached to the Ineffable Gospel (of the Lord) :
"Yea, my God is the Guru, age after age.
"It is the Guru's Word through which one Reflects on the Gospel of the Lord :
"Yea, thus does the *God-man* quench his (inner) fire". *[44]*

(*Said the Yogis* :)

"How can one break iron with the teeth of wax[3] ?
"Pray, what is to be one's feed to still one's Ego ?
"Our house is of snow while our robes[4] are of fire,
"Pray, which is the cave in which the mind finds its rest ?
"Who is it that Pervades all, and into whom one is to Merge ?
"What kind is the Contemplation that makes the Mind abide within itself ?" *[45]*

(*Said the Guru* :)

"When one stills one's Ego, one destroys the sense of the Other :
"The world is hard for the Egocentric, for, he is Unwise.
"(But) when one practises the Word, one Eats up the Uneatable.
"One should See the Lord within and without,
"And the (inner) fire is quenched through the Guru's Will". *[46]*

"When one fears the True One, one stills one's Ego,
"And, Knowing the One alone, Reflects on the Guru's Word.
"Then the Word, yea, the True One, Abides within one's heart,
"And the body and mind are comforted and Imbued with the Lord's Love.
"Then the vicious fires of Lust and Wrath are quenched
"By the Glance of Grace that our God Casts upon us". *[47]*

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1. ਸੇਤੁ (सेतु) : (Sans. सेतुः), a bridge.
2. ਸਾਇਰਿ (साइरि) : (Sans. सागरः), sea.
3. ਮੈਣ (मैण) : (Sindhi), wax.
4. ਪਿਰਾਹਨੁ (पिराहनु) : (Persian, پیراہن), garb.

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(*Said the Yogis* :)

"How does the (Mind's) moon cool the life like the snows ?
"How does the sun (of Wisdom) blaze ?
"How does one overcome the limitations of Time ?
"How is the Honour of one saved through the Guru ?
"Who is the warrior that overpowers Death ?
"Say, O Nānak, what thinkest thou of these ?" *[48]*

(*Said the Guru* :)

"When one Utters the Word, the (mind's) moon is infinitely Illuminated ;
"And one's Darkness is dispelled, when cease the outgoings (of the mind[1]).
"And, leaning on the Name, one looks on pain and pleasure alike.
"Then, the God of Himself Ferries us Across.
"Knowing the Guru's Instruction, one Merges in Truth ;
"And then," says Nānak, "Time and Death devour one not". *[49]*

"The (Lord's) Name is the Essence of all deeds :
"For, without the Name, one is afflicted by Pain and Death.
"It is only when one's Essence Merges in its like, one's mind is satiated,
"And one sheds the sense of the Other and brings the mind Home ;
"And the current of the vital air flows and the sky (of the Tenth Door) resounds (with the Unstruck Music),
"And so seated in Poise, one Meets with the Lord and attains a moveless state". *[50]*

"Within us is God[2] ; without us is God too ; yea, the God is in the three worlds ;
"And he, who realises his God in the fourth state (of Equipoise), him affect not either virtue or sin.
"Yea, he, who Knows within his heart the Mystery of God, that Pervades all hearts,
"He is the Manifestation of the Primal Being, the Immaculate Lord.
"He who's Imbued with the Immaculate Name of God,
"He," Says Nānak, "is Himself the Creator-Lord". *[51]*

"Everyone utters of the Void[3] and the state of Dispassion,
"But how is one to attain to this state of endless Void ?
"What kind are they who are enraptured by this state ?
"Yea, they are like the One from whom they emanated.
"They are born not, nor do they die : they come nor go :
"For, their Minds are instructed in the Lord's Wisdom, by the Guru's Grace". *[52]*

"One should fill up the (breaches of the) nine doors, and so fulfil oneself, arriving at the Tenth.
"And then within one's Mind Rings the Unstruck Music (of Bliss);
"And then one Sees the Lord's Presence Permeating all :
"Yea, He, the True One, who Fills all hearts. **P. 944**
"And then the unmanifest Word becomes manifest :
"And then one Knows the True Lord, our only God". *[53]*

"Meeting with Him all-too-spontaneously, one is ever in Bliss,
"And is ever-awake to the Lord ; yea, one drowses not.
"And the speechless Contemplation then makes one Abide in the Infinite God,
"And those that utter are also Emancipated as they Emancipate others too.
"They, who are instructed in the Guru's Wisdom, are Imbued with Truth :
"They, who lose their self, Unite with God and remain not Separate". *[54]*

"What place can he find who talks the words of Unwisdom ?
"For, he Knows not the Quintessence and comes to Grief.
"Bound down at the *Yama's* Door, he finds no help,
"And without the Word he is Honoured not, nor trusted.
"How is then one to Know and be Ferried Across ?"
"Thus," says Nānak, "the Unwise Egocentric Knows not". *[55]*

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1. ਸਸਿ ਘਰਿ ਸੂਰੁ ਵਸੈ (ससि घरि सूरु वसै) : *lit.* into the house of the moon (ignorance) comes the light of the sun (God's Wisdom).
2. ਸੁੰਨੰ (सुंनं) : *lit.* void, or state of dispassion.
3. As the Yogis believe.

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When one Reflects on the Guru's Word, one is rid of one's Ignorance ;
"And when one Meets with the Guru, one Attains to the Door of Salvation.
"The Egocentric Knows not the Quintessence and is thus Wasted away ;
"And strayed by the Evil mind, one comes to Grief.
"But if one submits to the Will, one attains Wisdom and Merit.
"And is Honoured at the Lord's Court". *[56]*

"If one gathers the Treasure of Truth,
"One is Emancipated and Emancipates others too.
"Knowing, and Imubed with Equipoise one is Honoured,
"And one's value no one can evaluate.
"And then wherever one Sees, one Sees the Lord alone,
"And through the True Love of such a God, one is Emancipated". *[57]*

(*Said the Yogis*)

"Where does that Word abide through which one is Ferried across the Sea of Existence?
"What supports the air that, outbreathed, spans the distance of ten fingers[1] ?
"That what sports and speaks within us, how is that to be held to realise the Unknowable He".

(*Said the Guru* :)

"O Yogi, hear thou : This is how I've instructed my own mind :
"The Mind of the God-man is Attuned through the Word, and, through His Grace, the Lord Unites us with Himself.
"And then he becomes all-wise, all-seeing ; and, through Perfect Destiny, Merges he (in God)". *[58]*

That Word Pervades all beings, and wherever one Sees, one Sees nothing but the Word.
"As is the air (all-pervading) so is the Lord of Void ; yea, the Lord is Attributeless, yet all attributes inhere in Him.
"When the God is Merciful, the Word abides in the heart and one is rid of Doubt ;
"And one Cherishes the Name in the mind, and purges one's body and mind of Evil through the Immaculate Word.
"Through the Word, the Guru, one is Ferried Across, and Knows the One alone, both here and Hereafter :
"Yea, the One, who neither hath colour, nor sign, and is not an illusion". *[59]*

"The True God is the Support of the air that one outbreathes.
"The God-man utters what he attains of the Quintessence ; for Knows he his Infinite Lord.
"He overcomes the three Modes, Enshrinig the Word within and stilling his Ego.
"He Knows the One alone, both within and without, and Loves the Lord's Name,
"And Knows the discipline of (true) breath-control ; for, so the Lord Makes him Know.
"The Lord is above and beyond the three (channels of breath), for, He is Merged in the Guru's Word." *[60]*

(*Said the Yogis* :)

"The air is considered to be the life of the mind, but on what does the air feed ?
"Which is the Way to Wisdom ? What is the Practice of a *Siddha* ?

(*Said the Guru* :)

"Without the Word, O Yogis, one attains not the Essence, and the thirst of Ego is quenched not. P. 945
"He, who is Imbued with the Lord, Tastes the Nectar and remains submerged in God".

(*Said the Yogis* :)

"What kind of Wisdom holds the mind ? What food it satiates ?

(*Said the Guru* :)

"He who looks upon Pain and Pleasure alike, by the Guru's Grace, (his mind is held), and he tastes not death." *[61]*

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1. ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ : (ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ)=ਦਸ ਉਂਗਲ : the distance of ten fingers (upto which the breath reaches).

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"If one is Imbued not with the Lord's Love, nor Tastes His Essence,
"And knows not the Guru's Word, then, he is consumed by his (inner) Fire.
"And, as he knows[1] not the Word, he remains not chaste,
"And Contemplates not ever the Truth which truly regulates the breath :
"But if one keeps even the flow of one's mind, Dwelling on the Ineffable Gospel of God,
"Then," says Nānak, "one Attains to the All-pervading Lord. *[62]*

"One is Imbued with God's Love, by the Guru's Grace,
"And one Drinks the Nectar and submerges in Truth.
"He Reflects on the Guru and quenches his (inner) Fire,
"And Tasting the Nectar enjoys Bliss in the Soul,
"And Contemplates he the True One and is Emancipated by the Guru's Grace.
"But rare is the Wise one," says Nānak, "who Knows thiswise". *[63]*

(*Said the Yogis* :)

"Where does this mind, the self-willed elephant, abide ? Where abides the vital-breath ?
"Where does the Word abide when the wanderings of the mind cease ?"

(*Said the Guru* :)

"When God is Merciful, He Leads us on to the Guru, and this mind abides in its Self.
"Yea, when one eats up one's Ego, one becomes Immaculate and cease the out-goings of the mind".

(*Said the Yogis*)

"How is one to know the First Cause ? How is one to know the self ? How is the Sun to enter into the house of the Moon ?"

(*Said the Guru*)

"As the God-man is rid of his Ego, he Merges in Equipoise." *[64]*
"If the mind abides in the Self, then, through the Guru, the First Cause is known.
"Then, even is the flow of the breath[2], and through the Guru, one Knows the Essence.
"The Word that Pervades all, if it abides in the Self, through that Word the Light of the three worlds is then Seen.
"And the craving for the True Lord rids one of one's Woes, and one is satiated through the Truth.
"The Unstruck Music (of Bliss) only he, the God-man Hears, but rare is the one who knows its import.
"Nānak speaks but the Truth, that he who is Imbued with (the Lord's) Truth, loses not its Colour". *[65]*

(*Said the Yogis* :)

"When the body and the heart were not, where was then the mind ?
"Yea, when the 'lotus of the navel' supported not the breath, then where did the breath abide ?
"When there was no form, no sign of the Absolute Being, to whom, through the Word, was one Attuned ?
"When there was no human tomb built up of the ovary and the sperm, how could one evaluate (the Supreme) ?
"God had no colour, nor garb, nor form, so how was He identified with Truth ?"
(*Said the Guru* :)
"They who are Detached beings, Attached to the Lord's Name, knew the True One then as they do now". *[66]*

"When there was no human body nor heart, the Mind abided in the Absolute Lord in Detachment.
"When the lotus of the navel supported not the vital air, then it abided within itself, Imbued with the Lord's Love.
When there was no form, no sign, no inidviduation, then the Word, in its Essence, abided in the Absolute God.
"When there was neither the earth, nor the sky, then the Light of the Absolute Lord Permeated all the three worlds.
"Yea, all distinctions, all forms, then abided in the One Wondrous Word". **P. 946**
Says Nānak : "Without Truth, no one is purified : but, Ineffable is the Gospel of Truth." *[67]*

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1. *Lit.* utters.
2. ਨਾਭਿ ਪਵਣੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ (नाभि पवणु घरि आसणि बैसै) : *lit.* he holds the air in the navel region, which the Yogis believe to the starting point of the breath.

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(*Said the Yogis* :)

"How does the world come into being ? How does it Merge in its Source, and all pain is ended ?"

(*Said the Guru* :)

"The world came into being through a sense of individuation, and, forsaking the Name, it comes to grief.

"The *God-man* Reflects on the Quintessence of Wisdom, and, through the Word, stills his Ego :
"And his body and mind become Pure ; pure too is his word, and so he Merges in Truth.
"Through the Name, he remains detached, and Enshrines Truth in his mind.
"Without the Name, one can practise not the Yoga : Reflect in the Mind on this, and see". *[68]*

"Rare is the one who, by the Guru's Grace, Reflects on the True Word.
"To him, the True One becomes manifest through the Word.
"His Mind is Imbued (with God), but rare is the one who knows thus,
"And so abides within his Self, knowing the (true) Way of Yoga,

"For, he Knows no one but the One alone", *[69]*
"Without Serving the True Guru, one attains not to Yoga ;
"Without Meeting with the Guru, one is Emancipated not,
"Nor Attains one to the Name, and one suffers immense Woes :
"Yea, without meeting with the Guru, one is enveloped by the smoke of Ego,
"And, so, one loses the Merit of one's life". *[70]*

"The God-man conquers his mind, stilling his Ego,
"And Enshrining the Truth in the heart, he overwhelms Death.
"And thus is Honoured at the Lord's Court.
"He whom the God Unites with Himself, through the Guru, alone knows (the Quintessence) through the (Guru's) Word." *[71]*

"This is the Quintessence of the Word, hear ye' O Yogis, that without the Lord's Name, Yoga is practised not ;
"That he alone attains Bliss who is ever Imbued with the Name.
"For things become manifest through the Name ; through the Name is all Wisdom.
"Without the Name, one may wear a myriad garbs, but one is strayed from the Path : such is the True Lord's Will.
"It is through the True Guru that one Attains the Name, and the Way of Yoga,
"Reflect ye and see, that without the Name, one is Emancipated not." *[72]*

"O God, Thou alone Knowest Thy State, what can a mere man say ?
"Thou Thyself art Manifest, and Unmanifest, and Enjoyest all the states.
"Many seekers and adepts and gurus and disciples seek out in Thy Will.
"They beg for Thy Name and Thou Blessest them with it : O, I am a Sacrifice unto Thy Vision.
"Thou, my Eternal Lord, hast Staged Thy Own Play : it is through the Guru that one Knoweth.
"Thou Thyself Pervadest all ages, O God, for, without Thee there, is not another". *[73]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Vār of Rāmkali : M. 3

(*To be sung to the tune of Jodhā and Veerā Purbāni*)

Shaloka M. 3 **P. 947**

The True Guru is the Farm of Equipoise and whosoever loves it,
Sows in it the Lord's Name : in it the Name grows and (gathering it), one Merges in the Name.
The seed of Ego, which sprouts in illusion, no more grows in it :
And he sows naught (else) nor anything (else) grows (in his Form), and he eats what comes from God.
And the waters (of his soul) Merge in the waters (of the Oversoul), and then the two Separate not.
Such also is the wonder of the life of the God-man see for yourselves, O ye men.
But the men, who Know not (their God), what can they See ?
For, he alone Sees whom the Lord makes thus to See, and in whose Mind the Lord, our God, is Enshrined. *[1]*

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M. 3
The Egocentric is the Farm of Tribulation : he sows Sorrow and reaps Pain.
He is born in Sorrow : in Sorrow he dies ; in Ego, he passes his life.
But he knows not (the Pain of) coming and going, and so the Blind one acts in stark ignorance,
And Knows not he the Giver and clings to that what is given.
Nānak : such is the Writ of the past (for him), and he can do not aught else. *[2]*

M. 3
Meeting with the True Guru, one is ever in Bliss, but the Guru of himself Unites one with himself.
The essence of Bliss is that one's mind becomes stainless :
One drives out the illusion of Ignorance and one attains to Wisdom.
And one Sees the One alone : and wherever one Sees, one finds naught but God. *[3]*

Pauri
Our True God has Established (the world), His True Throne, to Seat Himself.
And, He is All-in-all : thus does the Guru's Word proclaim.
He, of Himself Creates nature and all the mansions and the staying-places,
And the lights of the sun and the moon : sueh is His Perfect Order.
Yea, He, of Himself, Sees and Hears all, but He is Dwelt upon through the Guru's Word. *[1]*
Hail to Thee, O True king, True True is Thy Name. *[1-Pause]*

Shaloka
Says Kabir : "My effort was like the henna's : I ground myself into a paste,
But the Lord took no heed of me and applied me not to His Feet". *[1]*

M. 3
Says Nānak : "Be thou like the henna, but wait (patiently) for the Grace of God ;
And then thy Lord Himself Grinds thee and Applies the Paste to His Palms.
For, lo, the cup of Love belongs to God, and He Passes it on to whomsoever He chooses". *[2]*

Pauri
Of a myriad kinds is the world : and it comes and goes and Merges (in God) as is the (Lord's) Will.
And Seeing His Play He is in Bloom : nay, there is naught else but the God.
O Lord, keep me Thou as is Thy Will, and let me Realise (Thy Will) through the Guru's Word.
Over everyone is Thy Power and Thou Drivest all as Thou Willest.
And, for me, there is no one equal to Thee : so whom shall I go to but Thee to cry out my Prayer ? *[2]*

Shaloka M. 3
Lost in Doubt, I roamed the whole world and the search frustrated me.
But the Lord Blest me not with Peace : now, how could I force His will ?
So I contemplated Him, by the Guru's Grace, Enshrining Him ever in the Mind. **P. 948**
And I found my God within my Home when His Grace was upon me. *[1]*

M. 3
The day one passes in strife, the night in sleep.
Yea, the Egocentric sucks-in Poison, uttering the Untruth, and so he quits (the world) in Pain.
Over his head is the tyranny of the *Yama*, and he loses Honour, led astray by Duality.
He Cherishes not the Name and so he comes and goes.
If the Lord be Enshrined in his mind, the *Yama's* tyranny is for him no more.
Nānak : through God's Grace is the Lord Met with, all-too-spontaneously. *[2]*

Pauri
Some the Lord yokes to His Service, Blessing them with the Guru's Word.
The Eternal and the True Lord Blesses the Blessed ones with His True Name.
Even the air, water and fire worship Him ever in His Will.
For, they are ever in God's immense Fear : such is the Perfect Order (of God).
Yea, the Lord's Will Works for all : and one attains Bliss by accepting His will. *[3]*

Shaloka
Says Kabir : such is the touchstone of God that the False ones are proclaimed False.
And, he alone passes the Lord's Test who Dies (to his self) while yet alive. *[1]*

M. 3
How is one to still one's mind, how is one to die (to the self)
When one accepts not the Word uttered (by the Guru), and Ego one leaves not ?
It is by the Guru's Grace that one abandons 'I-amness', and is thus Emancipated while alive.
Nānak : he, whom the Lord so Blesses, him He Meets and, thereafter, he suffers no Pain. *[2]*

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M. 3

Everyone says, "I die to the self, but how is one to be Emancipated while yet alive ?"
Yea, if one disciplines (the mind), through the Lord's Fear, and cures his Maladies with the Lord's Love,
And Sings the Lord's Praise, seated in the Peace of Poise and Swims across the Sea of tumultuous Existence.
Then, Nānak, through the Guru, one Attains to the Lord, if upon one be His Grace. *[3]*

Pauri

The Lord Created Duality and the activity of the three Modes.
He Created also Brahmā, Vishnu and Shiva, who act as is the Lord's Will.
The Pundits and the diviners of future read (their sacred texts), but know not the Essence thereof.
O my True Creater Lord, all is Thy Play.
He, whom Thou Forgivest, Mergeth in Thy Word. *[4]*

Shaloka M. 3

The man of False mind practises Falsehood.
And goes out in search of Māyā, yet calls himself an ascetic.
He is deluded by Doubt and yet roams he the pilgrim-stations :
How can such an ascetic attain to the Supreme State (of Bliss) ?
He, who practises Truth, by the Guru's Grace,
He, Nānak, Attains Emancipation, forsooth. *[1]*

M. 3

He alone is an ascetic who practises these austerities :
He Meets with the True Guru and Cherishes the Word.
He Serves the Guru (thus) : this Austerity is Approved of (by God).
Such an ascetic, O Nānak, is Blest with Glory at the Lord's Court. *[2]*

Pauri

Night and day were Created (by God) and so the world goes on.
But the Self is Illumined through the Guru's Word which dispels all Darkness.
Through His Will He Creates all, and Pervades (even) the woods and glades.
Yea, the God is Himself All-in-all : So Utter thou His Name, through the Guru's Word. **P. 949**
It is through the Word that one Knows (all) : yea, the True One Himself Reveals it to us. *[5]*

Shaloka M. 3

A Holy *mendicant*[1] is not he in whose mind is Doubt :
And he, who gives him alms, reaps a like reward.
A True mendicant is he, who begs for the Fearless and Absolute God, yea, the Supreme Bliss.
But, how rare is the one who can offer him this. *[1]*

M. 3

A Holy mendicant[1] is not he who feeds himself upon another's alms.
And to fill his belly, assumes now this garb, now that,
A true mendicant is he, Nānak, who enters into his inner being,
And finds his Lord (within), and abides in his own Self. *[2]*

Pauri

The earth and the sky are torn from each other, but, from within, both are Supported by God.
The Self too is True if within it is Enshrined the True Name.
It is the Will of the True Lord that Works everywhere : through the Guru, one Merges in Truth.
True, True is our God, True is His Throne, True His Law and the Dispensation of His Justice.
It is the True One who Works all over : and, through the Guru, one fathoms the deeps of the Unfathomable God. *[6]*

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1. ਅਭਿਆਗਤ (अभिआगत) : (Sans. अभ्यागतः), *lit.* a guest, visitor, here a faqir, or a holy mendicant.

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Shaloka M. 3

The Infinite Abides within the Sea[1] (of Life) : all that comes and goes is an Illusion.
But, he who goes his own way, suffers immense Pain.
Everything is contained in the Sea, but, through the Lord's Grace, to it one attains.
Nānak : if one walks in God's Will, one attains to the Nine Treasures (of the Lord's Name). *[1]*

M. 3

If one Serves not the True Guru with Equipoise, his life is wasted away by Ego :
Yea, if the tongue Tastes not the Lord's Essence, the 'Lotus' (of his heart) flowers not.
The Egocentric likes Poison and so he dies : he is wasted away by his infatuation with Māyā.
O cursed is the life, cursed the living, without the Lord's Name.
When the True Lord is Merciful, one becomes the Slave of His Slaves.
Then one Serves ever the True Guru and remains ever on his side.
And as the lotus lives detached in waters, so does he in his household.
Nānak : everyone goes as the Lord Wills, yea, as our God, the Treasure of Virtue, Directs. *[2]*

Pauri

For thirty-six Yugas, there was utter Darkness ; then the Lord Himself Manifested[2] Himself ;
And Created He Himself the whole Creation, and Instructed (all) in His Wisdom ;
And Created He the Shāstras and the Smiritis, and made the distinctions of Virtue and Vice.
But he alone Knows (this whole Mystery), who is Pleased with His Word.
Yea, the Lord Himself Works in everything, and of Himself, Forgives He and Unites us with Himself. *[7]*

Shaloka M. 3

This body is all blood ; without blood, how can the body be ?
But, they, who are Imbued with God, do not have Greed in their blood.
In the (Lord's) Fear, the body becomes lean and delicate, for Greed courses not through their blood.
As the metal is purged of impurity through fire, so does the Lord's Fear destroy the Soil of the Evil mind.
Nānak : Beauteous are they who are Imbued with the Love of God. *[1]* **P. 950**

M. 3

Through the strains of Rāmkali, the Lord I Enshrined in my Mind : yea, thus did I Embellish myself.
And the 'Lotus' (of my heart) flowered through the Guru's Word, and the Lord Blest me with the Treasure of His Devotion.
My Doubt and Darkness were dispelled and I Awoke (to my Self).
Yea, he who loves his God, is clothed in incomparable Beauty.
He Utters ever the Lord's Name like the glorious Bride.
The Egocentrics know not how to Embellish themselves ; and so they waste their lives away.
If one bedecks oneself save with the Lord's Devotion, one is born over and over again only to be wasted away.
Such beings are honoured not here, and Hereafter what happens to them, that God alone Knows.
Nānak : the True Lord is forever alive, while the world comes and goes[3].
The Virtuous and the Vicious both are yoked to their tasks as is the Lord's Will. *[2]*

M. 3

Without the True Guru, one attains not Peace : and there is no other place for us to go to.
But, howsoever one tries, one attains not (to the Guru), unless one be so Destined.
Within one is Greed and Sin and one is wasted by the sense of Duality.
So, one's 'comings-and-goings' cease not, and one suffers Pain, lost in Ego.
They, who cling to the True Guru, are for ever Fulfilled.
Them the *Yama* calls not, nor do they suffer Sorrow.
Nānak ; The God-men are Emancipated, being Merged in the True Word. *[3]*

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1. ਰੈਣਾਇਰ (ਰੈਣਾਇਰ) : (Sans. रत्नाकर), mine of jewels ; the ocean.
2. ਹਣਾਤ ਕੀਨੀ (ਹਣਾਤ ਕੀਨੀ) : *lit.* covnted.
3. ਦੁਹੁ ਵਿਚ (ਦੁਹੁ ਵਿਚਿ) : within both , (*i.e.* birth and death).

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pauri

The Lord Remains forever Detached : the others are involved in Strife.
The Lord is Eternal and Moveless : the others but come and go.
So let us Contemplate ever our God : for, the God-men are ever in Bliss,
And they abide in their Self, Attuned to the Lord's Praise.
The True One is Unfathomable and is Revealed (only) through the Guru's Word. *[8]*

Shaloka M. 3

Contemplate the Lord's True Name, for, thy Lord Pervade all.
Nānak : he, who Realises His Will, reaps the fruits of Truth.
If one merely prattles, one knows not the Will of the True One.
Nānak : he, who submits to the Lord's Will, is the Devotee of God : without it, one is False. *[1]*

M. 3

The Egocentric knows not what's True speech, for, within him are Lust, Greed and Ego.
He minds not the occasion either, for, within him are Avarice and Vice.
He talks what suits his purpose, and so the wild *Yama* destroys him.
He has to account for his deeds at the Lord's Court, and he is wasted away. being False.
O, how can the Soil of the False one be washed off? Think of this, and know.
Yea, if he Meets with the True Guru, he Cherishes the Name which dispels all his Sins.
Yea, he, who Contemplates only the Lord's Name, I greet him ever and forever more.
For, the soil of Sin is washed off his mind, and he sparkles with Truth, Dwelling on the Name.
Nānak : he, whose wonder is this all, may He live enternally ! *[2]* **P. 951**

Pauri

O God, there is no one as Beneficent as art Thou : so whom are we to go to cry out our woes.
By the Guru's Grace, one Attains into Thee, and so one is rid of one's Ego.
True, True is Thy Glory, O Lord, above all tastes (of the world) :
Yea, he, whom Thou Forgivest, is Blest (with Thy Vision), and he Unites with Thee.
Within our heart is Thy Nectar : but rare is the one who Drinks it by the Guru's Grace. *[9]*

Shaloka M. 3

The stories of the great elders their worthy (scious) repeat ?
And out of these accept what is pleasing to the Guru : and do the like deeds.
Ask thou the Shāstras, the Smiritis, Vyāsa[1], Shukdeva[2] and Nārada who preach to the world :
That they, who are by God Attuned to the (Lord's) Truth, Cherise ever His Truth.
Nānak : their life alone is Approved who Emancipate their whole generation. *[1]*

M. 3

They who are led by the Blind one, do but Dark deeds :
They go their own ways and utter only what is Vain and False.
The practise Vice and slander others :
They are Drowned, the Slanderers, and with them their whole lineage too is Drowned.
Nānak : howsoever the Lord has Yoked them, so they go, else what can these poor creatures do ? *[2]*

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1. ਬਿਆਸ (बिआस) : Name of a celebrated sage. He was the son of the sage Parashara by Satyāvati (born before her marriage with Shantanu) but he retired to the wilnerness as soon as he was born, and there led the life of a hermit, practising the most rigid austerities until he was called by his mother, Satyāwati' to beget sons on the widows of her son, Vichitravirya. He was thus the father of Pandu and Chritarashtra and also of Vidura. He was at first called Krishnadvaipayana from his dark complexion and from his having been baought forth by Satyawati on a *Dvipa* or island ; but he afterwards came to be called Vyasa or the '*arrangar*' as he was supposed to have arranged the Vedas in their present from—" "विव्यास वेदान् यस्मात्स तस्माद् व्यास इति स्मृत:" He is believed to be the author of the great epic, the Mahābhārata, which he is said to have composed with Ganapati for his scribe. The eighteen Purānas, as also the Brahma-sutras and several other works are also ascribed to him. He is one of the seven *chirajivins* or deathless persons.

2, ਸੁਕ (सुक) : Name of a son of Vyasa. He is said to have been born from the seed of Vyāsa which fell at the sight of the heavenly nymph, Ghritachi, while roaming over the earth in the form of a female parrot. Shuka was a born philosopher. and by his moral eloquence successfully resisted all the attempts of the nymph Rambha to win him over to the path of love He is said to have narrated the Bhagvata Purana to king Parikshit. His name has become proverbial for the most rigid observer of continence.

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Pauri

The Lord Keeps in his Eye all the Creation He Creates.
The Egocentrics are by Him Yoked to the Illusion and so they are wasted away.
Those turned Godwards, Dwell upon Him, for, within them is the Love of God :
Yea, they, who have gathered Virtue in their Skirt, in their mouths too is the Praise[1] (of God).
Nānak : let us Contemplate the Name through the Lord's Praise. *[10]*

Shaloka M. 1

Men of charity gift away the riches they gather through Sin.
And lo, the 'Guru' goes to their homes to instruct them !
Women love their men for their money,
Else, they care not wherefrom they come, whereto they go.
No one accepts the authority of the Shāstras or the Vedas,
And everyone worships no one but himself.
The Qāzi sits in Judgment but upon others,
And tells the rosary and mutters the Name of Allāh.
But he does in justice, if his palm is greased,
And if anyone asks him why, he quotes chapter and verse (from the Qurān).
The *Qalimā* of the Turks is in their minds and ears,
But they beguile the people and indulge in back-biting[2].
Others plaster their kitchen-square but do they become Pure ?
Nay, rare is the Hindu who is what he ought to be.
The Yogi, the householder, the one with matted hair, and he one who smears his body with ashes,
Are mourned by their progeny (for their dual conduct).
They attain not to the Yoga, for, they know not the Way.
Then why do they throw dust in their own heads ?
Nānak : this is the sign of the Kali age.
That each one utters (his own truth), being wise only in himself ? *[1]*

M. 1

The 'Hindu[3]' comes to the house of a Hindu,
And makes him wear the 'sacred' thread, reading out the *Mantras*.
Yea, he wears the 'sacred' thread, chanting (the *Mantras*), but commits he Sin :
So, after all his ablutions, he is Approved not (by God).
The Muslims too are self-satisfied with their beliefs :
But they too, denied the lead of the Prophet, find not a Place (at the Lord's Court).
Rare is the one who reaches there, knowing the Right Way,
For, without Deeds, one is received not into Heaven. **P. 952**
I go to ask the Yogi about his way,
(And he says :) "I wear the ear-rings for my Lord's sake".
But wearing the ear-rings, he roams the whole world,
(Knowing not) that the Creater Lord Pervades all, all over.
As many are the creatures, so many are the travellers
For, when the Call[4] comes (from the Yond), no one can stay behind.
He, who Knows (the Lord) here, Knows Him also in the Hereafter :
The rest is all a vain boast—whether one be a Hindu or a Muslim.
Everyone has to render the Account at the Lord's Court :
And, without Deeds no one is Emencipated.
Yea, he, who utters nothing but (God's) Truth,
Of him no Account is asked Hereafter. *[2]*

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1. ਵਾਤਿ ਸਿਪੀਤੀ (वाति सिपीती) : in the mouths (ਵਾਤਿ) is praise (ਸਿਪੀਤੀ ਸਿਫ਼ਤ) (of the Lord).
2. ਚਾੜੀ (चाड़ी) : (Sans. चाटुः) *lit.* flattery.
3. *i.e.* Brahmin.
4. ਚੀਰੀ (चीरी)=ਫਟੀ ਹੋਈ ਚਿੱਠੀ : the callof death ; the letter of death is torn at one end.

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Pauri

This our body is the Temple of God.
Within it one finds the Rubies and the Pearls if one Utters the Lord's Name, by the Guru's Grace.
Immensely Beauteous is the body, the God's Temple : in it Enshrine thou the Lord's Name.
Yea, the Egocentric is wasted away by God, boiled ever in the kettle of Māyā and Desire.
The Master of all is the One alone, but it is through Perfect Destiny that He is Attained. *[11]*

Shaloka M. 1

One attains not Truth through suffering, nor by being over—joyous, nor by roaming like the creatures in water :
Nor by shaving off one's head, nor by journeying through the world ;
Nor by being motionless like the trees or stones, nor by being sawn alive ;
Nor by chaining elephants or gathering cows in one's stable.
He, whom the Lord Blesses, Attains Truth :
Yea, Nānak, he alone is Blest with Glory within whom Rings the (Guru's) Word.
"All hearts are Mine," (Says God), "and, he, who is Strayed by Me from the Path, who can bring him back to it.
"And he whom I Show the Path, who can stray him away ?
"And he, who is lost to Me since the beginning[1] of his journey, who can show him the Path ?" *[1]*

M. 1

He alone is a householder who disciplines his sense-desires.
And begs from God Contemplation, Austerity and Self-control.
And gives in charity all he can through his body.
Yea, such a housenolder is Pure, like Gangā's water.
Says Ishar (the Yogi), "Our God is the Embodiment of Truth :
Yea, the Quintessence (of Reality) has neither form, nor sign". *[2]*

He alone is Detached who burns off his self,
And suffering he begs and feeds himself on it,
And who asks for the alms (of Wisdom) in the township of the heart[2] :
That Detached one Mounts to the City of God.
Says Gorakh (the Yogi) ; "Our God is the Embodiment of Truth :
Yea, the Quintessence (of Reality) has neither form, nor sign". *[3]*

M. 1

He alone is an *Udāsi*[3] who practises renunciation,
And Sees the Asolute, Immaculate God below and above.
And in-gathers the moon (of Poise) and the sun (of Wisdom).
Then, such an Udāsi is destroyed not ever[4].
Says Gopichand (the Yogi) : "Our God is the Embodiment of Truth :
Yea, the Quintessence (of Reality) has neither form, nor sign". *[4]*

M. 1

He alone is a *Pakhandi*[5] who washes off the scum of his body :
And through the Fire of the body blazes the Wisdom of the Lord :
And, even in dream, control his sex-desire :
Yea, such a *Pākhandi* diets not, nor ages
Says Charpat (the Yogi) : "Our God is the Embodiment of Truth :
Yea, the Quintessence (of Reality) has neither form, nor sign". *[5]*

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1. ਪੰਧ ਸਿਰਿ (ਪਂਧ ਸਿਰਿ) : from the very beginning (ਸਿਰਿ) of the path (ਪੰਧੁ, Sans. ਪਂਥ).
2. ਅਉਹਟ (ਅਤਹਠ)=ਹਿਰਦਾ : heart. Also rendered as the 'Tenth Door'
3. ਉਦਾਸੀ (ਉਦਾਸੀ) : a dejeected person : a certain class of Hindu *Fakirs*.
4. ਪੜੈ ਨ ਕੰਧੁ (ਪੜੈ ਨ ਕਂਧੁ) : *lit.* the wall (ਕੰਧੁ) of (their body) does not fall (ਪੜੈ ਨ).
5. A sect which deliberately observes a dubious conduct in order to evade the evil eye of men.

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M. 1

He alone is a *Vairāgi*[1] who *in-turns* the Lord, .953
And supports the Sky (of the Tenth Door) with the Pillar (of God),
And ever Contemplates, within, on his Self :
Yea, that *Vairàgi* is the embodiment of Truth.
Says Bharathari (the Yogi), "Our God is the Embodiment of Truth :
Yea, the Quintessence (of Reality) has neither form, nor sign". *[6]*

M. 1

How is Evil to be eradicated ? How is the Way to be found ?
What use is to feed oneself (on the householders), after getting the ears torn ?
It is the Lord's Name alone that is, and was, even when the world was not.[2]
Which is the Word which keeps the heart in its place ?
Yea, the Guru can instruct
Only if one looks upon the sun and the shade alike.
In the six ways do the seekers practise their religion,
But, so doing, they are neither the househalders, nor the detached ones.
He, who is Merged in his Absolute Lord, the God,
O, why shall he go out to beg from door to door ? *[7]*

Pauri

That alone is the Temple of God wherein the God is Revealed :
Yea, it is in the human body that one finds the All-pervading Lord, through the Guru's Word.
So search Him not without ; for, He, thy Creator-Lord, is within Thy Home.
The Egocentrics know not the Temple of God and so waste their lives.
The Lord Pervade all, but is Revealed only through the Guru's Word. *[12]*

Shaloka M. 3

It is a fool who believes a fool.
Pray, what are the characteristics of a fool ? What deeds he does ?
A fool is he who is Unwise, and Dies in his Ego,
And so, he earns Sorrow and abide ever in Pain.
If a loved one falls into the Well, how is he to be taken out ?
Yea, the God-man Reflects on this, and himself remains Detached :
And, Saves himself, Contemplating the Name, and Saves those too who're Drowned.
Nān ak : one should do as the Lord Wills and receive what He Gives in His Mercy. *[1]*

M. 1

Says Nānak : "Hear, O mind, the True instruction.
Thy Lord will ask thee to render thy Account to Him : yea; He'll face thee with thy deeds.
And the rebels of God, who have squared not their accounts, will be called out,
And be surrounded[3] by the 'angel of death'.
And the Soul, trapped in a blind and strait alley will know not the exit thereof.
The False ones will lose forsure before God, and only the Truth will Prevail". *[2]*

Pauri

The body belongs to God : yea, thy God Pervades all.
But, one can evaluate not the Lord : one can say not what to say.
So lets, Praise Him, by the Guru's Grace, and be Imbued with His Devotion.
And then our body and Mind will be in Bloom, purged of its Ego.
Yea, all that we see is the Lord's Play : but rare is the one to whom the Mystery is Revealed through the Guru. *[13]*

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1. Detached from passion or worldly attachments. At present, the term is applied to a certain class of Hindu *Fakirs* who roam about the country and practise certain austerities.
2. ਆਸਤਿ ਨਾਸਤਿ (आसति नासति) : (Sans. अस्ति, being, existent ; नास्ति, non-existent).
3. ਤਈ (तई) : (Arabic, ਤਈਅਨ), *lit.* appointed.

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Shaloka M. 1

Indra came to grief cursed (by Gautama) with a thousand wombs.
Pars hurāma too came back home crying, (for, Rāmchandra had denuded him of his prowess).
Ajā, (Rāma's grandsire), wailed when made to eat (the dung) he had given in mock charity.
Yea, so does one suffer at the Lord's Court.
Rāma too wailed, for, he was banished
And got separated he from his wife, Sitā, and brother, Lakshmana.
The ten-headed (Rāvana) cried when he lost his Lankā ;
Yea, he, who had carried away Sitā in the guise of a mendicant. P. 954
The Pāndavas wailed that (from kings) they became day-labourers
With whom abided once the Lord (Krishna with his golden flute).
Janamejaya too grieved that he lost the Way,
And only for one error in life, he became a Sinner.
Fear the *Sheikhs* and *Pirs* and seers and all,
Lest, at the time of death, they may die not in Peace.
Bharthari and other kings regret, gnawed at the hearts that they got their ears torn :
And they had to beg for alms from door to door.
The miser weeps that the riches he assembles are lost in the end.
The Pandit too wails lest he loses his Wisdom.
The woman cries out for her lost spouse.
Says Nānak, "The whole world is in Pain".
But, he who Believes in the (Lord's) Name, wins the game.
For, no other Deed is of any account to our Lord. *[1]*

M. 2

Contemplation and austerities are contained in Believing ; yea, all other deeds are vain.
Nānak : through Belief alone one Believes[2] : and one Knows only by the Guru's Grace. *[2]*

Pauri

That the body and the swan-soul will unite : such was the Writ of the Creator-Lord.
That Lord Works through all, Unseen, and becomes Manifest only through the Guru.
One must Sing and Utter the Lord's Praise and Merge in His Praise, (Yea, His Wonder).
True, True is the Word (of the Guru's) : through it, is our Union with the True One.
Yea, He, the Lord, is All-in-all, and Blesses He all with His Glory. *[14]*

Shaloka M. 2

Nānak : if a blind man goes to test the quality of jewels,
He knows not of what kind they are : he only maks his own (ignorance) known ! *(1)*

M. 2

The Purse of Pearls the Knowing Jeweller[3] opened :
And lo, the seekers and the master both were lost in its wonder.
They alone Trade in these Pearls who have gathered Virtue in their Skirt ;
But they, who Know not, grope, like the blind ones, in the world. *[2]*

Pauri

The body has nine doors : the tenth is locked, unseen.
And the Hard Door opens not unto us, save through the Guru's Word.
Through the Guru's Word Rings the Unstruck Melody within (one's Mind).
And lo, the heart is Illumined : and through Devotion, one Meets (with the Lord of Bliss).
Yea, He alone Works through all whose Creation is this. *[15]*

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1. ਜਨਮੇਜਾ (जनमेजा) : A celebrated king of Hastinapura, son of Parikshit, the grandson of Arjuna. His father died, being bitten by a serpent ; and Janameja, determined to avenge the injury, resolved to exterminate the whole serpent-race. He accordingly instituted a serpent sacrifice, and burnt down all serpents except Takshaka, who was saved only by the intercession of Astika, at whose request the sacrifice was closed. It was to this king that Vaishampayana related the Mahābhārata, and the king is said to have listened to it to expiate the sin of killing a Brahmin.

2. ਮੰਨਿਆ ਮੰਨੀਐ (मंनिआ मंनीऐ) : he who believes (ਮੰਨਿਆ) is approved of (ਮੰਨੀਐ) by God.

3. *i.e.* the Guru.

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Shaloka M. 2

If a blind man leads on the path, only a blind man can follow.
But he, whose eyes are wide-opened, why should he get astray ?
Yea, Blind is not he, who has no eyes in his face,
But, the Blind one is he, who has abandoned the Master's Path. *[1]*

M. 2

He whom the Lord has Blinded, his Eyes only the Lord can open.
For, he does only as he knows, howsoever one may warn and reprimand him.
Wheresoever the (Lord's) Essence is not, there selfhood is.
Nānak : when the Customer can discriminate not, how will he buy the Thing, (yea, the Lord's Name). *[2-2]*

He who is blinded through the Lord's Will, is not blind,
But, Blind is he, who Knows not the Lord's Will. *[3]*

Pauri

Within the body is the Fortress (of God) : and all the lands :
The Lord Himself Pervades all : Himself He was Absorbed in Himself (in the Absolute state.) P. 955
He Himself Created what He Created, and Keeps Himself Hid within all.
He, the Lord, is Known through the Guru's Service, and His Truth becomes Manifest to us.
Yea, all that is, is True : I knew this, by the Guru's Grace. *[16]*

Shaloka M. 1

Lust and Wrath are the two crops : seasons[1], night and day.
We water the (body's) farm with Greed, and sow in it the seeds of Illusion, and our Desire tills[2] the land.
The plough is of the Evil intent : and the harvest is of Sin : this is what one earns through the Lord's Will.
And when of him the Account is asked, the womb (of his Deeds) is declared sterile[3]. *[1]*

M. 1

Let Love be the Farm, Purity the Water, and Truth and Contentment the two Bullocks :
And Humility the Plough and Consciousness the Tiller, and God's Remembrance the right Soil[4], and the Season the Union (with God),
And the Seed be of the Name, and the Crop of Grace : then (before it) the whole world seems an illusion.
Nānak : If such be one's Deeds, by the Lord's Grace, then one is Separated not from God. *[2]*

Pauri

The Egocentric is enveloped by Desire : he speaks only for the love of the Other.
In the love of the Other is ever Pain, and so one churns the water in vain.
The one turned God-wards Contemplates the Name, and attains he the Quintessence, churning (the curds of God).
And his Within is Illumined and, lo, he finds what he seeks.
But, if the Lord Himself Strays one from the Path, how can one question one's God ? *[17]*

Shaloka M. 2

Be not full of care, O Nānak, for thy Lord takes Care of thee ;
For, lo, He Creates creatures in water and Brings them their sustenance where so ever they be.
There, they farm not, nor run their stores :
There, there are no wares to take : neither one buys nor sells.
And it is His Law that one creature eats another,
Yea, they, who are born deep down in the sea, them also He Feeds.
So rid thy mind of care, for, thy Lord takes Care of thee. *[1]*

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1. ਸਾਵਣੁ, ਅਹਾੜੁ (ਸਾਵਣ ਅਹਾੜ) : the two crops of Sāvani and Ahāri.
2. ਰਾਹੜੁ (ਰਾਹਕੁ) : ploughman.
3. ਅਉਤੁ (ਅਉਤੂ) : (Sans. ਅਪੁਤ੍ਰਕ), *lit.* having no son or heir.
4. ਵਤੁ (ਵਤ) : the right soil.

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M. 1

Nānak : life is (like) the fish, the fisherman the Desire, like Death.
The Blind mind fore-thinks not and lo, life is netted, unawares.
The Mind in itself is Free, but it is bound by care.
But, when the Lord is Merciful, He unites one of Himself to Himself. *[2]*

Pauri

True, ever True, are they who Drink the Essence of God.
Through the Guru, one Enshrines the True One and Deals only in Truth.
Everything is within one's Home : but one attains it (only) when one's Destiny is Awake.
Then one stills one's desires within, and Sings the Lord's Praise.
Yea, the Lord of Himself Unites us with Himself and of Himself Reveals Himself to us. *[18]*

Shaloka M. 1

As the cotton is ginned, corded, spun and woven,
And then beaten and laundered and cultured,
And the cutter then cuts with the scissors the cloth which the needle sews,
Thus is one's tattered Honour made Whole through the Lord's Praise, if one lives (a True) life.
The cloth, when worn off, is torn and the needle mends its tears,
But a month or a half, or an hour or a moment, and, then, there it goes.
(But) Truth is never too old : and once sewn, is torn never.
True True is our God, O Nānak, but, He seems so (only)when one Realises Him. *[1]* **P. 956**

M. 1

If Truth be the knife and Truth its steel,
Then its make is of infinite Glory.
And, if it be sharpened on the whetstone of the Word,
And kept safe in the sheath[1] of Virtue,
Then, if the *Sheikh* surrenders his head to this Knife,
All his blood of Greed will be spilt.
And lo, his life is Fulfilled and he is yoked to God,
And Merges he in the God's Vision at the Lord's Gate. *[2]*

M. 1

Riding a beauteous horse, a beauteous dagger dangling by one's side
Should make not one vain, lest one falls headlong on the ground. *[3]*

Pauri

He alone meets with the Saint, through the Word, who goes the Way of the man of God.
They, who are Blest with the Lord's Riches to sustain them on the Way, alone Contemplate the True One.
Yea, the Devotees look Beauteous, Singing the Lord's Praise, and through the Guru's Word, their Mind is stilled.
Blessed is the Jewel of the Guru's Word, Reflecting on which the Lord is Enshrined is one's Mind.
Yea, the Lord Himself Unites us with Himself and Blesses us with Glory. *[19]*

Shaloka M. 3

Everyone lives on Hope : rare is the one who hopes for naught.
Nānak : he, who dies to Desire in life, Fruitful is his coming into being. *[1]*

M. 3

Hoping can achieve nothing, but how is one to abandon hope ?
Yea, when the Lord Himself Strays us from His Path, how can our hopes fruition ? *[2]*

Pauri

Accursed is life in the world without the Lord's True Name !
Eternal is our Beneficent Lord : Inexhaustible are His Bounties.
He who Contemplates Him ever, becomes Immaculate.
So Utter the Name of One alone with thy tongue who is Infinite, and the Inner-knower of all hearts.
Yea, He Pervades all, all over : and Nānak is a Sacrifice unto His Glory. *[20]*

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1. खेवै (खेकै) : sheath.

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Shaloka M. 1

That the Swan-soul shall peck always at the (Guru's) Pool : such is the Master's Will;
For, the Pearls and the Diamonds that the Pool treasures, these are the feed of the Swans.
The Cranes and the crows live not here, howsoever clever they be ;
For, their feed is not there, and they eat but Dirt.
He, who practises Truth, attains Truth : and the False ones lean only on Illusion.
Nānak : them alone Meets the Guru, for whom such is the Command of God. *[1]*
Thy Master is Immaculate : Cherish Him thou in the Mind.
Yea, Serve thou Him ever who Blesses thee ever with His Bounties.
Nānak : Serve thou Him whose Service rids thee of thy Woes.
And thou sheddest thy sins and Enshrinest Virtues and thy Mind is at Peace. *[2]*

Pauri

The Lord Himself Pervades all : Himself He is Absorbed in Himself.
Himself He instructs all : it is through the Guru that one is Pleased with His Truth.
Himself He Strays some from the Path : others He Yokes to His Worship.
Yea, he alone Knows Him whom He makes thus to Know : Himself He makes him to be Dedicated to His Name.
Nānak : let us Contemplate the (Lord's) Name : for. eternally True is His Glory. *[21-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Vār of Rāmkali : M. 5

Shaloka M. 5

I've seen the Guru as was his Repute : **P. 957**
The Separated ones he Unites with God and is an interceasor at the Lord's Court.
He ministers to us the *Mantram* of the Lord's Name and rids us of the Malady of Ego.
Nānak : The Guru is Met with only by those in whose Lot it is so Writ by God. *[1]*

M. 5

If the One God is my Friend, then all are Friendly towards me ; if He is Inimical, so is everyone.
Yea, through the Perfect Guru I have Realised that all is a vain strife save for the Lord's Name.
The Evil-minded Shāktas, who are attached to the Other, are strayed by Doubt.
But, Nānak has Realised the One God by the Guru's Grace. *[2]*

Pauri

The One Creator-Lord has Established all that's there :
He is the only Perfect Merchant and Himself He Earns His Own Profit,
Himself He has Expanded into the universe : Himself is He Mixed with His Colourful Play.
Of His Power[1], no one can find the limits : so Unfathomable is the All-pervading God.
Yea, Infinite, Unfathomable and Boundless is He, farthest of the far.
He Himself is the Emperor : Himself His Own Minister.
No one Knows His whole Self, nor how vast is His Abode[2].
True, True is the Master : and through the Guru, becomes Manifest He. *[1]*

Shaloka M. 5

O my Friend, My Love, lead me on to my Guru.
I'll surrender my Mind to Him and Cherish Him ever in the heart.
O, cursed is one's life in the world unaided by the Guru.
Nānak : They alone Meet with the Guru who live ever in the Presence of God. *[1]*

M. 5

O God, I seek to See Thee : how am I to Attain unto Thee ?
I'd befriend my Friend, the Guru, who'll lead me on to Thee.
When the Perfect Guru Unites me with Thee, I see Thee wheresoever I See.
Yea, Nānak Serves the God of whom there is no peer. *[2]*

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1. Also, nature.
2. ਮਟਿਆ (मटिआ) : (Sans. मठ), resting place.

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Pauri

How am I to Praise Thee, O my Beneficent, Ever-giving God.
Yea, Thou Sustainest us all and bringest us our daily feed.
No one is under the sway of another : there is but one Support for all.
He takes us by the Hand and Supports us like His children.
His Wonders are manifold : we know not the why and wherefore thereof.
He Upholds all, the All-powerful God : O, I am a Sacrifice unto Him.
Let's Sing His Praises ever, for, He is worthy of all Praise.
Yea, whosoever repairs to the Guru's Feet enjoys the Relish of God. *[2]*

Shaloka M. 5

The God who Widens for us the narrow straits and Keeps us whole along with our kins,
And Fulfils us all ; Cherish Him thou ever in thy mind.
The Lord Hugs us like father and mother : He Sustains us, His little[1] children.
And all life is Compassionate to us : yea, Nānak, the Lord Blesses us with His Eye of Grace. *[1]*

M.5

If I ask for aught but Thee, O God, it brings me immense Sorrow.
So Bless me Thou with Thy Blissful Name that I am rid of the Craving of my mind.
By Thy Grace, O Guru, all vegetation is in bloom ; is it any wonder that Thou Blessest me, the man?
[2]

Pauri

Beneficent is our God : why forsakest Him thou ?
For, thou canst do naught even for a moment when thy Lord's Grace is not upon thee.
O God, Thou art with me within and without : how can one hide anything from Thee ?
And, he, whose Honour Thou Protectest, he Crosseth the Sea of Existence.
He alone is Wise, the Devotee of God, an Ascetic, on whom is Thy Grace.
He alone is Perfect and Supreme, in whom is Manifested Thy Power.
Yea, he alone contains himself with power, whom Thou Blessest so to *do.*
O, him alone Meetest Thou, O God of Truth, who Enshrines the Guru's True *Mantram* in the Mind.*[3]*

Shaloka M. 5

Blessed are the strains of music uttering which one is rid of all one's Craving.
Blessed, blessed are the creatures who Dwell upon the Name, by the Guru's Grace.
I am a Sacrifice unto the one who Contemplates the One (God) with a single Mind.
I seek but the Dust of his Feet : but, by good Fortune is one Blest with it.
They, who are Imbued with God's Love, I am forever and wholly Dedicated to them.
I'd share with them the secret my Soul, and pray : "O friends, lead me on to my God, the King".
My Perfect Guru has United me with my God and the Pain of recurring births and deaths is for me no more.
Nānak has Attained unto the Unfathomable Lord and now he goes not to another. *[1]*

M. 5

Blessed is the hour, the second, the moment.
Blessed is the day, the auspicious opportunity, when I See the Guru's Vision.
Yea, when one Attains unto the Infinite Lord, one is wholly Fulfilled.
And one is rid of Ego and Attachment and one leans only on the True Name.
Nānak is Devoted to the Service of God through which the whole world is Emancipated. *[2]*

Pauri

Rare is the one who is Blest with the Lord's Praise and His Devotion :
Yea, he whom the Lord Blesses with His Treasures, from him He Asks no account.
They, who are Imbued with His Love, are ever in Ecstasy :
They lean only on the Lord's Name : their Feed only is the Name.
For their sake, the whole world Relishes the Taste (of God),
Yea, they Love their God and God belongs to them.
They, who Met with the Guru, Knew their God :
O, I am a Sacrifice unto those with whom the Lord is Pleased. *[4]*

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1. ਲਹੁੜੇ (लहुड़े) : (Sans. लघु, लघुतर), little.

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Shaloka M. 5

I have befriended only the One God : yea, I love only the one Lord.
Yea, the One alone is my constant Companion and Friend.
I converse only with my God who is never estranged with me.
He Knows our inmost state and ever Responds to our Love.
I take Counsel only with my God who is Powerful enought to Create and to Destroy.
My Lord is Beneficent to me : He Blesses even the benefactors of the earth.
I lean only on the One God who is the most Powerful of all.
Through Him I've Met with the Guru-Saint : my God has Stroked my Forehead with His Hand.
Lo, I've Met with the Guru, my Great Master, who has Emancipated the whole world. P. 959
The Wishes of my Mind are fulfilled : I've attained to what was Writ in my Lot.
Yea, I am Blest with the True Name and I am ever in Bliss. *[1]*

M. 5

It is Māyā's Bond that binds the Egocentrics, one to another.
But, whenever they see one (in pain), there they stay not.
They are attached to one only so long as they eat out of his bowl,
But when they are fed not, they talk rot.
They know not the state of their Souls, being Unwise and Blind.
Their friendship lasts not as mud joins not the two stones.
The Blind ones know not their Self and are involved in vain Strife.
They are attached to false loves and pass their lives in egotistic activity.
When God is Merciful, He Blesses one with a Perfect Destiny.
Nānak : he, who repairs to the Guru's Refuge, is Emancipated forsooth: *[2]*

Pauri

They, who abide ever in the God's Presence utter the Truth.
Yea, they, who've Realised their God, how am I to be Blest with the Dust of their Feet ?
The mind becomes impure with Sin, but in their Society, it becomes Pure.
The Veil of Doubt is torn and one Sees the Lord's True Mansion.
Yea, he to whom He Reveals His Presence, is denied not His Grace[2].
Our mind and body are Blessed if He Sees us even a bit with His Eye of Grace.
If one is attached to the Guru's Word, one is Blest with the Nine Treasures of the Name.
(But) he alone is Blest with the Dust of the Saints' Feet whose Destiny is great. *[5]*

Shaloka M. 5

O thou Bride of deer-like Eyes, I utter unto thee the Truth that may Emancipate thee.
O Beauteous one, hear my glorious Word that thy Lord is the only Support of thy Mind.
Thou art in love with the Evil-minded one : Pray tell me , why hast thou strayed from the Path ?
O friend, I was short of nothing : yea, I had gathered all I could,
But I lost my Glamorous Friend, the God, and became Unfortunate through Evil advice.
But I strayed not from the Path on my own : blame not me, O thou,
For, I utter the Truth that howsoever my Lord Yoked me, so was I Yoked.
Yea, she alone is the Loved Bride of good Fortune on whom is the Lord's Grace.
For, the Lord rids her of all Demerits and Embellishes her Truly, Hugging her to His Bosom.
The Unfortunate Bride wails : "O God, when will my turn come to See thee.
All Thy Brides are Enjoying with Thee, O God : spare a Night also for me." *[1]*

M. 5

O mind, why waverest thou : Lord Fulfilleth all.
Yea, thou art rid of all Sorrow if thou Contemplatest the True Guru, the *Purusha*.
O my Mind, Dwell thou on the Lord's Name that all thy Sins, thy Errors, are washed off.
Yea, they in whose Lot it was so Writ by God, became Attached to the One Absolute Lord.
They abandoned the taste of Māyā and gathered the Inexhaustible Treasure of the Name.
They submitted to the Lord's Infinite Will, and were Attuned to Him, day and night.
Nānak but asks for this Boon : "O God, Bless me with Thy Vision, for, I Love Thee with my whole Mind". *[2]*

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1. ਗੰਧੁ (ਗੰਧ੍)=ਗੰਦ, ਗਾਲਾਂ : abuses.

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Pauri

He who Cherishes Thee, O God, he is ever in Bliss : **P. 960**
He who Cherishes Thee, suffers not at the hands of the *Yama*.
He whose Friend art Thou, is wholly Fulfilled.
He, who Cherishes Thee, O Lord, is Approved by Thee.
He, who Cherishes Thee, gathers Thy Infinite Riches.
He, who Cherishes Thee, is Blest with a huge family (of the Lord's Devotees).
He, who Cherishes Thee, Emancipates all who belong to him. *[6]*

Shaloka M. 5

One is Blind from within and without, but pretends to Sing (the Lord's Praise).
And washes clean his body and inscribes signs[1] on it and runs after the Illusion.
But he is rid not of the scum of Ego and comes and goes over and over again.
He is ridden with Sleep and tormented by Lust but utters the Lord's Name with the tongue.
He calls himself a *Vaishnava* but does the deeds of Ego : yea, if he pounds the chaff, what will he attain ?
It becomes not a Crane to sit amidst the Swans, for even there he has his eye on the fish.
When the Swans look around and discriminate, they find nothing common with the Cranes.
The Swans peck at the Pearls and Diamonds while the Cranes seek but Frogs ;
Seeing this, the Cranes fly away lest they be exposed.
But why blame the Crane when he does as the Lord Wills.
The Guru's is the pool of Pearls, but he alone attains to it who is so Blest.
In the Guru's Will, the Sikhs, like the Swans, gather at the Guru's Pool,
And they feed themselves on the Pearls they find therein, but their Inexhaustible Treasure is exhausted not.
The Swan and the Pool go together, for, such is the Lord's Will.
Nānak : he in whose Lot is so Writ, comes to the Guru.
And, he is thus Emancipted along with all his kinsmen, nay, the whole world. *[1]*

M. 5

Being the Master of many-sided knowledge, one is renowned as a Pandit, but from within, his heart is hard[2].
He is infected by Doubt and Desire, and so his body finds no Rest.[3]
He lives a double life, having his eye ever on Māyā.
Truth provokes him, for, within him is Wrath.
Attached to the world, this Unwise one is enveloped by Evil nature.
Himself a Deceiver, he abides in the society of the five Deceivers.
When the Guru, the Jeweller, Tests him on the Touchstone, lo, he turns out to be but Iron.
He was mixed with all kinds of metals, but, nay, he stands apart, the Veil being torn off his Face.
If he seeks the Guru's Refuge, he is transmuted again from Iron into Gold.
For, the Guru hates no one and looks on the friend[4] and foe alike, and ridding one of Evil, makes one Pure.
Nānak : He, in whose Lot it is so Writ, loves the Guru.
Yea, Nectar-sweet is the Word of the Perfect Guru, and he alone Cherishes it in the heart on whom is the Grace of God.
His comings and goings cease, and he is ever in Bliss. *[2]*

Pauri

He alone Realises Thee, O God, with whom Thou art Pleased :
He with whom Thou art Pleased, is Fulfilled at the Lord's Court.
He, on whom is Thy Mercy, O God, is rid of I-amness.
He, whom Blessest Thou, is purged of all Sins.
He on whose side Thou art, becomes fearless.
He on whom is Thy Grace, becomes eternal[5].
He whom Favourest Thou, him the fire (of Desire) touches not.
Yea, Thou art ever Beneficent to him who receives Instruction from the Guru. *[7]*

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1. As the Vaishnavas do.
2. ਕੋਰੜ ਸੈਠ ਜਿਠੇਹਾ (ਜੇਹਾ) (कोरड़ मोठ जिनेहा) : hard like the uncookable (ਕੋਰੜ) *motha* grain.
3. ਤਿਸਟਸਿ ਨਾਹੀ (तिसटसि नाही) : (Sans. तिष्ठत), is not established, does not settle down.
4. *Lit.* son.
5. *Lit.* true.

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Shaloka M. 5

O God, Bless me Thou with Thy Mercy, and Forgive my Sins
That I ever Contemplate Thy Name, repairing to the Guru's Feet.
Come Thou to Abide in my body and Mind that I sorrow no more :
Give me Thy Hand and Save me that I am rid of all Fear.
Bless me that I Sing Thy Praise ever, and am Dedicated ever to this task,
And am rid of the Malady of Ego, associating with the Saints.
The One God Resides within all : yea, the One Lord Pervades all.
Yea, by the Guru's Grace, the Lord's Truth is Revealed to us.
O Beneficent God, be Merciful and Bless me with Thy Praise
That I am Blest with Thy Vision : for, this is what I love most. *[1]*

M. 5

Cherish but one God in thy Mind and seek ever His Refuge :
Love thy One Lord alone, for, there is no other place for thee to go to.
So seek out thy One Beneficent God that thou art Blest with everything,
And keep thy Lord Enshrined in thy body and Mind every moment and Contemplate Him the One alone.
The Treasure of the Nectar-Name, yea, the (Lord's) Truth, is Received only through the Guru.
O Blessed, Blessed is the Saint into whose Mind Cometh God.
He Pervades the waters, the earth and the interspace : O, there is not another.
So, I Contemplate and Utter the Lord's Name alone, for, such is the Lord's Will. *[2]*

Pauri

He, whom Savest Thou, O God, who is it that can harm him ?
He whom Savest Thou, is the master of the three worlds[1].
He on whose side art Thou, his Countenance sparkles.
He on whose side art Thou is purest of the pure.
He, on whom is Thy Grace, has to answer not for his deeds.
He on whom is Thy Pleasure, partakes of Thy Nine Treasures.
He, whom Thou Ownest, O God, he leans not on another.
Yea, he, whom Thou Blessest, is Dedicated ever to Thee. *[8]*

Shaloka M. 5

O God, be Merciful that I pass my days in the Society of the Saints :
For, they who forsake Thee, are born to die over and over again and are ever in Pain. *[1]*

M. 5

Contemplate ever thy God, the True Guru, wherever and howsoever[2] art thou.
For, if one Contemplates the God's Name, then no one can stand in one's way. *[2]*

Pauri

There art Thou, O All-powerful Lord, where none else can be,
For, dost Thou not Protect Thy creatures even in the fiery womb ?
Hearing Thy Name, even the Couriers of the *Yama* leave one off. P. 962
Impassable and Vast is the Sea of Existence, which one Crosses through the Guru's Word.
Yea, they, who crave for Thee, are Blest with Thy Nectar.
This is the act of highest Merit in the Kali age that one Sings the Lord's Praise.
God is Merciful to all, for, does He not Sustain everyone, at every time ?
O Lord, no one comes away empty from Thy Door if one comes to Thee with a heart[3]. *[9]*

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1. ਭੌਣ (भौण) : (Sans. भुवनम्), a world, (the number of worlds is either three as in त्रिभुवन, or fourteen : इह हि भुवनान्यन्ये धीराश्चतुर्दश भुञ्जते—Bhartrihari's Vairāgya Shataka).
2. *Lit.* on the path, out of the path, over the mountain, on the river bank.
3. ਆਹਿ (आहि)=ਚਾਹ ਕਰਕੇ : with faith, etc.

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Shaloka M. 5

O God, Bless us with Thy Name and let us not seek any but Thee.
For, Thou art our All-powerful, Beneficent and True Lord—our Unfathomable and Unperceivable Master.
Thou art Moveless, without hate and True : True (also) is Thy Court.
Infinite and Boundless art Thou : O, who can evaluate Thee ?
Any one that asks for aught but Thee, O God, he askes for poison and dust :
For, they alone are at Peace, the True Kings, who Deal in Thy Truth.
They, who are in Love with Thy Name, are Blest with the Essence of Peace and Equipoise.
Nānak but Dwells on the One God, and seeks the Dust of the Saints' Feet. *[1]*

M. 5

Singing the Lord's Praise, one is in utter Bliss and Peace.
Yea, one is Emancipated through the Name : so, give up all other devices. *[2]*

Pauri

One gains Thee not, O God, by despising (the world),
Nor, if one reads out the Vedas to the others.
Nor, if one bathes at the pilgrim-stations,
Nor, if one roams the whole world through,
Nor, by being knowledgeable and clever,
Nor, if one gives away more and more in charity.
For, everyone is under Thy Sway, O Unfathomable, Unperceivable God !
But, Thou art under the sway of Thy Devotees and they lean on Thee alone. *[10]*

Shaloka M. 5

God is the only True Physician :
For, the physicians of the world have no cure for the (ailing) Soul.
The Guru's Nectar-Word is the only True feed.
Nānak : he who Enshrines it in the Mind, is rid of all Sorrow. *[1]*

M. 5

In the Lord's Will does one revel : in His Will one keeps one's peace.
In the Lord's Will does one look alike on pleasure and pain.
In the Lord's Will does one Contemplate the Name, night and day :
But, he alone Dwells on the Name who is so Blest.
In the Lord's Will one lives : in the Lord's Will one dies.
In the Lord's Will do the little ones become big.
In the Lord's Will are Joy, Bliss and Sorrow.
In His Will does one Dwell upon the ever-afficacious[1] Guru's Word.
In His Will cease one's comings and goings,
If God Yokes one to His Devotion, *[2]*

Pauri

O God, I am a Sacrifice unto Thy Bard, who Serves Thee :
Yea, I am a Sacrifice unto Thy Bard who Sings Thy Infinite Praise.
How Blessed is that Bard whom the Lord, the God, Himself Seeks.
How fortunate is the Bard who Abides in Thy True Home.
He Dwells only upon Thee and Sings ever Thy Praise :
Thy Nectar-Name (alone) he Seeks and is defeated never in his purpose.
True are his eats and wares and he remains Attuned to Thee :
Yea, Meritorious is that Bard who Loves ever his God. *[11]*

Shaloka M. 5 **P. 963**

Sweet, sweet is Thy Word, Thy Nectar-Name, O God !
I Enshrine it in my body, Mind and heart, and Sing ever Thy Praise.
O Guru's Devotees, hear ye my instruction that this alone is your life-object.
Thiswise alone ye are fulfilled and Love comes into ye.
Contemplating God, one is Blest with immense Bliss and Peace and Poise, and is rid of all Sorrow.
Nānak : Dwelling on the Name, one is ever at Peace and Attains to the Lord's Court. *[1]*

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1. ठिवैपउ (निरोधर (: (Sans निरुद्धार), ever-efficacious.

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M. 5

This is the instruction of the Perfect Guru that one must Dwell upon the Lord's Name.
In the Lord's Will does one practise the way of works[1] : in His Will is He Released.
In the Lord's Will deos one wender from birth to birth : in His Will is one Forgiven and Blest.
In the Lord's Will do we receive Pain and Pleasure : in His Will do we practise works.
In the Lord's Will does the dust take form ; in His Will His Light Illumines it all.
In the Lord's Will does one indulge : in His Will on rises above indulgence.
In the Lord's Will does one land in Heaven or Hell : in His Will one falls to the ground.
In the Lord's Will is one Devoted to God ; but rare, O Nānak, is such a one. *[2]*

Pauri

Glorious is the Lord's True Name : Hearing it, I live.
For, the Name Emancipates those that are Unwise, animal-like and wild like goblins.
So I'd Contemplate ever Thy Name, O God,
For, all our yawning desires are stilled through Thy Name in the Mind.
One is rid of all Sorrow and Pain if one Enshrines the Lord's Name in the Mind.
Yea, he alone Attains unto His Love who is Imbued with the Guru's Word.
Our Infinite Lord Saves the whole universe and all its parts.
O True God, my Love, Thou alone art worthy of Thy Glory. *[12]*

Shaloka M. 5

Says Nānak : "I've forsaken my Dear Friend, my God, being lured by the false colour of Safflower.
O God, without Thee, of what worth am I : O, I can value Thee not. *[1]*

M. 5

My mother-in-law[2] is my enemy, my father-in-law[3] is garrulous, and my brother-in-law[4] hauls me ever over the coals.
But, if Thou, my Love, art on my side, then they play but with ashes[5]" *[2]*

Pauri

He within whom art Thou, O God, he is rid of all his Sorrows.
He within whom art Thou, is defeated never.
He who Meets with the Perfect Guru, Emancipates himself.
He whom God enables to Dedicate Himself to Truth, Cherishes the God's Truth.
He who comes upon the Treasure (of the Name), he seeks naught else.
He who Loves the One alone, he alone is the Devotee of God.
He becomes the Dust for all to tread upon ; yea, he Loves only the Lord's Feet[6].
O God, all this is Thy Wonder : for, Thou are the Cause of all causes. *[13]*

Shaloka M. 5

O God, I care not for the world's praise : yea, I have abandoned all.
For, I've seen all Attachments of the world to be False and so Clung to Thy Skirt. *[1]*

M. 5

Wandering out and about far into the Foreign lands[7], I was utterly tired of my long sojourns.
But when I Met with my God, the Eternal Friend, through the Guru, I slept in Peace and Poise. *[2]*

Pauri

When I forsake Thee, O God, I am in immense Pain.
And howsoever I may strive, I look a stranger amidst all that is. **P. 964**
He, who forsakes Thy Name, is the poorest of the poor :
Yea, he, who forsakes Thy Name, wanders through a myriad wombs.
He who Cherishes Thee not, is Punished by the *Yama*.
Yea, he, who Cherishes Thee not, has a Diseased mind.
He, who Cherishes Thee not, is gripped utterly by his Ego :
Yea, he alone Sorrows in the world who forsakes Thy Name. *[14]*

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1. ਜਪ, ਮੋਤਪ, ਜਮੇ (ਜਪ, ਤਪ, ਸੰਜਮੋ) : *lit.* contemplation, austerities and self-discipline.
2. *i.e.* ignorance.
3. *i.e.* desires of the mind.
4. *i.e. Yama.*
5. ਭਸੁ ਪੁਣੇਦੇ (ਭਸੁ ਪੁਣੇਦੇ) ਸੁਆਹ ਛਾਣਦੇ : *i.e.*, can do me no harm.
6. ਬਿਰਹੀ ਚਾਰਣੋ (ਬਿਰਹੀ ਚਾਰਣੋ) : becomes a lover (ਬਿਰਹੀ) of Thy Feet (ਚਾਰਣੋ, ਚਰਣਾਂ ਦਾ).
7. ਦਿਸਾਵਰ (ਦਿਸਾਵਰ) : foreign lands ; *i.e.* outgoings of the mind.

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Shaloka M. 5

O God, like Thee, I've seen not another : so, Thou alone art Pleasing to my mind.
O God, I am a Srcrifice, every bit, unto that Friend, the intercessor, meeting with whom Thou Revealed unto me. *[1]*

M. 5

Blessed are the feet that repair to Thy Door, O God, Blessed the head that falls at Thy Feet.
Blessed is the mouth that utters Thee : yea, Blessed is the Soul that Seeks Thy Refuge. *[2]*

Pauri

I Sing the Lord's Praise associating with the Lord's Brides[1],
And my mind is held and its outgoings have ceased.
The evil of the mind is dispelled as also the counsel of Falsehood.
My heart sparkles in Truth ; I am Supreme among the Brides Blest with God.
Now within and without, I See the One God alone : and *one* is my Way.
I crave only for the Lord's Vision, being His Slave attending at His Feet.
And, when my Spouse Enjoys me, I am truly Embellished and gether Glory.
Yea, by good Fortune I Meet with my God, when such is my Lord's Will. *[15]*

Shaloka M. 5

O God, all Thy Merits I am Blest with now : else, what could I, the Meritless one, achieve ?
Yea, there is no one as Beneficent as art Thou : so Thee Thy Seeker ever seeks. *[1]*

M. 5

My body is languishing : I am vacant and sad : it is through the Guru, my Friend, that I'm comforted.
And lo, thereafter, I recline in utter Peace and 'conquer' the whole world. *[2]*

Pauri

Magnificent is Thy Court, O God : True is Thy Throne.
Thou art the King of kings : Eternal are Thy Canopy and the Fly-brush[2] that wave over Thee.
Yea, all that Thou Likest is True Justice ;
And if Thou so Willest, the placeless getteth a place.
All that Thou Doest, O Creator-Lord, is Good and Wholesome.
Yea, they, who have Realised Thee, are Seated in Thy True Court.
Eternal is Thy Command and one can challenge it not.
O God, Thou art the Doer and the Cause, my Ever-beneficent Lord ; and all that is, is in Thy Power. *[16]*

Shaloka M. 5

Hearing of Thee, O God, my body and Mind are in Bloom ; Contemplating Thy Name, my Countenance sparkles :
Treading Thy Path, my inner Core is Cooled : yea, Seeing Thy Vision, O Guru, I am Blest. *[1]*

M. 5

Within my heart, I found a Jewel.
No, I bought it not : I was Blest with it by the Guru.
Now, I seek no more : my outgoings have ceased :
And lo, I have Attained to my Life-object, my loved God. *[2]*

Pauri

He in whose Destiny it is to Writ, he alone is Dedicated to the Service (of God).
Yea, he, whose Lotus flowers, Meeting with the Guru, is Awake, ever awake.
His Fears and Doubt are dispelled : He is in Love with the Lotus-Feet (of God).
He conquers his Self through the Guru's Word, and Attains unto the Ever-abiding God[3].
He, who Dwelt on the Transcendent Lord, he alone lasted in the Kali age : **P. 965**
Yea, he became Immaculate in the Soeiety of the Saints, as if he had bathed himself at all the pilgrimstations.
O he, whom Met his Lord, the God, how Fortunate is he !
Nānak is a Sacrifice unto him whose Fortune is so great. *[17]*

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1. *i.e.* the organs of senses.
2. ਚਉਰੁ ਛਤੁ=(ਚਤਰ ਛਤ੍ਰ) : fly-brush (ਚਵਰੁ) and canopy (ਛਤ੍ਰ, ਛਤਰ).
3. ਆਗੰਜਤ ਪਾਗਾ=(ਆਗੰਜਤ ਪਾਗਾ) : have attained (ਪਾਗਾ, ਪਾਇਆ ਹੈ) to the inedestructible (ਅਗੰਜਤ) God.

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Shaloka M. 5

When the Spouse, our God, is within (us), then Māyā, His Bride, forsakes us.
But when we drive out God, Māyā reigns supreme.
Without the (Lord's) Name, one's mind wanders and wanders ;
Yea, the True Guru ushers us into the Lord's Presence within.
Nānak : know ye that the True one Merges in the True God. *[1]*

M. 5

One goes about doing every thing save for one's Dedication to one's God.
Nānak : that what Emancipates one, O rare is the one who Realises it. *[2]*

Pauri

Highest of the high is Thy Station, O God !
Yea, wondrous are Thy Wonders : one can Realise not their Mystery.
It is Thy Light that Sustains all Life : and Thou Knowest our inmost state.
O, everything is under Thy Sway : Blessed, Blessed is Thy Home.
There is Bliss in Thy Home ; it rings ever with the Wedding Songs.
Yea, Thou alone Containest Thyself with Thy Majesty and Glory.
All-powerful art Thou; yea, Thou art here and also there.
Nānak is the Slave of Thy Slaves, O God : and his Prayer is to Thee alone. *[18]*

Shaloka M. 5

In Thy Canopied Street[1], O God, Beauteous are the Dealers :
Yea, Infinite is the Thing that sells here and he, who gathers it, is (also) Blessed. *[1]*

M. 5

"O Kabir : no one belongs to me, nor I to another.
So I Merge in the One who Created the whole Creation." *[2]*

Pauri

The Blessed Tree (of God) is in Bloom : It yields the Fruit of Nectar.
The mind craves to peck at it, but how is one to attain unto it ?
Our God is without colour or sign ; Unfathomable, Unconquerable is He.
O, I'd love him with my Soul who'll open the Door unto me.
O Friends, I'll Serve ye ever if ye show me the Way to my God.
I'd be a Sacrifice unto ye a myriad times, yea, many times more.
The Loved Saints utter : "O men, lend ye the ears of your hearts,
For, he, in whose Lot it is so Writ, is Blest with the Nectar-Name by the Guru". *[19]*

Shaloka M. 5

"O Kabir, the earth belongs to the Saint but the Thieves have taken it over.
But lo, the earth feels not their (sinful) weight, and even yields them profit." *[1]*

M. 5

"O Kabir, the rice lives with the husk and so is put to the thresher.
For, whosoever keeps the Society of evil, him punishes the Lord of Law." *[2]*

Pauri

The Lord is of a large Family, and also the One alone :
Yea, of His Worth only He alone Knows.
The Lord of Himself Creates what he Creates :
Yea, that what He Does, of that only He can Tell.
Blessed, O God, is the Place where Abidest Thou :
Blessed, Blessed are Thy Devotees who have Seen Thy Truth.
O God, He alone Praises Thee on whom is Thy Grace.
Says Nānak : he alone is Pure and Immaculate who Meets with the Guru. *[20]*

P. 966

1. *i.e.* universe roofed with the sky.

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Shaloka M. 5

Beauteous is the garden of the earth, O Farid, but with in it are the weeds[1] of Poison.
Yea, he, whom the Guru[2] has Blest, him touches not Pain nor Sorrow. *[1]*

M. 5

Blessed is life, O Farid, beauteous is the body :
And, they alone attain unto it who Love their God. *[2]*

Pauri

He alone practises Contemplation, Austerities, Compassion, Self-control and Righteousness whom God Blesses :
Yea, he alone Dwells upon the Name whose (inner) Fire the Lord Himself has quenched.
The God is the Unfathomable *Purusha*, the Inner-knower of hearts ; He Casts His Eye of Grace upon us.
And, leaning on the Saints, one is Attuned to the Love of God ;
And, rid of one's Sins, one's countenance sparkles and one is Emancipated through the Lord's Name.
And, ceases the Fear of coming and going and one is cast not into the womb again.
Yea, the Lord makes us cling to His Skirt and Pulls us out of the Blind Well.
Nānak : the Lord Forgives and Unites with Himself and Keeps He us thus Hugging to His Bosom. *[21]*

Shaloka M. 5

He who is Imbued with the Love of God, like the *Lāllā* flower is with its red,
His Worth one can evaluate not : O rare is the one who Realises His Glory. *[1]*

M. 5

The True Name has pierced my Within : without too, I find the True One (alone),
For, the Lord Pervades all the three worlds, yea, every pore of us, every particle of the earth. *[2]*

Pauri

Himself the Lord Created the Creation : Himself, He is Imbued with it.
Himself He Becomes the One : Himself He Becomes many-coloured[3].
Himself He Pervades all : Himself is He above and beyond all.
Himself He Makes us See His Presence : Himself He removes Himself far.
Himself He Becomes Manifest : Himself is He Unmanifest.
O God, no one can find the whole worth of Thy Creation[4].
Thou art Deep, Unfathomable, Infinite and beyond count.
O God, Thou alone art: yea, Thou alone art, all over. *[22-1-2]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Vār of Rāmkāli

(Uttered by Rai Balwand and Sattā, the Drummer)

When the Creator-Lord Himself Adjudicates[5], then who can challenge[6] His Will ?
Yea, the Virtuous[7] alone are real brothers and sisters, and he alone is Approved[8] who is Blest.
Nānak had founded the True Dominion of God : he raised the fortress of Truth on firm foundations.
He made the Lord's Canopy wave over Angad's head, and he, Praising the God, in-drank the Lord's Nectar.
Nānak Blest Angad with the sword of Spiritual Power[9], instructing him in the Guru-God's Wisdom.
And Bowed[10] before his disciple he in his own life-time.
Lo, he anointed him as the Guru, while yet he was himself alive. *[1]*

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1. *Lit.* garden.
2. *Lit. Pir*
3. ਭਤਿਆ (ਭਤਿਆ)=ਭਾਂਤ : kind.
4. ਥਟੀਐ (ਥਟੀਐ)=ਬਾਟ ਦੀ : of Thy Creation.
5. ਨਾਉ (ਨਾਤ)=ਨਿਆਉ : judgement.
6. ਜੋਖੀਵਦੈ (ਜੋਬੀਵਟੈ)=ਜੋਖਣਾ. ਤੋਲਣਾ : to sit in judgement upon.
7. ਦੇ ਗੁਨਾਂ ਸਤਿ ਭੈਣ ਭਰਾਵ ਹੈ (ਦੇ ਗੁਨਾਂ ਸਤਿ ਭੈਣ ਭਰਾਵ ਹੈ) : angelic qualities (ਦੇ ਗੁਨਾ=ਦੈਵੀ ਗੁਣ) are really (ਸਤਿ) brothers and sisters (ਭੈਣ ਭਰਾਵ ਹੈ).
8. ਪਾਰੰਗਤਿ (ਪਾਰੰਗਤਿ)=ਪੂਰੀ ਪੈਣੀ : to be approved.
9. ਪੈਰਾਕੁਇ (ਪੈਰਾਕੁਇ) : (Sans. पराक्रमः) heroism, prowess, courage, valour.
10. ਰਹਰਾਸਿ (ਰਹਰਾਸਿ) : to bow in salutations ; to pray ; (2) routine.

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And now the writ of Angad ran instead of Nānak's,
For, the Light was the same, the Way the same, only the body changed.
Over his Throne now Waved the God's Canopy and he sat therein, Wise in the Guru's Wisdom[1].
And He did as Nānak had willed : lo, He tasted the *Tasteless Stone* of Unitive Experience ;
And He distributed the Guru's Word to one and all, and inexhaustible was His Bounty. P. 967
Himself he lived on what God Blest him with, and shared He all He had with all.
On Him descended the Light of God[2], for, He ever Praised his God.
O True King, seeing Thee, the sins of myriads of births are Washed off.
When the Guru (Nānak) had uttered the truth (about this succession), why should one challenge it, pray ?
But the (Guru's) sons obeyed him not, and turned their back upon the proclaimed Guru.
In their heart was evil ; so they turned against, and carried thus the load (of evil).
The Guru (Angad) did ever he as was Commanded, and as he obeyed (Nānak), so he was established on the Throne.
Then, who should have won[3] and who should have lost ? *[2]*
He, who obeyed the Master's Will, him the others obeyed : for, which one is better[4]—rice[5] or pasture-grass[6] ?
The *Dharmarājā*, the Lord Justiciar, weighed the two sides in his scales, and so adjudicated he (in Angad's favour).
Yea, whatever the True Guru utters, that the True God Does instantaneously.
Lo, now the Writ of Guru Angad ran and the Creator-Lord Confirmed it too.
It is Nānak himself who changed his form into Angad, who now sits on the Throne : how myriad-branched is he ?
At his door Serve his followers[7] and the rust, yea, the sins, of many are scrubbed off with the Guru's scraper[8].
Lo, The Guru stands as a *Darvesh* at the Master's Door, imbued with the Name, yea, the True Word.
Says Balwand, "Blessed is Khivi, the Guru's wife, whose dense leafy shade gives shade to all".
In the Guru's Kitchen, food is served abundantly, yea, the rice-pudding, mixed with *ghee*, which is nectar-sweet.
How sparkle the countenances of the Guru's disciples, but those turned selfwards are reduced to the dust[9].
When Guru Angad strove like men, the Master approved of him.
O, the Lord of Khivi is such that he bears the burden of the whole earth. *[3]*
Lo, the Gangā's current is turned and the world, amazed and wonderstruck, says "Why ?"
Nānak, the Master of the world, uttered the Supreme Truth aloud[10].
He made the mountain (of Consciousness) the churning stick, single-mindedness the Bāsak-Nāga, yea, the churning string, and so churned he the Word.
And thus he obtained the Fourteen Jewels (of Wishdom), and with their Light Illumined the world[11].
O wonder of wonders that he stroked the back of Angad, his disciple, thus, (to make him the Guru),
And to wave the canopy over his head, and to raise[12] his glorious head[13] to the skies.
Lo, (Nānak's) Light Merged in the Light (of Angad), nay, he Merged himself into himself ;
For, Nānak tested all disciples and also his sons, but see what he did !
And when Angad[14] was found True, he was established in the Throne. *[4]*

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1. *Lit.* shop.
2. ਅਰਸਹੁ ਕੁਰਸਹੁ (अरसहु कुरसहु) : (Arabic ਅਰਸ਼=ਆਕਾਸ਼ ; ਕੁਰਸ=ਸੂਰਜ ਤੇ ਚੰਨ ਦੀ ਟਿਕੀ), *i.e.* from on high.
3. ਉਵਟੀਐ (उवटीऐ)=ਵੱਟਿਆ ਖੱਟਿਆ : *i.e.* won.
4. ਸਾਲੁ (सालु)=ਸਾਰ : (Sans. सार), best, most excellent.
5. ਸਾਲੀ (साली) : (Sans. शाली:), rice; paddy.
6. ਜਿਵਾਹੇ (जिवाहे) : (Sans. जवस्), pasture-grass.
7. ਉਮਤਿ (उमति) : (Arabic), sect, *i.e.*, the Sikhs.
8. ਮਸਕਲੈ (मसकलै) : (Arabic, ਮਸਕਲ), the scraper.
9. ਪਰਾਲੀ, (पराली) : straw, *i.e.* useless, inconsequent.
10. ਉਚਹਦੀ ਵੈਣੁ ਵਿਰਿਕਿਓਨੁ, (उचहदी वैणु विरिकिओनु) : he uttered (ਵਿਰਿਕਿਓਨੁ) the word (ਵੈਣ) loudly (ਉਚਹਦੀ).
11. ਆਵਾਗਉਣੁ ਚਿਲਕਿਓਨੁ (आवागउणु चिलकिओनु) : *i.e.*, he brightened up (ਚਿਲਕਿਓਨੁ) the world (ਆਵਾਗਉਣ).
12. ਕਿਆੜਾ (किआड़ा) : (Sans. कृकाटिका) *lit.* the raised and straight part of the neck.
13. ਛਿਕਿਓਨੁ (छिकिओनु) : stretched.
14. ਲਹਣਾ (लहणा) : *i.e.* Guru Angad.

Guru Granth Sahib
Agamnigam Digital Preservation Foundation, Chandigarh

And then the Guru (Angad), the son of Pheru, came back to abide in Khadoor.
And he brought with himself Contemplation, Austerity and Self-discipline into the world of Ego.
Greed destroys[1] man as moss the water.
Lo, at the Guru's Court rains spontaneously the Light of God.
O Guru, Thou art that Peace[2] whose limits one can find not.
Thou art possessed of the Nine Treasures of the Lord's Name ;
And whosoever slanders thee is utterly destroyed.
How near and sweet seems the world (to all), but Thou livest far from it.
O Thou, who hast brought Khadoor back to life. *[5]*
Anointed the same way, seated upon the same Throne in the same Court
Was Guru Amar Dās Approved like his sire and grandsire.
He (too) made Bāsak-Nāga (of Contemplation) the churning string and of his (Spiritual) prowess the churning pot[3] :
And made the Sumeru mountain (of Consciousness) the churning stick, and thus churned the Ocean (of the Word) ;
And lo, he (too) obtained the Fourteen gems (of Wisdom), with which the whole world was Illumined.
He rode the steed of Equipoise, saddled with chastity ;
And made the Truth his bow, and the arrows of the Lord's Praise.
How dark was the Kali age ? How it dazzles now after the (Guru's) sun hath blazed forth with its myriad rays[4].
Truth grew in his farm-land : yea, he shaded the whole world with (God's) Truth.
O, what a nectar-sweet feed he fed (us) on—ghee, refined flour and sugar !
Within His Mind rang the Approved Word and He Knew the inmost state of the four corners (of the world).
He stamped each and all with His Grace, and rid everyone of his comings and goings.
O, He Himself took on a human from—He the Wise Purusha (the God).
He stood firm like the Sumeru mountain who was shaken not by the winds (of Desire).
He Knew the inmost state of all, yea, He the inner-knower of all hearts.
O True King, how am I to praise Thee, Thou who art so utterly Wise.
The bounties that Thou, wilt like to grant, bless Thou Sattā, Thy bard, with those.
Nānak's canopy waved (over Amar Dās) and the whole following was struck with wonder.
Lo, he was anointed the same way, and seated on the same Throne in the same Court.
And like his sire and grandsire, the grandson was also Approved. *[6]*
O Blessed art Thou Guru Rām Dās ; for, He, who Created Thee, also Embellished Thee.
O, what a miracle, that the Creator-Lord hath Himself Established Thee !
Thy followers bow before Thee as the very embodiment of God.
O, Unchanging, Unfathomable, Incomparable Guru, Infinite, Infinite art Thou,
They, who Served Thee with love, them Thou enabled to Cross (the Sea of Existence).
Yea, Thou rid all who came to Thee, of Greed, Lust, Wrath and Attachment with all their ramifications,
True is Thy Court, O Guru : True, True is Thy Glory[5].
Thou art Nānak and Angad too and, also Amar Dās, the Guru.
When I saw Thee, my Mind was comforted. *[7]*
The four (Gurus) Illumined their own times[6], and then came Arjun, their very soul.
Yea, He was by Himself created, and He Himself became His own support.
He Himself became the tablet, the pen, the scribe (of His Destiny).
And though his following were subject to coming and going, He himself was ever fresh, ever new.
Now, Arjun, The Guru, is seated on Nānak's Throne : lo, how sparkles[7] his star-studded canopy !
From where the sun rises to where it sets, the Guru Illumines all the four corners (of the earth).
Yea, they, who Served not the Guru, the self-willed Egotists, were destroyed (by God).
This is the True God's Blessing on Thee that Thy glory hath increased four-fold.
The four (Gurus) Illumined their own times, and then came the fifth Guru Arjun, their very soul. *[8]*

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1. ਵਿਣਾਹੇ (विणाहे)=ਵਿਨਾਸ਼ੇ : destroys.
2. ਠਰੂਰੁ (ठरूरु) : that which cools ; the Himālayas.
3. ਨੇਹੀ (नेही) : the churning-pot.
4. ਰੈਭਾਣੁ (रे भाणु) : *lit.* the sun (ਭਾਣੁ, Sans. भानु) of a myriad rays (ਰੈ).
5. ਪੈਸਕਾਰਿਆ (पैसकारिआ) : (Persian, ਪੈਸਕਾਰਾ : ਪਸਾਰਾ), glory ; the paraphernalia to welcome a royal guest ; retinue.
6. ਚਹੁ ਜੁਗੀ (चहु जुगी) : in their own times.
7. ਖਿਵੈ (खिवै) : sparkles.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali : The Word of the Bhaktas : Kabir j

Let my body be the bar-maid and the Guru's Word the molasses mixed with other ingredients ;
And, let Craving and Wrath and Attachment and Ego be minced into bits to become the bark (of the *Kikar* tree). *[1]* P. 969
O God, is there a Saint, seated in the Peace of Poise, whom I may offer in exchange my Contemplation and austere living ?
To him I surrender my body and mind if he blesses me with a mere drop of this Wine. *[1–Pause]*
Of the fourteen regions (of the universe) I'd make the furnace and heat it with the fire of God.
And with the Attunement in a state of Equipise I'd cork[1] the pitcher and the cooling pad would be of the *Sushumanā*. *[2]*
Pilgrimages and fasting and religious routine and (seeming) piety and self-control and the inhaling and exhaling of breath, those I'd pledge
To drink-in the Lord's Nectar[2], yea, the Quintessence of Reality. *[3]*
Constant[3] is the flow of this Immaculate Nectar and the Mind with it is inebriated.
Says Kabir : "All other wines are tasteless : only this wholesome Essence tastes true and sweet". *[4–1]*
Let Wisdom be the molasses, and Contemplation the *Mahua* flowers, and the Lord's Fear, Enshrined in the Mind, the furnace ;
And then the *Sushumanā* rests in Poise, and in-drinks this Wine the drinker, the Soul. *[1]*
O Yogi, my Mind is intoxicated with this Wine,
For, when I taste this Wine, I mount to the Fourth State (of Bliss).
And the three worlds are Illumined by its Light. *[1–Pause]*
If the sky and the earth be the two layers of the furnace, then oozes out of it the great Essence.
If Lust and Wrath be the firewood, one abandons one's worldliness. *[2]*
My Mind is manifestly Illumined, through the Wisdom received from the Guru, yea, he awakens my Intuition.
Kabir, the Lord's Slave, is intoxicated with a Wine whose intoxication wears not off. *[3–2]*
O God, Thou art my Sumeru mountain (of gold) : I seek but Thy Refuge.
Neither Thou Movest from Thy Station, nor I from mine, and so Thou Keepest my Honour. *[1]*
Now and forever, here and Hereafter, Thou alone art for me, yea, Thou alone.
Yea, I am for ever in Peace, by Thy Grace, O Lord. *[1–Pause]*
Leaning on Thee, I abide at Maghara[4], for, Thou hast quenched the Fire (of Desire within me).
First, I saw Thee at this 'cursed city' and then I returned to live in Kāshi[5]. *[2]*
As is Maghara, so is Kāshi for me,
I, the poor one, have attained to the Lord's Riches, while the rich die frustrated by their Ego. *[3]*
He, who prides on his self, walks on thorns, and they prick and no one can draw them out.
And the man cries out of pain here, and then falls into the pit of Hell. *[4]*
What is Heaven, O what is Hell for me, for, I, the Lord's Saint, have rejected[6] both out of hand.
And, I lean on no one (but God), for, such is the Guru's Grace upon me. *[5]*
Lo, I've Mounted to the God's Throne and Met with the Lord of the earth,
And I have become one with my God, and no one can tell who's who ? *[6–3]*

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1. ਮੁਦ੍ਰਾ ਮਦਕ (ਮੁਦਾ ਮਦਕ) : ਮੁਦ੍ਰਾ : (Sans. ਮੁਦ੍ਰਾ), stopper ; ਮਦਕ (ਨਾਲ) pipe.
2. ਸੁਧਾਰਸ (ਸੁਧਾਰਸ) : nectar.
3. ਨਿਝਰ (ਨਿਝਰ)=ਨਿਰਝਰ, ਇਕ-ਰਸ : constant, without interruption.
4. A city reputed to be evil influence.
5. Banāras, the holy city of the Hindus.
6. ਰਾਦੇ (ਰਾਦੇ)=ਰੱਦ ਕੀਤੇ : cancelled, rejected.

Agamnigam Digital Preservation Foundation, Chandigarh

I accept only the Saints and punish the evil-doers : yea, this is how I discharge the duties of the keeper of the God's Peace ;
And I rub Thy Feet night and day and wave my hair, like the fly-brush, over Thee. *[1]*

O God, I keep to Thy Door like a dog,
And stretching forth my mouth towards Thee, I bark out (my Love for Thee). *[1–Pause]*

In my previous births too, I was Thy Servant, so how can I deny Thee now ? **P. 970**
Yea, at Thy Door Rings the Melody of Equipoise : and on my Forehead is incribed Thy Stamp[1]. *[2]*

He, who is so stamped, fights on the battlefield (of Life) ; without it, one runs away.
Yea, he, who is a Saint, becomes the Devotee of God and treasures God in his Mind. *[3]*

Within the house (of the body) is the house (of the Mind), and within it is the house of Wisdom.
Yea, the Guru has Blest Kabir with the Thing and he Cherishes it with great Love. *[4]*

Kabir : God has Blest the whole world with it, but only he takes it whose Destiny is Awake;
And, Eternal is the Spouse of him who is Blest with this Nectar. *[5–4]*

He, who Uttered the Vedas and the Gayatri, why Him, the God, the Brahmin Forsakes ?
Yea, He, to whose Feet repairs the whole world, why utters not the Pundit His Name ? *[1]*

O Brahmin, why you utter not the Neme of God ?
For, he, who utters not the Lord's Name, falls into Hell. *[1–Pause]*

You are of high caste, but feed yourself upon the lower castes, yea, by forcing your will, you fill your belly.
And investing the *Chaudasa* and the *Amāvasa* days with sanctity, you beg for alms : lo, you fall into the well, lamp in hand. *[2]*

You are a Brahmin while I am a weaver from Kāshi, how can I be your equal ?
But, while you are drowned with all your faith in the Vedas, I am Saved, uttering the Lord's Name. *[3–5]*

There is but one Tree with a myriad branches, flowers and leaves, full of sap :
Yea, this is the God's Garden of Nectar, Created by my Creator-Lord. *[1]*

I've known the whole story of my One Lord, the King.
Through the inner Light God becomes Manifest within us, but rare is the one who Sees Him, by the Guru's Grace. *[1–Pause]*

The God's Lover, like the black-bee in love with the sap of the flower, abides first in the twelve-petalled Lotus of the heart,
And then holds he the breath in the sixteen-patalled sky, yea, the Tenth Door, and there 'flutters' he in Bliss. *[2]*

In the Void of Equipoise, grows the Tree (of God), and the clouds (of Desire) over the (body's) earth scatter.
Says Kabir : "I am the Slave of one who hath seen this Tree". *[3–6*

Let silence be thy ear-rings, compassion thy wallet, reflection the begging bowl ;
And, let thy coat be tht stiching up of the wounds (of Vice) on the body, and thy feed be the Lord's Name. *[1]*

O Yogi, practise such a Yoga
That you Enjoy, by the Guru's Grace, the Merit of Contemplation, Austerities and Self-control. *[1–Pause]*

Besmear thy body with the ashes of Wisdom, and make Attunement of the mind thy horn.
And detaching thyself (from the world), roam the township of the body, and play (within) on the stringed instrnment of the Mind. *[2]*

Cherish (the better nature of) the fine elements in thy heart that thy Attunement remains undisturbed.
Say Kabir : "Hear, O ye Saints, tend, pray, the garden of Compassion and Righteousness." *8–7*

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1. ਦਗਾਈ=(ਦਗਾਈ) ਦਾਗੀ, : inscribed, stamped.

Agamnigam Digital Preservation Foundation, Chandigarh

Why were you created, O man ? What profit did you reap in the human birth ?
Why did you cherish not the wish-fulfilling God, even for a moment, through whom one crosses the Sea of Existence. *[1]*

God, I am but such a Sinner,
That Thou, who Blest me with the body and the Soul, Thee I Cherished not with Loving Adoration.
1-Pause P. 971

I usurp another's riches, body and woman, and slander others and indulge in strife with the others.
Through this is my transmigration, and this recurring process endth not. *[2]*

Where the Saints discourse on God, thither I go not even for a moment ;
And they, who are involved in Vice, the evil-doers, the drunkards, with them I abide. *[3]*

Yea, the Lust, Wrath, Māyā's wine and jealousy, to these my mind clings
But Compassion and Righteousness, and the Guru's Service, these I Cherish not even in dream. *[4]*

Thou, O Lord, art Compassionate to the meek, the Beneficient God, the Lover of Thy Devotees, the Dispeller of Fear.
So Save me Thou from disaster and I'll Serve Thee ever and forever more. *[5-8]*

Contemplating whom one is Emacipated,
And is ushered into the Lord's Abode, and comes not again into the world ;
And abiding in fearlessness, the Symphony (of the Word) issues forth from one,
And within one Rings the Unstruck Melody, and one is ever filled (with God). *[1]*

Contemplate thou Him within thy Mind,
For, without Dwelling upon thy Lord, thou art Released not. *[1-Pause]*

Contemplating whom one finds no obstacle[1] on the Path,
And one is Emancipated and casts off one's load (of Sin) :
Him greet thou within thy heart
That thou art Released out of the cycle of Time. *[2]*

Contemplating whom one enjoys in the world,
And who Lights within us the Lamp of Wisdom without oil,
And whose Light makes one eternal in the world,
And one drivest out one's Wrath and Lust ; (Dwell on Him, O thou). *[3]*

Contemplating whom one is Emancipated :
His Contemplation weave thou into thy heart[2].
Yea, hug His Contemplation ever to thy bosom, and abandon it never.
And, then, by the Guru's Grace, thou art Ferried across. *[4]*

Contemplating whom one leans not upon another,
And sleeps in one's Home, in Peace, wrapped in silks[3],
And one is Blest with a cosy bed and one's Soul is in bloom,
Drink-in the Essence of such Contemplation. *[5]*

Contemplating whom one is rid of the demons (of Desire),
Contemplating whom one is infected not by Māyā,
Contemplate thou Him and Sing of Him in thy Mind.
But, this Contemplation thou art Blest with by the Guru. *[6]*

Contemplate the God ever and forever more,
Upstanding and downsiting, yea, with every breath.
Awake, as in sleep, Relish thou its Essence,
But, it is good Destiny that one is Blest with it. *[7]*

Contemplating whom one feels light,
Yea, Contemplate the Name of that Lord, thy God.
Says Kabir : "Infinite and boundless is that God,
And He is bewitched not by charms or formulas". *[8-9]*

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1. ਨਨਕਾਰ (ननकार)=ਇਨਕਾਰ : denial: obstruction.
2. *Lit.* neck.
3. *i.e.* care-free.

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali : The Word of Kabir

The Māyā that binds all has bound me down too.
But the Guru, the Redeemer, has quenched my (iner) Fire.
When this mind Realised from end to end,
Then I bathed at the fount of my Self. *[1]* P. 972

The Mind, wherein the air is treasured, now abides in the state of Supreme Bliss ;
And now there is neither birth, nor death, nor aging for me. *[1–Pause]*

The Mind, turning away (from Māyā), has found the support (of the Word),
And now I abide in the Sky, yea, the Tenth Door.
The (six) snake-like coils[1], within the body, are pierced through :
And lo, becoming care-free, I Meet with my God, the King. *[2]*
I am rid of my attachment to Māyā,
And the moon of (Dispassion) has devoured the sun (of Desire).
When I sucked in and locked the breath in it, (the Tenth Door), Imbued wholly (with God),
There Rang the Unstruck Melody (of the Word). *[3]*

The Guru, the utterer, utters the Word,
And the hearer Enshrines it in the Mind,
And uttering the Creator-Lord's Name, one goes Across.
"This," says Kabir, "is the Essence (of Wisdom)". *[4–1–10]*

The sun and moon are the embodiments of light,
But their light is informed by God of Incomparable Beauty. *[1]*
O Wise one, reflect thou thiswise,

That the vast expanse of the universe is Permeated by God's Light. *[1–Pause]*

I greet the Diamond-God from whom is the Diamond-mind.
Says Kabir : "My God is Pure and Immaculate over whom runs no one's Writ". *[2–2–11]*

O world, thou liest awake and yet art being robbed,
And though the Vedas[2] seemingly keep guard over thee, yet the *Yama* drives thee on. *[1–Pause]*
The Unwise one sees mangoes on the lemon tree, and vice-versa, and the bunch of banana seems to hang on the bush.

And the coconut he sees on the Simmal-tree; such is the ignorance of the Unwise. *[1]*
The God is like sugar mixed with sand : the elephant in thee can pick it not.
Says Kabir : "Abandon the Ego of thy caste ond pick it, becoming like a little ant". *[2–3–12]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener

Rāmkali : The Word of Nāmdevji

Of the paper, one makes the kite, and lo, it flies across the skies.
But while one chit-chats with the friends around, one keeps one's mind in the string (lest it breaks).

So is my Mind pierced through by God's Name,
As the goldsmith keeps his mind absorbed in his creation. *[1–Pause]*

As the young girls, with pitchers full of water perched on their heads, roam thestreets[3],
And they chat and giggle and discourse on all things, but keep their mind always in the pitcher (lest it falls). *[2]*

The house that has ten doors, out of it goes the cow to graze,
But while it grazes on the pasture, far removed from home, her mind is in her young calf. *[3]*

Says Nāmdeva : "Hear, O Trilochana, the mother places the child in the cradle,
And though she is occupied with the household, she keeps her mind ever in the child". *[4–1]*

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1. ਚਕ੍ਰ (चक्र) : *lit.* coils.
2. ਨਿਗਮ (निगम) : (Sans. निगम :), the Veda or Vedic text.
3. ਪੁਰੰਦਰੀਏ (पुरंदरीए)=ਪੁਰੀ-ਅੰਦਰ : *lit.* in the city.

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There are Shāstras and Vedas and Purānas without number, but I'll sing not their songs,
For, seated in the unbroken state of Absolute Trance, I'd play upon the Flute that emits the Unstruck Melody (of the Word). *1*

I'll hymn (the Praise of) the God of Dispassion : P. 973
Yea, through the Word, I'll become Detached, Imbued with Eternity, and I'll repair to the Abode of the Casteless God. *1–Pause*

I'd abandon the Yogic discipline of inhaling, exhaling, and holding the breath in the *Sushumana*.
For, the Moon is as efficacious for me as is the Sun[1], for, I'll Merge in the Light of God. *[2]*

I'll bathe not at the pilgrim-stations, nor annoy the creatures of water.
Yea, I'll bathe at the Fount of Self, for, all the holies my Guru has revealed to me within me. *[3]*

I'll care not for the sycophancy of the Five (friends)[2], nor care to be called good and holy,
For, my Mind is Imbued with God and so I'll Merge in the seedless Trance. *[4–2]*

When there was neither father nor mother, nor form, wherefrom did *Kerma* then originate ?
Neither I was there nor were you : O, who knows then, who came from where ? *[1]*

By God, no one belongs to no one :
We are like the birds perched on the tree for a lone night. *[1–Pause]*

When there was neither the sun nor the moon, and the water and air were both Merged (in God),
And there were neither the Vedas, nor the Shāstras, then how did the *Karma* originate ? *[2]*

The methods of breath-control and the rosary of Tulsi : these for me are contained in the Guru's Grace
Says Nāmdeva, "The God is the Quintessence (of Reality), but one Realises Him by the Guru's Grace.' *3–3*

Rāmkali

If one practises austerties at Banāras and dies, inverted, at a pilgrim-station, and burns himself in fire or rejuvenates himself,
Or performs the *Ashvamedha Yajna*, or gifts away gold, sealed in cover; all this equals not the Lord's Name. *[1]*

Abandon thy Guile, O mind !
And utter the Name of God. *[1–Pause]*

If one goes to the Gangā, Godāvari. or Gomati, or bathes on the *Kumbha*[4] festival at Kedārā or gifts away a thousand cows,
Or visits a myriad pilgrim-stations or destroys his body in the snows of the Himālayas, all this equals not the Lord's Name. *[2]*

If one gifts away horses or elephants or lands or one's women, ever and forever more,
Or offers oneself to the gods, or gives away gold, weight for weight ; all this equals not the Lord's Name. *[3]*

Be not cross with thy mind, nor blame the *Yama*, and know the Immaculate state of Dispassion.
Says Nāmdeva : "My Lord is Rāmchandra, the son of Dashratha ; and lo, I drink-in the Nectar of the Lord's Quintessnce". *[4–4]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Ramkali : The Word of Ravidāsji

We read, hear and reflect upon a mariad names, but that Embodiment of Love and Wisdom one Sees not.
O, how is the iron to be transmuted into gold if it touchs not the philosopher's stone ? *[1]*

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1. *i.e.* Irà and Pingalā ; breath-control through Yogic discipline.
2. ਪੰਚ ਸਹਾਈ ਜਨ (पच सहाई जन) the flatterer.
3. ਅਸਮੇਧ ਜਗ (असुमेध जग) : A Yajna in which a horse is offered as a sacrifice.
4. ਕੁੰਭਿ (कुंभि) : Hindu festival recurring after 12 years.

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y God, the knot of Doubt is loosed not,
And Lust, Wrath, Māyā, Ego, and Jealousy[1], these five together rob us all. *[1–Pause]*

One may be a great poet, of high family, a Pandit, a Yogi, or a Sanyasin, **P. 974**
And wise too, and mighty, and the benefactor of all, but one is rid not of the sense of Ego. *[2]*

Says Ravidas : "One knows not a bit and behaves like mad,
But I lean only on the God's Name, for, it is my life-breath and all my Riches". *[3–1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāmkali : The Word of Beniji

Where the *Irā*, *Pingalā* and the *Sushumana*[4], converge :
There is the Confluence for me of Gangā, Yamunā and Saraswati, and there my Mind bathes. *[1]*

O Saints, there one Sees the Immaculate God,
But rare is the one who Mounts to the Guru and Knows,
That there Abides our All-prevading and Deteched God. *[1–Pause]*

What is the symbol of the God's Abode ?
There Rings the Unstruck Melody of the Word.
There, one finds not the sun or the moon, neither air nor water,
And the (God's) Word becomes Manifest, though known it is thrugh the Guru. *[2]*
Then Wisdom wells up within one and one sheds one's Evil nature ;
And one sucks the (Lord's) Nectar, Imbued (with God) in the core (of the Mind's) sky.
He, who knows the mystery of this Experience,
Him Meets the Supreme Being, our Lord, the God. *[3]*
Infinite and boundless is the Tenth Door, yea, it is the Abode of the Supreme Being,
For, lo above all is man, and in the man his head, and in the head the window (of the Self), *[4]*
He, who is ever Awake (to God), Sleeps not :
And in his Trance is Merged the trinity of the three Modes.
He, who Enshrines in his his heart the seed of the God's *Mantram*,
His mind turns away (from the world), and abides in the Void (of the Absolute Lord). *[5]*

Yea, one should be ever Awake (to God) and utter not Untruth,
And discipline the five sens-organs,
And Enshrine in the mind the Guru's Word,
And offer his body and mind to Krishna's love. *[6]*

The hands[3] one should look upon as the leaves[4] and branches (of the human tree)[5],
And so one should Gamble not away one's precious birth,
And plug the source of the stream of Evil,
Anp blaze the Sun (of Wisdom), turning it back from the West.
If he bears the unbearable (Truth), then constant within him is the flow of Bliss,
And he converses with God, as man to man. *[7]*

At the (Tenth) Door, burns the four-faced lamp (of Wisdom) :
There seem the leaves, yea, the world, on the periphery, and the root, the God, within ;
And one becomes there the master of all powers,
And weaves into his pearly mind the Jewels (of God's Wisdom). *[8]*

On the forehead is the Lotus : all around it are the Jewels :
Within it Abides the Detached God, the Master of the three worlds.
Here Rings the white, still Melody of the five sounds,
And wave the fly-brushes, and the conches blare with a mighty roar.
He, who becomes Wise, through the Guru, smothers under foot the demons (of Sin).
So Beni craves only for the Name of God. *9–1*

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1. ਮਤਸਰ (मतसर) : (Sans. मत्सर:), jealousy.
2. The three channels of breath, according to the Yogis.
3. ਕਰ (कर) : (Sans. कर :), a hand.
4. ਪਲਵ (पलव) : (Sans. पल्लव :), a sprout, twig.
5. *i.e.* serve with hand.

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By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha, The Creator, Without Fear, Without Hate, the Being Beyond Time, Not-incarnated, Self-existent, The Enlightener.

Rāg Nat Nārayan : M 4.

Contemplate thou ever the Lord's Name, O my mind,
And thou wilt be rid of the myriads of sins committed by thee in the past. **P. 97**

So love thy God liks a true Servant, and Dwell ever on Him,
And all thy Sins and Ailments are dispelled as water cleans the soil. *[1]*

Yea, Sing ever the Praises of thy Lord, the God of man ;
And He rids thee instantaneously of ihe incura ble maladies of five De sires. *[2]*

By Good Fortune, the Devotees of God Dwell upon the Lord's Nāme :
O God, Bless me that I be associated with them and I, the Ignorant one, too am Saved. *[3]*

Be Compassionate to me, O Life of all life, and Save me, for, I have sought Thy Refuge.
Says Nānak : "I have entered into Thy Sanctuary, O God, so Save my Honour, in Thy Mercy". *[4–1]*

Nat M. 4

He, who Contemplates his Lord, Merges in the Lord's Name !
Yea, he Dwells upon the Lord's Name through the Guru's Word, and lo, God is Merciful to him. *[1–Pause]*

Unfathomable, Unperceivable is the Lord, our Master : Meditating upon Him, one Merges in Him as water mingles with water.
Yea, meeting with the Lord's Saints, one is Blest with His Flavour ; O, I am a Sacrifice unto His Saints. *[1]*

The Lord's Saints Sing the Name of God, the Sublime Person on High, and they are rid of all their Woes and Poverty (of the mind),
And the Lord instantaneously destroys their five incurable Maladies which abide within us all. *[2]*

The Lord's Saint Loves his God as does the Kaminia flower the moon :
And his Mind dances like the peacock when he Sees the (God's) sky overcast and the clouds (of Mercy) rumble. *[3]*

My Lord has put His Desire within me, and I live Seeing my God :
Says Nānak : 'I am 'addicted' to my God ; O Lord, Meet with me that I Revel in Thy Bliss." *[4–2]*

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Nat M. 4

O my mind, Dwell thou on thy God, thy Friend,
And Contemplate Him, by the Guru's Grace, standing at the Feet of thy Guru. *[1–Pause]*

O Thou Sublime Master of the world, accept me, the Sinner, in Thy Refuge.
O Highest of the high, O Dispeller of the Sorrows of the poor, O Thou, who has Blest me with Thy Sublime Name. *[8]*

Whether high or low, I've Sung Thy Praise, O God, Associating with the True Guru :
And like the *Neem* tree, that lives with the *Chandan*, I have been Blest with Thy Fragrance, O God ! *[2]*

Our demerits are of the Vices which we gather committing every conceivable Sin every moment.
We are stone-heavy (with the weight of Sins) ; but Thou, O God, Ferried me Across, through the Saints. *[3]*

O God, they that are Saved by Thee, are rid of all their Sins,
Yea, Thou art the Compassionate Lord of Nānak and hast Saved even demons like Harnakashyapa. *[4–3]*

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Nat M. 4

O my mind, Contemplate thy Lord, Steeped in His Love,
And, repair to the Saint's Feet and Dwell on thy God, and thy Lord is Merciful to thee. *[1-Pause]*

O God I've sought Thy Refuge after Sinning and straying from Thy Path birth after birth.
O Lord, I am a great Sinner ; Save me Thou, O Life of my life ; for, Thou alone art my Refuge. *[1]*

O God, who is it that was Saved not through Thee ; for, Thou hast been Emancipating the Sinners of all ages.
Yea, Nāmadeva, Thy Devotee, who being Dedicated to Thy Praise, was driven out (of the temple), but his Honour too Thou Saved. *[2]*

O Lord, whosoever Sings Thy Praise, I am a Sacrifice unto him.
Yea, Thou hast Sanctified all places which were Blest with the Dust of Thy Saints' Feet. *[3]*

O God, I can say not Thy whole Praise, for, Thou art Highest of the high.
Be Merciful to me, O Lord, that I Serve at the Feet of Thy Saints. *[4-4]*

Nat M. 4

O my Mind, Believe in, and Contemplate the Lord's Name.
Lo, the Lord of the universe is Merciful to me ; and my Mind, instructed in the Guru's Wisdom, Cherishes the Lord's Name. *[1-Pause]*

The Lord's Saints Sing ever the Lord's Praise, hearing the Instruction of the Guru.
So, through the Name, I too cut off the crop of my Sins, as a farm is reaped by a reaper. *[1]*

O Lord, Thou alone Knowest Thy Glory : I can utter not all Thy Merits, O God !
Yea, as art Thou, so alone Thou art ; and Thou alone Knowest Thy Own Attributes. *[2]*

A myriad bonds of Māyā bind the man, but Contemplating God, one is wholly Released,
As was the Elephant of the clutches of the Crocodile[1], uttering the Lord's Name with the tongue. *[3]*

O Master, O Transcendent Lord, O God of gods, I search Thee ever, age after age.
But I know not Thy extent, O my All-powerful Master, for, Thou art Highest of the high. *[4-5]*

Nat M. 4

O my mind, in this Kali age, Contemplation of the Lord's Name alone is Approved : **P. 977**
Yea, when the Lord is Merciful, we repair to the True Guru and Contemplate our only God. *[1-Pause]*

O God, Thou art the Highest of the high, Unfathomable, Unperceivable and every one Dwells on Thee, O my Beauteous Lord !
Yea, he, on whom is cast Thy Eye of Grace, he, by the Guru's Grace, Dwells only on Thee. *[1]*

This Play of the world is Thy Creation and Thou art the Life of its life, Permeating its every pore.
It is like a myriad waves rising from the sea and then merging again in their source. *[2]*

O God, whatever Thou Doest, its Mystery is known to Thee alone and I can fathom not its depths.
I am Thy child, O God ; let me but Praise Thee ever, and Contemplate Thee and Thee alone. *[3]*

Thou art the never-drying Spring of water, yea, the Mānsarovara ; and whosoever comes to Thee with Faith, picks at Thy Pearls.
O Lord, I crave but for Thee alone : O God, Bless me with Thyself in Thy Mercy. *[4-6]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Nat Nārāyana M. 4, Partāla

O my mind, Serve thy God that thou art fulfilled.
Yea, seek thou to be Anointed with the Dust of the Guru's Feet.
Thiswise, all thy Poverty and Woes will depart,
And thou wilt be Blest by the Lord's Eye of Grace. *[1-Pause]*

1. For explanation, see page 787.

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The Lord's Home, (the Soul), the Lord Himself Embellishes, Bedecking it with His Rubies and Pearls;
Yea, the Lord in His Mercy, has Walked into my Home, through the Guru's intercession ; and, lo, Seeing Him, I am wholly Blest and revel in His Bliss. *[1]*

When I heard the Footfalls of my God, by the Guru's Grace, my body and Mind were thrilled ; lo, I hear, I hear my Lord Coming into my Home.
Meeting with my God, I am Inebriated and Fulfilled : yea, Blessed, Blessed am I. *[2-1-7]*

Nat M. 4

O my mind, meet with the Saints and become Glorious.
Yea, hear from the Unutterable Gospel of God that brings thee Peace.
Then art thou rid of thy Sins and thou art Blest with God, as is the Lord's Writ for thee. *[1-Pause]*

The Lord's Praise is the only Sublime verity in the Kali age : so Dwell on thy God, through the Guru's Word.
O, I am Sacrifice unto the Saint who has hearkened to the Lord and Believed. *[1]*

He, who has Tasted the Unutterable Gospel of God, he is Blest wholly with Bliss.
Nānak : the Saints are comforted hearing the Gospel of God, and Contemplating Him, become like Him. *[2-2-8]*

Nat M. 4

Is there one to relate to me the Gospel of my God ?
I'd be a Sacrifice unto him ever and forever more.
Blessed, Blessed is such a Saint
Who Meets with my God and is (thus) Emancipated. *[1-Pause]* P. 978

O Guru, O Saint, lead me on to my God's Path, and show me also the Way to walk upon it,
And rid me of my inner Guile that I Deceive not : O Blessed, Blessed is the effort one makes to See one's God. *[1]*

Yea, the Lord Loves the Devotees who See my God ever within themselves.
This is the Wisdom Nānak is Blest with : and he Sees the Lord's Presence ever before himself and has thus attained Supreme Bliss. *[2-3-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Nat Nārāyan : M. 5

O God, how may I know what Pleases Thee ?
(But), I carve immensely to See Thy Vision *[1-Pause]*

Yea, he alone is Wise, he alone belongs to Thee, with whom Thou art Pleased.
O Creator-Lord, on whomsoever is Thy Mercy, he Dwells upon Thee, ever and forever more. *[1]*

What kind of Yoga or Wisdom or Contemplation or Merits Please Thee, O God ?
Yea, whomsoever Thou Lovest, he alone is The Saint, Thy very Own. *[2]*

And that alone is Wisdom and Awakened intellect which makes one lose not God even for a while.
So, associating with the Saints, I am Blest with the Joy of the Lord's Praise. *[3]*

I've Seen the Lord of Wonder, the Embodiment of Sublime Bliss ; and now I See naught else.
And, lo, the Guru has scrubbed off the rust (of my Sins), and I'll be cast not into the womb again. *[4-1]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Nat Nārāyan M. 5 : Dupadās

I grieve not in any wise,
For, all that comes from God, is sweet to me. *[1-Pause]*

Guru Granth Sahib
Agamnigam Digital Preservation Foundation, Chandigarh

My Joy is in submitting to Thy Will, O God, and I live only if I hearken to Thy Name.
Yea, this *Mantram* I've received from the Guru that both here and Hereafter, it is Thou alone who art. *[1]*

Ever since I Realised this Truth, I have been wholly in Bliss,
And associating with the Saints, God has become Manifest to me, and now I See not another. *[2-1-2]*

Nat M. 5

O God, he whose Support Thou art,
He is rid of his I-amness and the *Yama's* fear, and abides he ever in Bliss. *[1-Pause]*

Thy Nectar-Word cools his Mind and satiates him as does mother's milk the child ;
And the Saints become his father and mother and mates and his brothers and the only Refuge. *[1]* P.979

Lo, the doors closed by Doubt are flung open and (God's) Diamond pierces the Diamond (of the Mind).
O God, Singing Thy Praises, I land in the Realm of Wonder ; for Limitless and All-too-deep is Thy Praise. *[2-2-3]*

Nat M. 5

The Lord of Himself Emancipates His Saints,
And Abides He night and day with the Saints and Forsakes them not. *[1-Pause]*

Yea, He minds not their caste or colour, nor family nor lineage,
And Blesses them with His Name, in His Mercy, and Embellishes them all-too-spontaneously. *[1]*

Tumultuous is the Sea of the Fire (of Desire) ; but the Lord Ferries His Saints Across.
Seeing Him, Nānak is ever in Bloom and is ever a Sacrifice unto Him. *[2-3-4]*

Nat M. 5

Always and forever do I utter the Lord's Name.
And I am rid of a myriad Sins instantaneously and all my Woes. *[1-Pause]*

I've abandoned the world in search of my God, and now I am Blest with Him, in the Society of the Saints.
And, forsaking all, I am now Attuned to the One alone, and I Cherish ever the Lotus-Feet of my Lord. *[1]*

Yea, whosoever utters and hears of Him and seeks the Refuge of God, is Emancipated,
And Contemplating Him, the All-powerful Master, he is ever in Bliss. *[2-4-5]*

Nat M. 5

I am Attuned to Thy Lotus-Feet, O Lord !
O my God, O Thou Ocean of Peace, Emancipate me Thou ! *[1-Pause]*

O Lord, let me hold the edge of Thy Garment that I am Inebriated with Thy Love ;
And, Singing Thy Praise, the Zeal for Thy Devotion wells up in me, and I break loose from the snare of Māyā. *[1]*

O Thou Treasure of Compassion, Thou Fillest all, and now I See not another.
Nānak is Blest with Thy Union, O Lord, and now the Cup of his Mind is brimful with Thy Love. *[2-5-6]*

Nat M. 5

O my mind, Contemplate Thou thy God,
And forsake Him not ever and Sing ever His Praise. *[1-Pause]*

Yea, Bathe thyself in the Dust of the Saint's Feet that thou art rid of all thy Sins,
And the Lord of Mercy thou See-est, Filling and Fulfilling all hearts. *[1]*

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Myriads of meditations (on other objects) and austerities and the manifold worship equal not the Contemplation of thy Lord.
Nānak prays to Thee with joined palms, "O God, I am the Slave of Thy Slaves". *[2-6-7]*

Nat M. 5

The Treasure of the Lord's Name brings me all joys.
Yea, the Lord, in His Mercy, has Blest me with the Society of the Saints : O, such is the Blessing of my True Guru. *[1-Pause]*

I Sing now ever the Lord's Praise to be Blest with Perfect Wisdom and Bliss and be rid of all my Woes.
And lo, the Lust, Wrath and Greed, within me, are shattered to pieces, and dispelled is the ignorance of Ego. *[1]*

O Thou Inner-knower of hearts, which of Thy Merits shall I tell ?
O Thou Ocean of Peace, I've sought the Refuge of Thy Lotus-Feet ; and I am ever a Sacrifice unto Thee. *[2-7-8]* P. 980

O Guru, O God, I am evar a Sacrifice unto Thee. *[1-Pause]*

O Thou Compassionate Lord of the meek, Thou art wholly Beneficent and I am shorn of all merit. *[1]*

Upstanding and downsitting, in sleep or awake, Thou art my life-breath, my Soul, my only abiding Possession. *[2]*

Within me is the craving to See Thee : O God, Bless me with Thy Vision. *[3-8-9]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Nat M. 5, Partāla

Is there a friend, my loved mate,
Who recites unto me ever the Lord's Name
That I am rid of my Woes and Evil ways ?
To such a one, I'll surrender my body and my conscious mind. *[1-Pause]*

Yea, rare is the one whom the Lord Owns as His very Own,
And who is Attuned to the Lotus-Feet of God.
Him the Lord, in His Mercy, Blesses with His Praise. *[1]*

O mind, one's life is fulfilled Contemplationg the Lord's Name :
Yea, thiswise, a myriad Sinners have been Redeemed.
So Nānak, the Lord's Slave, is a Sacrifice unto his Lord. *[2-1-10]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Nat Ashtapadis : M. 4

O God, Thy Name is the Mainstay of my body and Mind,
Ann I cannot be, even for a moment, without Serving Thee, and so I Cherish Thy Name ever through the Guru's Word. *[1-Pause]*

Be thou in Love with the Loved Name and Contemplate Him in the Mind :
And the All-powerful Lord of the meek becomes Compassionate to thee, and Decks thee with the Guru's Word. *[1]*

O Life of all life, O *Madhusudana*, Master of Māyā, O Infinite, Unfathomable God,
I make but this Prayer to Thee, that Thou Bless me with the Dedicated Service[1] of Thy Saints. *[2]*

Thousands are God's Eyes, yet He is the One alone, All-pervading and yet Detached :
Yea, thousands are His Forms but He is our only Master, and Emancipates us He through the Guru's Word. *[3]*

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I am Blest with the Lord's Name through the Guru's Word and I Cherish ever the Name in my heart.
And the Lord's Gospel seems sweet to me, though its Taste, like the dumb one, I can only Relish[1] but utter not. *[4]*

The tongue, lured by other loves, tastes other tastes, which are insipid and whet our inner Greed and Vice.
Yea, he who, by the Guru's Grace, Tastes the Taste of God's Name, forsakes all other tastes. *[5]*

Through the Guru's Word. one is Blest with the Riches of the Lord's Name, and uttering and hearing it, one is rid of one's Sins ;
And one becomes Beloved of God, and the *Yama* comes not near unto him, nor the *Dharamarājā* calls him to account. *[6]* **P. 981**

Yea, as many the breaths I breathe, so many times do I Cherish the Lord's Name, through the Guru's Word.
And the breath that escapes without the Lord's Name, passes in vain. *[7]*

O God, I seek Thy Refuge ; be Merciful and lead me on to Thy Beloved Saints.
Says Nānak, the Slave of Thy Slaves : "O God, I am but the Servant[2] of Thy Saints". *[8-1]*

Nat M. 4

O God, I am Meritless and Ignorant like the stone ;
Pray, Ferry me Across in Thy Mercy, in the Boat of the Guru's Word. *[1-Pause]*

O Guru, Enshrine within me the utterly Sweet Name of the Lord which is cool and fragrant like the *Chandan*[3] :
Lo, the Name has wholly Illumined my mind[4] and the Gaze of my Soul See-eth all. *[1]*

O God, Thy Sweet Gospel of Detachedness is the Guru's glorious Word which I Cherish ;
And when one Sings Thy Praise (through the Word), one is Emancipated by Thee, the Guru. *[2]*

The Guru is discriminating, and looks upon all alike : Meeting with Him, One's Doubt is dispelled :
Yea, Meeting with the Guru, one Attains the Sublime state of Bliss ; O, I am a Sacrifice unto the Guru. *[3]*

The Evil men practise Conceit and Deception lured by Greed, and misled by Doubt,
And they come to Grief both here and Hereafter ; but lo, the *Yama* destroys them all. *[4]*

When the day rises, one is involved in the household and the treacherous affairs of Māyā ;
And when the night falls, one enters the dreamland and dreams too of the woes of the world. *[5]*

One sows the seed of Falsehood in a barren land and gathers Falsehood in one's stack ;
And being the worshipper of Māyā, one is ever lured by Greed and the wild *Yama* stands ever at one's door. *[6]*

The Egocentric incurs the immense Debt of Vice, and he is released of if only it he Reflects on the Word,
And then the Debt turns into Credit, and one's Creditors become one's Slaves. *[7]*

The Lord of man has Created all men and by Him are all Driven by the nose.
Nānak : Let us be driven as the Lord Drives us along, and as it pleases our loved God. *[8-2]*

Nat M. 4

The Lord has Bathed me in the Pool of the Nectar-Name.
How efficacious are the Waters of Wisdom that Wash off the Soil of all one's Sins ! *[1-Pause]*

Meritorious is the Society of the Saints ; for, was not Ganikā Saved, coaching her devoted parrot ?
Krishna Blest Kubija, in his pleasure, and she entered the heaven of God. *[1]*

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1. ਗਟਕ ਸਮ੍ਹਾਰੇ (ਗਟਕ ਸਮ੍ਹਾਰੇ) : cherish (ਸਮ੍ਹਾਰ) with pleasure (ਗਟਕ ਕਰਕੇ, ਸੁਆਦ ਨਾਲ).
2. *Lit.* water-carrier.
3. ਮੈਲਾਗਰ ਮਲਗਾਰੈ (ਮੈਲਾਗਰ ਮਲਗਾਰੈ) : *lit.* Chandan of Chandans.
4. ਸੁਰਤਿ ਵਜੀ ਹੈ ਦਹਦਿਸਿ (ਸੁਰਤਿ ਵਜੀ ਹੈ ਦਹਦਿਸਿ) : *i.e.* I am wholly awake.

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Ajāmala, the great sinner, loved his son, Nārāyana, and uttering the Name of Nārāyana (he was Saved) :
For, this pleased my God and lo, He Commanded the couriers of the *Yama* to hasten away from him. *[2]*

Man utters that others may hear, but himself knows not the intent of what he utters.
But when he associates with the Saints, his mind is firmly rooted in God and, through the Lord's Name, he is Emancipated. *[3]*

So long as one has one's body and mind whole and full, one Cherishes not God,
But when his house catches fire, lo, he then digs up the well for water. *[4]*

O my mind, associate not with the worshippers of Māyā who forsake the Lord's Name. **P. 982**
Yea, their words sting one like the scorpion—so abandon thou wholly their association for good. *[5]*

And, be attached to, and Love the Lord's Saints that you are Embellished (with the Lord's Name) :
And, accept the Truth of the Guru's Word, for, your God too is in Love with it. *[6]*

In the previous births you did bits of good deeds ; so it is that you love the Lord's Name in this.
And, by the Guru's Grace, you are Blest with the Nectar-Name and Relish and Dwell upon it with Love and Joy. *[7]*

O my Loved, Beauteous Lord, all forms, all Manifestations are Thine ;
And whatever comes from Thee comes to pass ; and man can do not a thing to challenge Thy will. *[8–3]*

Nat M. 4

Seeking the Sanctuary of the Guru, the God becomes our Refuge ;
For, did not God Protect the *Elephant* seized by the *Crocodile* ?[1] *[1–Pause]*

Sweet-souled are the Servants of God, and they Cherish their Lord in their Minds with Faith.
And the Devotees' Faith is Pleasing to my God and so He Saves the Honour of His Saints. *[1]*

The Lord's Servants are Dedicated to His Service, and See in everything the Manifestation of God.
They See only but the One Lord all over, who Looks upon all alike. *[2]*

The God Pervades all, all over, and takes Care of the world as His Own retinue[2].
Yea, Compassionate and Beneficent is our Lord ; even the worms within the stones He Feeds. *[3]*

Within the deer is the fragrance of the musk ; but strayed by Doubt, the horned one searches it out and afar.
I too was tired of my Search without, but lo, the Perfect Guru Emancipated me in my very Home. *[4]*

The Word is the (Embodiment of the) Guru ; the Guru is in the Word : yea, in the Word are contained all the elixirs ;
And, one must accept what the Word Proclaims; and, lo, the Guru, becoming Manifest, instantaneously Emancipates. *[5]*

Yea, the Lord Pervades all, all over, and makes us eat what we have sown ;
As *Dhrishtabuddhi* wanted to destroy *Chandarhansa*, but he, instead, set fire to his own house[3]. *[6]*

The Devotee craves for God with all his heart, and the Lord takes Care of him every moment,
And him He makes firm in his Devotion, and, for his sake, Saves the whole world. *[7]*

The Lord is One and One alone and He alone Embellishes the world.
Says Nānak : "The Lord alone is the Doer and the Cause, and, in His Mercy, He Himself Emancipates His Creatures. *[8–4]*

Nat M. 4

O God, be Merciful and Emancipate me :
As *Daropadi's* shame Thou covered, though the demons had seized her by her forelocks. *[1–Pause]*
We are but beggars at Thy Door : O God, Bless us with Thy Bounty.
I crave to See my True Guru ; O Lord, lead me on to Him and Redeem me thus. *[1]*

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1. For Explanation, see P. 787.
2. ਚੇਰੀ (ਚੇਰੀ)=ਚੇਲੀ, ਦਾਸੀ : follower of slave.
3. His son was killed.

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The worshipper of Māyā does deeds as one churns water in vain :
But the (Lord's) Butter one joyously Tastes, and attains sublime Bliss, if one associates with the Saints. *[2]*

If one washes one's body and rubs it to make it sparkle, **P. 983**
But loves not the Guru's Word, then all bodily embellishments are false. *[3]*

O my loved mate, Cherish thou the Merits of the Lord, and walk leisurely and with abandon on thy Path,
And Serve thy Guru, for, this pleaseth my God and, through the Guru, thou Knowest the One Unknowable. *[4]*

Yea, there is but one Man, thy God, and all His creatures, men or women, are His Brides.
And when thou lovest the Dust of the Saints' Feet and abide with them, thy Lord Emancipates thee. *[5]*

I've travelled long through city and village, but the Saints Revealed my God unto me from within.
And Faith welled up in me and, lo, by the Guru's Grace, I was Redeemed and Delivered. *[6]*

The thread of my breath the Guru cleansed and I Dwelt on the Guru's Word,
And I entered into the Self and sucked-in the Lord's Nectar, and lo, I Saw the Reality of the world, though the eyes saw not. *[7]*

O God, Thy Merits I cannot utter : Thou art the Temple while I'm a mere worm lurking in a lone hole.
Be Merciful to me and lead me on to the Guru that Contemplating Thee, my God, my mind is in comfort. *[8-5]*

Nat M. 4

O my mind, Contemplate thy Infinite, Unfathomable God.
I'm a great Sinner, without Merit, Emancipate me in Thy Mercy, O my Lord, through the Guru. *[Pause]*

I'm Blest by Thee with the Society of the Saints : O Guru, now I pray to thee
That Thou Bless me with the Riches of the Lord's Name that all my Craving is stilled. *[1]*

The moth, the deer, the black-bee, the elephant, the fish, are destroyed by a lone desire :
So is my powerful body of five elements : and only the Guru can rid me of my Sins. *[2]*

I've searched through the Vedas and the Shāstras, but truly hath Nārada, the sage, uttered :
That one is Emancipated only by uttering the Lord's Name, when one associates with the Saints, by the Guru's Grace. *[3]*

I'm in Love with my God as the lotus loves the sun,
Or as dances the peacock when the clouds cluster round the peaks of the mountain. *[4]*

Even if one feeds the worshipper of Māyā on Nectar, one's Branches and Flowers all turn into Poison ;
And the more one bows to him in humility, the more he Pricks one and the more he spits out Poison. *[5]*

If one meets with the Saints and utters the Merits of the Lord and is compassionate to all life,
Then one blossoms forth as doth the lotus, when it grows in water. *[6]*

Greed, like a mad dog, bites anyone and infects all it touches with a like malady :
But when the Master's Court Knows of it, lo, it is slain with the sword of Wisdom. *[7]*

O God, be Merciful and Save me, for, I belong to Thee.
Yea, I've no other support to lean upon : O Lord, Emancipate me Thou through the Guru. *[8-6]*

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By the Grace of the One Supreme Being, The Eternal, the All-pervading, Purusha,
The Creator, Without Fear, Without Hate, the Being Beyond Time,
Not-incarnated, Self-existent, The Enlightener.

Rāg Māli Gaurā : M 4

Myriads have tried, but have found not Thy end, O God ! P. 984
For, Unfathomable and Inconceivable art Thou, O King, my Greetings be to Thee. *[1–Pause]*

Yea, gripped by Lust, Wrath, Greed and Attachments we are involved in Strife,
O God, I seek Thy Refuge : Save me, O Save me Thou, Thy humble creature. *[1]*

O Lord, Thy Repute[1] is that Thou Lovest Thy Devotees and he, who seeks Thy Refuge, Thou Sustainest,
For, didst not Thou release Prehlāda of the clutches of Harnakshyapa and Emancipate him, for, he was Dedicated to Thee ? *[2]*

O my mind, Cherish thy God and Mount to His Castle ; O Lord, my King, Thou art the Destroyer of all our Sorrows.
Thou Destroyest the fear of births and deaths, and art Attained through the Guru's Word. *[3]*

Yea, Thou art the Purifier of the Sinners and Thy Devotees Sing of Thee, O Destroyer of Fear !
I've Decked myself with Thy Necklace, O God, and Merged am I in Thy Loved Name. *[4–1]*

Māli Gaurā M. 4

O my mind, Contemplate thou the Bliss-giving Name of thy God :
And meeting with the Saints, Taste the Flavour of thy Lord, and He will be Revealed unto thee, by the Guru's Grace. *[1–Pause]*

It is by great, good Fortune that one is Blest with the Guru's Vision, and, Meeting with him, one Knows one's All-powerful God.
And one is rid of the Soil of Sins and one Bathes in the Nectar- Pool of one's Lord. *[1]*

Blessed are the Saints who've Attained unto God : it is they who Reveal to me His Mystery.
I repair to their Feet and pray to them ever : "O Loves, be Merciful and lead me on to my Creator-Lord". *[2]*

Lo, as was the Writ on my Forehead, I'm Blest with the Society of the Saints and my body and Mind are Imbued with the Guru's Word,
And Meeting with my God, I'm in utter Bliss, and am rid of all my Sins. *[3]*

Blessed, Blessed are they who are Blest with the Cure-all of God through the Guru's Word :
Nānak repairs to their Refuge and craves to be Anointed with the Dust of their Feet. *[4–2]*

Māli Gaurā M. 4

All adepts, all seekers and men of silence Contemplate God with Love. P. 985
But the Transcendent, Unfathomable Lord is Revealed unto us (only) through the Guru. *[1–Pause]*

We are tied up with low deeds, O God, and Cherish Thee not,
But when Thou Leadest us on to the True Guru, we are instantaneously Released. *[1]*

Such was the Writ on my Forehead that I am now Attuned to Thee through the Guru's Word.
And lo, in Thy Court is struck the Symphony of Five Sounds to celebrate my Union with Thee. *[2]*

'Purifier of Sinners' is Thy Name, O God of man, but men of ill destiny love Thee not.
And so they are disintegrated being recurrently cast into the (fire of) the womb, as is salt, when dissolved in water. *[3]*

O God, make me wise thiswise, O my Infinite God, that I'm attached to the Guru's Feet,
And I cling to Thee with all my heart and Merge in Thy Name. *[4–3]*

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1. ठाहिआ (नाइआ) : *lit.* name.

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Māli Gaurā M. 4

Lo, my Mind is pleased with the Flavour of the God's Name !
And the lotus (of my heart) is resplendent with Light, and I am rid of my Fear and Doubt, Contemplating my God, by the Guru's Grace. *[1-Pause]*

My heart is devoted to my God in His Love-in-Fear : yea, my mind in slumber is Awake, through the Guru's Word ;
And dispelled are my Sins, and I'm in cool Comfort Cherishing my God in my heart, by Good Fortune. *[1]*

The loves of the Egocentric are like the (transient) colour of the safflower, or like the life of the flower.
And when these, of a sudden, forsake him, he grieves, and he is Punished by the Lord of the Law. *[2]*

The Love of the Saints is like the fast colour of madder,
And howsoever is the cloth of the body torn, the blessed Colour of God wears not off. *[3]*

Yea, such is the fast colour, like *Lāllā's*, that the body receives from the Guru.
So Nānak Worhips at the Feet of those who are Attuned to the Lotus-Feet of God. *[4-4]*

Māli Gaurā M. 4

O my mind, Contemplate the Name of thy God :
Lo, my body and Mind are Imbued with the Lord's Name, and my Intellect Tastes the wholesome Taste of God through the Guru's Word. *[1-Pause]*

Let us Dwell upon the Lord's Name, through the Guru's Word, and tell the Lord's rosary with the Mind.
Yea, in whosoever's Lot it was so Writ, he Met with the Flower-girt God. *[1]*

They, who Contemplate their God, all their involvements are past.
Unto them the *Yama* comes not near ; for, the Guru-God is their Refuge. *[2]*

O God, Sustain us Thou like our father and mother, for, we are Thy children and we know naught.
Save Thy meek children, O Campassionate Guru, for, (Knowing not) we've burnt our hands in the Fire of Māyā. *[3]*

We Praise Thee and Thou hast made us, the Soiled ones, Immaculate, purging us of our Sins,
And our Mind is in Bliss and we Attain unto Thee, our Guru, and through the Word, See ever Thy Living Presence. *[4-5]*

Māli Gaurā M. 4

O my mind, rid thyself of all thy Sins, Contemplating thy God. **P. 986**
Yea, I've Enshrined my God in my heart, by the Perfect Guru's Grace ; now let my Head lie ever on the Guru's Path. *[1-Pause]*

Whosoever Recites to me the Gospel of God, to him I'll surrender every bit of my mind.
O Perfect Guru, lead me on to my God, I've sold myself off to every Path in search of thy Word. *[1]*

In the month of Magha, I distributed my all in charity at Prayāgrāja and got my body sawn into two (at Kāshi),
But Attained not Emancipation, without the Lord's Name, even though I parted with all the gold I had. *[2]*

Now that I Sing the Lord's Praise, through the Guru's Word, all the doors, locked by Guile, are flung open.
And the Fears and Doubt instilled by the three Modes are now shattered, and the earthen Pitcher of the values of the world is broken. *[3]*

Yea, only they attain unto the Perfect Guru in the Kāli age in whose Lot it is so Writ by God.
Nānak has Tasted the Flavour of God's Nectar and he's now rid of all his Hunger and Thirst. *[4-6]*

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By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Māli Gaurā M. 5

O my mind, Bliss lies only in the Service of thy God :
Yea, all other dedication is false, and the *Yama* punishes thee for it. *[1–Pause]*

They, in whose Forehead it is so Writ, associate themselves (with the Saints),
And are Ferried across the Sea of Existence by the Saints of the Infinite God. *[1]*

So, rid thyself of the vices of Greed and Attachment, and Serve at the Saints' Feet,
And abandon all other hopes but that of thy Absolute God. *[2]*

Some there are, yea, the worshipers of Māyā, who are strayed by Doubt : and, without the Guru, they are enveloped by utter Darkness :
(But), that too comes from God, and no one can erase that Writ. *[3]*

Infinite is the Lord's Name : Unfathomable is the Form of Govind.
O Blessed, Blessed are they, who've Enshrined the Lord's Name in their Mind. *[4–1]*

Māli Gaurā M. 5

O, greetings be to the Lord's Name
Contemplating which one is Emancipated ; *[1–Pause]*

And one's Strife is ended,
And all one's Bonds are loosed :
Yea, Contemplating which even the Unwise become Wise,
And all one's lineage is Saved ; *[1]*

And one is rid of all one's Fears and Woes,
And misfortune strikes one not,
And one is devivered of one's Sins ;
And Pain touches one not. *[2]*

Contemplating which, one's heart blossoms forth,
And Māyā slaves for one,
And one is Blest with all the Treasures of Good,
And which, in the end, Emancipates all. *[3]*

Yea, the Lord's Name Purifies the Sinners :
Through it, myriads of Devotees have been Saved.
O, I've sought, in utter humility, the Refuge of the Slaves of the Lord's Slaves :
And I place my Forehead upon their Feet. *[4–1]*

Māli Gaurā M. 5

The Lord's Name is the Support of all :
Yea, one is wholly fulfilled, Contemplating it in the Companionship of the Saints. *[1–Pause]*

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As the drowning one is Saved if he boards a boat,
As the dying lamp burns still and whole if fed upon oil,
As the fire is quenched with water,
As the child is satied with milk ; *[1]*

As the warrior on the battle-field is helped by his brothers-in-arms,
As the hungry babe is satisfied when fed by the mother,
As the thirsty farm is waiting ever to receive the rains in its folds,
As in the refuge of the mighty, one is well cared for ; *[2]*

As the poison of the snake affects not the one who knows the specific *Mantram* ;
As the parrot, in the cage, is eaten not by the cat,
As (the swallow, though far) cherishes her offsping in her mind,
As the grains are saved sticking to the central hollow (of the grinding mill),
(So doth the Lord's Name Save those who Enshrine it in their heart). *[3]*

Magnificent is Thy Glory, O God, I can utter but a little :
For, Thou art Unfathomable and Inconceivable God.
Thou art Highest of the high, Infinite, without end :
Yea, even if I, a Sinner, Contemplate Thee, I am Ferried Across as doth the iron (boarding a boat). *[4–3]*

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Māli Gaurā M. 5

O God, this is my only prayer :
Fulfil me Thou and make me Thy Own : *[1–Pause]*

I long that my forehead rests on the Saint's Feet,
And I See Thy Vision, night and day, with my Eyes,
And my hands are Dedicated to the Service of Thy Saints,
And to them I Dedicate my vital breath, mind and all I have. *[1]*

And my mind loves the Society of the Saints,
And the Merits of the Saints my Mind Enshrines,
And the Will of the Saints seems sweet to me,
And, the Lotus (of my heart) flowers seeing the Saints. *[2]*

And I abide ever with the Saints,
And I crave ever to see their Vision,
And I Cherish ever the *Mantram* of the Saints,
And, by the Saints' Grace, all my Sins are dispelled. *[3]*

This is the Way of Redemption : yea, this is my Treasure ;
O Compassionate God, Bless me Thou with this Bounty.
O Lord, be Merciful to me,
And let me Enshrine the Saints' Feet in my heart. *[4–4]*

Māli Gaurā M. 5

The Lord is not far : He Abides with each and all :
Yea, He is the Doer and the Cause : He is the Presence that is near and here. *[1–Pause]*

Hearing His Name, one comes to life,
And one's Woes are dispelled, and Peace abides within one.
The Lord is the only Treasure that one may seek,
For, all the seers and men of silence Serve Him alone. *[1]*

He, in whose Home everyone is contained,
Yea, He, without whom there is no one, nay, none,
And who Sustains all beings and all creatures,
O, Serve Him thou ever, for, He is thy (only) Compassionate Lord. *[2]*

Yea, in His Court only Righteousness is practised,
And He is Self-dependent and leans on no one.
He alone of Himself Does what He Does :
O my mind, Dwell thou on Him. *[3]*

I am a Sacrifice unto the Saints,
Meeting with whom one is Redeemed and Emancipated.
O, such is the Blessing of God upon me
That my body and mind are Imbued with His Name. *[4–5]*

By the Grace of the One Supreme Being, The Eternal, The Enlightener.

Māli Gaurā M. 5 Dupadās

I have sought the Refuge of my All-powerful Lord :
O, my God, the Doer and tha Cause, is my body, my Soul, and all I am and have. *[1–Pause]*

Contemplating Him, we are ever in Bliss, Blest with the Sap of Life :
O, my God Pervades all, Subtle and yet Manifest. *[1]*

I've shed all my Involvements and my Sins and Sing ever His Praise, **P. 988**
And pray to Him, with joined palms, "O Lord, Bless me with Thy Name". *[2–1–6]*

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Māli Gaurā M. 5

Infinite is our All-powerful God.
O Lord, whoever has ever known Thy Mysterious Wonders ? O, Thy Deeps one cannot fathom. *[1-Pause]*

Thou Establishest and Disestablishest, in a moment, and Makest and Unmakest thou : for, Thou art the only Doer.
And as many are the creatures Created by Thee, so many dost Thou Bless with Thy Bounties. *[1]*

O Highest of the high, Unfathomable God, I have sought Thy Refuge.
So, pull me out of the Sea of Material Existence : O, I am a Secrifice ever unto Thee. *[2-2-7]*

Māli Gaurā M. 5

In my body and mind is Enshrined my Lord, the God,
For, He is the only Support of the supportless, the Lover of His Devotees and ever Compassionate to all life. *[1-Pause]*

O God, Thou alone art in the beginning, the middle and the end, without Thee there is naught :
Yea, Thou, the One Master of all, Fillest all spheres, all worlds. *[1]*

With the ears I hear Thy Praise, with the eyes I See Thy Vision, with the tongu I Utter Thy Praise.
O God, I am ever a Sacrifice unto Thee : Bless me Thou with Thy Name. *[2-3-8]*

By the Grace of the One Supreme Being, the Eternal, the Enlightener.

Rāg Māli Gaurā : The Word of the Bhaktas

Nāmdevji

Blessed is the Flute of the Lord
That Rings Unstruck, subtly and softly, (within me). *[1-Pause]*

Blessed is the sheep[1] that offers its wool
To weave the blanket that the Blessed Krishna dons. *[1]*

O Devaki, mother of Krishna, Blessed art thou :
In whose home came the All-pervading Lord, the Master of Māyā. *[2]*

O, Blessed are the forests of Vrindāvana,
Where played my Lord, the Master of man. *[3]*

He played on the flute and grazed the cows :
O, the Master of Nāmadeva sported ever in Joy. *[4-1]*

O my Father, Master of Māyā, O my dark-hued Lord of beauteous hair, O my Vithala ! *[1-Pause]*

Thou camest from heavens with Thy Steel-ring to save the Elephant from the clutches of the Crocodile.
In the court of Dushāsana, Thou Saved the honour of Daropadi, when she was being dishonoured. *[1]*

Thou saved Ahalayā, Gautama's wife, and Saved a myriad other Sinners.
Nāmdeva too has sought Thy Refuge : he is low and casteless, but Thine, O Lord. *[2-2]*

The Lord Speaks in the hearts of all !
Yea, who is it that Speaks save for my God ? *[1-Pause]*

Of the same clay are made the ant and the elephant and a myriad vessels are shaped :
Yea, the plant life, the animal life, the crawling life, the winged life—in all is my only God. *[1]*

O man, lean only on thy One Infinite God and abandon all other hopes.
Says Nāmdeva : "O God, I've become Detached, and now Thou, my Master, art at one with me, Thy Slave". *[2-3]*

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1. ਮੇਘਾ (मेघा) : (Sans. मेष:). a ram, sheep.

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